

NEW
TESTAMENT

NEW TRANSLATION

THE
GOSPELS, ACTS, EPISTLES,
AND
BOOK OF REVELATION:
COMMONLY CALLED
THE NEW TESTAMENT.

A NEW TRANSLATION

FROM

A Revised Text of the Greek Original.

THIRD EDITION, REVISED.

BIBLE TRUTH PUBLISHERS
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INTRODUCTORY NOTICE.

THE edition of the New Testament now put into the reader's hand is printed from a corrected copy of the second edition (1871), entirely completed by the translator before his death, and revised while going through the press, as carefully as circumstances would permit, from his own notes.

The text varies but little from that of the last edition : a few needed corrections have been made, and certain modifications and various readings, indicated formerly in the notes, have been occasionally introduced into the text, and a few fresh notes added.

The chief feature of novelty in the present edition is the indication in the notes of many of the sources from which the text and the various readings, as found in modern critical editions, are drawn,—as has been already explained in the preface to the second edition, to which the reader is referred for the translator's opinion of the comparative value of the Uncial MSS.

Shortly after the publication of the second edition of this work Tischendorf published the eighth edition of his critical text, modified considerably from his seventh, and in general not for the better, so much was he under the influence of the Sinaitic MS discovered by him, noted as *A*: he has now introduced into his text a great number of its defective readings.—Ferrar's collation of four valuable cursive MSS, numbered 13, 69, 124 and 346, with a view to reconstitute the ancient text of the Gospels from which these were probably derived, was published by Abbott in 1877. This work is interesting as giving the agreement and disagreement between codices of a certain type, one of which (*D*) is cited regularly, after Tregelles, and another (*B*) occasionally, in the notes to this edition. (In these four MSS, John vii. 52–viii. 12 is inserted wrongly at the end of Luke xxi.)—Westcott and Hort's text, which seems to have influenced the Revisers in its excessive adherence to the so-called Alexandrian readings, or rather to the peculiarities of *B*, especially when supported by some other ancient copy, was already known to many some years before it was published in 1881, when the Revisers' New Testament also appeared. This third edition had then been prepared for the press.

The object sought in the enlarged notes of the present edition has been merely to give a selection of the authorities for and against the text, as arrived at by a careful comparison of the immense mass of material now presented to the student through the unremitting labours of those who have worked in this field.

In the Gospels, the reader will distinguish the two classes of the Uncial MSS. '*Ae.*' has been used to designate the series of manuscripts which generally agree, called Constantinopolitan, of which *E*, *M*, *U*, and very often *A*, are fair examples, as containing all the Gospels; and those it will be seen are generally confirmed by *A*. From the Acts to the end, all the Uncials, as given by Tischendorf (8th edition) and in part by Tregelles, are quoted whenever the disputed passage requires it. In the Epistles of Paul, however, after *I Corinthians*, *E*, being a copy of *D* (*Codex Claromontanus*), is only cited where *D* has been corrected, unless indeed some special matter of interest seems to render desirable its being noted as well as *D*.

A reference to the subjacent list of Uncial MSS will enable the reader to distinguish between their relative age, but he must be reminded that the nomenclature requires attention, as it is often misleading. For instance, *B* of the Revelation is quite a different MS from the celebrated Codex Vaticanus, which contains the most part of the rest of the New Testament, also noted as *B*, though it is some four centuries earlier than the other; *G* of the Epistles of Paul (*Cod. Beuronianus*) has nothing to do with *G* of the Gospels (*Cod. Harleianus*), but on the contrary really formed the concluding part of a (*Cod. Sangallensis*), though these parts are now separated and in different libraries. The lists are usually given separate for the Gospels, Acts, Epistles of Paul, and Revelation; but it has been thought, on the whole, simpler for reference to put them together in a single list. *F* (*Augustinus*) and *G* (*Beuronianus*), both of the Epistles of Paul, are shown to be copies of the same original MS.

Of Cursive MSS, those noted by Treg. and minutely examined by him in the years 1846–1852, are given from his edition of the Greek New Testament. A list of these is appended to that of the Uncials. For a complete list of the Cursive MSS of the New

Test. at present known, as also of the Lectionaries or manuscript Service-books of the Greek Church, see Scrivener's *Introduction*.

Of the ancient versions, the old Latin, where its various extant codices agree, is given in the gospels, noted as 'Ital.' occasionally they are quoted separately, especially so where there are but one or two of these MSS in conflict with all the others, as 'Brix,' 'Colb,' &c. (see the tables). The Codex Amiatinus (Am), supposed to be the most faithful representative of the Latin as Jerome left it, is given from Tregelles' New Testament. When not cited separately in the notes, it is included in the Vulgate (Vulg).

The Memphitic, or version of Lower Egypt, is given from Tisch. and Treg., and so with the two chief Syriac dialects first hand, marked Syrr where they agree. Occasionally they are separately quoted, Syr-Pst being the Peschito, the version commonly printed, and Syr-Hel the Harsian or Philoxenian, a fresh translation, more literal than the other, indeed quite servile, and hence valuable as a witness to the Greek; the Epistle to the Hebrews is wanting in it from xl. 27 to end. Neither of these versions has the Revelation, nor John vii. 33-viii. 12, and the Peschito Syriac does not contain 2 Peter, 2 and 3 John, or Jude: these four are contained in a Syriac MS in the Bodleian. A Syriac manuscript of the Revelation (noted Syr) was edited at Leyden in 1627 by Louis de Dieu. Both of these resemble in character the later or Philoxenian Syriac.

A list is given below of the ancient versions usually cited in critical editions.

Of the ancient Fathers, a few only are cited occasionally in the notes, mostly from the printed editions themselves. A list is given of the more important of these writers.

A few additional explanatory remarks are here offered in order to warn the reader against being unduly influenced by what is called diplomatic evidence, whether the concurrent testimony of the mass of the authorities, or the preponderating importance of a few very ancient witnesses. The modern editors of the text often furnish proof that conscientious adherence to their systems of comparative criticism may lead to singular mistakes. The latest editions are by no means the most trustworthy; and the reader should be at least cautious against too readily accepting their decisions. Cf. *Revised Version of the first three Gospels considered*, by Cook, and in particular Burdon's *Revision Revised*.

Though of course in many respects an older MS is entitled to greater weight, yet too many sources of corruption and error had already crept in to render admissible the principles laid down by Lachmann and Tregelles, and practically acquiesced in by Tischendorf, without at least a very serious and patient examination being accorded to the many later witnesses, which have often of recent years been too lightly set aside. A few examples, taken from many given by Burdon and others, will serve for illustration. Scrivener says in his *Introduction* (3rd ed. p. 511): "It is no less true to fact than paradoxical in sound that the worst corruptions to which the New Testament has ever been subjected, originated within a hundred years after it was composed; that Ireneus and the African Fathers and the whole Western, with a portion of the Syrian Church, had far inferior manuscripts to those employed by St. Chrysostom, or Erasmus, or Stephens, thirteen centuries later, when moulding the *Textus Receptus*."

Admitting the general soundness of this conclusion, we are no longer surprised to find that N and B, as well as C L U F, all interpolate in Matthew xxvii. 40 some words which are in part borrowed, though changed, from John xix. 34, but which have been shewn by Burdon in his *Last Twelve Verses* to be really derived from the heretical Tatian's *Diasoros* or *Harmony of the Gospels*, composed in the second century. What is surprising is to find that Westcott & Hort have introduced it in brackets into their text and the Revisers into their margin. Tischendorf and Tregelles have rejected it. Nevertheless it was in the copies used by Chrysostom and Cyril of Alexandria.

In Luke ii. 14, however, all these editors follow the corrupt testimony of N B D, besides quoting A for it, though in another part of A, in the hymn at the end of the Psalms, the correct reading is given; and N and B have both been corrected by later hands. This reading, which originated probably in a mere clerical error, is found in some old versions also: "in the men of good pleasure." The Fathers all reject this, as Burdon has proved; and every spiritual mind instructed in Scripture must resent such an expression, which, as being very anomalous Greek, has given rise to explanations that condemn themselves. Yet the Revisers have introduced it into their text, forcing the translation in an unjustifiable way, and have placed the better text in the margin.

Tischendorf in his 8th edition, influenced no doubt by his favourite N, supported

also by B, 124, and some versions, has in Matthew xi. 19 substituted "works" for "children," against all other authority and the evident teaching of scripture. The same corrupted reading has been adopted by Tregelles and the Revisers.

All these follow N B C D and others in admitting "holy" into the text before "Spirit" in Luke x. 21, an interpolation which may be ascribed to over-zealous piety, or, as it has been suggested, to the misplaced desire to distinguish the word from "spirit" used in another sense in the previous verse.

The extraordinary text given in Matthew xxi. 31 by Lach., Treg., and W. & H. on the authority, and that only partially, of B, with which they make the priests and elders answer "The last," instead of "The first," has been commented on by Scrivener and Burdon. Tregelles attempts an explanation in his *Account of the Printed Text*, p. 197.

In Luke vi. 1 the Revisers leave out the important word "second-first," misled perhaps by Treg. and W. & H. on the precarious authority of N B L 1 23 69 and some versions. The word was evidently omitted by scribes who did not understand it. Tischendorf rightly inserts it. For another instance of this kind of modification of the text, see 1 John ii. 13 and the note, and Rev. xxii. 14.

The omission in 1 Cor. ix. 20 of "not being myself under law" in K and a few cursive MSS and versions, probably arose from the same cause. But here the Editors and the Revisers insert the words, following the great mass of MS authority.

In John i. 18, N B C L almost unsupported except by a few versions, and, as is to be expected, by many ecclesiastical writers, have the astonishing reading of "God" for "Son" after "only begotten." It is scarcely conceivable that Treg. and W. & H. should have followed so manifest corruption, and the Revisers have given it a place in their margin. Tisch. rejects it. But he has not been equally firm in John ix. 35; for he has introduced into his 8th edition "Son of man," instead of "Son of God," on the testimony of N B D. So have W. & H. and the Revisers in their margin.

The addition of "yet" in John vii. 8, found in B and many others, is evidently an intentional change of *sic* into *oīmē*, from the desire to explain a text not understood.

Treg. and W. & H. agree with Tisch. in putting the imperative in 1 Cor. xv. 49; though the latter had it right in his 7th edition, he now reads "let us bear." See the note at this passage. The Revisers have it right in text, but have given the false reading a place in their margin.

But the list might be almost indefinitely prolonged; so numerous and often extraordinary are the corruptions found in these venerable documents: witness the substitution of "found" or "discovered" (cf. 1 Sam. xx. 15 (16) in the LXX, Cod. *Vatic.*), for "burned up" in 2 Pet. iii. 10, by N B K P, acquiesced in by Treg. and by W. & H.

The omissions in these old MSS are constant, often doubtless mere errors of the scribe, whose eye unconsciously passed from one line to the second or third below it, especially if he was betrayed by similarity of ending or beginning in two or more consecutive lines, a constant source of error called *homoeoteleuton*. It was no easy matter to avoid it in copying MSS that have no division of words: it requires considerable practice even to read them, and the eye gets no rest in its fatiguing task.

The two oldest MSS, N and B, omit the end of Mark xvi., against all other authority whatsoever, as Burdon has shewn with great pains; but in B, the fact that the scribe has here left a column blank,—the only one in the whole New Testament,—is strong presumptive evidence that if he did not find the passage in the MS he was copying from, he was aware of an omission. Such defects as these tend to throw discredit on these ancient MSS, as witnesses to the primitive integrity of the text. On the other hand, they are free from the bold interpolations of D (Codex Bezae), and are constantly additional and valuable evidence against these. But none of the oldest MSS, not even several together, can be of themselves conclusive testimony as to the absolute correctness of a reading, although many facts tend to show that, as a general rule, the so-called Alexandrian readings come nearest to the primitive text. They need to be controlled however by other evidence, as that of the Cursive MSS, versions, and, in many cases, by patristic citations. Every passage has to be examined apart on its own merits, in presence of the whole array of witnesses, and in dependence upon God's gracious guidance, special regard being paid to the context and the general teaching of scripture, which ecclesiastical corruption impaired.

N.B.—Winer's Grammar is quoted from Moulton's 8th ed. The Uncial MSS are cited according to their original readings except when noted otherwise, as N^{ext}, C, &c.

LIST OF UNTIAL MSS.

G Gospels.	A Acts.	E Epistles.	P Paul's Epistles.	R Revelation.
Scriptor of MS.	Name of MS. and where kept.	Century.		
S Sinaiticus.—Rome.	IV.	All the New Testament. Several editions and collations have been published.		
—St. Petersburg.		All but Matt. i. 1-xxv. 6; John vi. 16-xxii. 27; 2 Cor. iv. 12-xxii. 8. Published in fascicules by Weitz in 1796, in small type by H. H. Cowper, 1800.		
A Alexandrinus.—London.	V.	All but Heb. 12. 14 to end, the Epistles to Timothy, Titus, and Philemon, and the Revelation. There are two or three printed versions.		
B Vaticanus.—Rome.	IV.	All the New Testament. It is printed in Tischendorf's <i>Monumenta Sacra Ecclesiastica</i> , 1862.		
B (R) Basiliensis.—Rome.	VIII.	All the New Testament. It is printed in Tischendorf's <i>Monumenta Sacra Ecclesiastica</i> , 1862.		
C Ephraemi.—Paris.	V.	Portions of the Gospels, Acts, Epistles, and Revelation. A Palimpsest.		
D Bezae.—Cambridge.	VI.	Nearly all the Gospels in the order Matt.—John—Luke—Mark and portions of the Acts, with a Latin translation; the only portion of the General Epistles remaining is a fragment of the Latin translation, 3 John 11-15. Paul's Epistles all but a few verses, with a Latin translation.		
D (P) Claronianensis.—Paris.	VI.	The Gospels all but Luke iii. 8-15; xxiii. 45-52.		
E (G) Basilensis.—Rome.	VIII.	The Acts except xxvi. 20-xxvii. 25, with a Latin translation. (M.S. 12. 1.)		
E (A) Laudianus.—Oxford.	VI.	All but Rom. viii. 20-25; 1 Tim. 1. 1-9; 1 Thes. vi. 5 to end.		
E (P) Sangermanensis.—St. Petersburg.	X.	It is a copy of D Claronianensis, after many of its corrections had been made. We have quoted it in full to note where the original reading of D Claronianensis has been changed by a later corrector.		
F Borussi.—Utrecht.	IX., X.	Fragments of the Gospels, from Matt. ix. 1 to John xii. 36.		
F (P) Augiensis.—Cambridge.	IX.	Paul's Epistles (except Hebrews) with a Latin transl., in parallel columns, accompanied by Rom. viii. 20-25. The Greek epistles defective in 1 Cor. 16. 8-12; 2 Cor. 12. 1-6; Philon. 7-14. Published by Bezaeus, 1800.		
F (A) Coloniensis.—Paris.	VII.	Minor parts of the Gospels, seven verses of the Acts, and ten verses of the Epistles of Paul, all published by Tischendorf in his <i>Mss. Sacra Eccl.</i> , 1862.		
G Hurianensis.—London.	IX., X.	Fragments of the Gospels. A fragment, Matt. v. 28-31, 39-42, is preserved in Trinity College, Cambridge.		
G (A) Petropolitana.	VII.	One short leaf at St. Petersburg, containing Acts ii. 43-46. x.		
G (P) Boerneriana.—Berlin.	IX.	Paul's Epistles (except Hebrews) with an interlinear Latin translation; complete except Rom. 1. 1-9; 11. 18-20; 1 Cor. 12. 8-18; vi. 7-14; Col. 1. 1-6; Philon. 21-30.		
H Harmeriana.	IX.	Fragments of the Gospels from Matt. xv. 26. (A fragment, Luke i. 3-6, 13-15, is preserved in Trinity College, Cambridge.)		
H (A) Mutinensis.—Modena.	IX.	Acts v. 26-31; vi. 19-31; vii. 1-12 to end; chap. xxvii. 4 to end being supplied by another hand of about the XIIIth century.		
H (P) Coloniensis.—Paris.	VI.	Fragments of Paul's Epistles in 14 leaves, of St. Petersburg and Paris.		
I Petropolitana.—St. Petersburg.	V-VII.	Fragments of seven different Palimpsests, the original Greek being partly recovered, containing together about 100 verses of the Gospels, and the following: Acts ii. 6-17; viii. 25-40; xxvi. 7-16; xxviii. 1-17; 1 Cor. xiv. 23-27; 1 Thes. 1. 1-13. All are published in <i>Mss. Sacra Eccl.</i>		
Jb Nitriensis.—London.	V.	Four leaves containing fragments of sixteen verses of John's Gospel in single s. ill. xvi. 1-10. A Palimpsest.		
K Cyprian.—Paris.	IX.	The Gospels, complete.		
K (R) Monacensis.—Moscow.	IX.	The General Epistles and Paul's Epistles all but Rom. x. 18-1 Cor. vi. 19; viii. 7-11.		
L Regius.—Paris.	VIII.	All the Gospels except Matt. vi. 22-25; xxvi. 1-29; Mark x. 20-25; xx. 2-25; John xii. 18-25. Published in <i>Mss. Sacra Eccl.</i> , 1862.		
L (A) Angelicus-Romanus.—Rome.	IX.	The Acts from chap. viii. 20, the General Epistles complete, and Paul's Epistles, all but Heb. xiii. 10-22.		
M Campinius.—Paris.	IX., X.	Gospels, incomplete.		
M (P) Ruler or Udenbachinus.—Hamburg & London.	IX.	Five leaves containing verses of 1 Cor., 2 Cor., and Hebrews, written in bright red ink. Published in Tischendorf's <i>Monumenta Sacra Eccl.</i> Prologue.		
N Purpurea.	VI.	Fragments of the Gospels, in different libraries, written in silver letters on the thinnest yellow dyed papyrus. Published in <i>Mss. Sacra Eccl.</i> , 1862.		
O Monacensis.—Moscow.	IX.	A few leaves containing John i. 1-4; xx. 13-15, 20-25.		
O (P) Various Codices.	VI-IX.	Fragments of Luke i. 11. in different libraries.		
P Guspherytanus A.—Tischendorf.	VI.	A double leaf at St. Petersburg, containing 2 Cor. 1. 18-6. 12; and a single leaf at Moscow, containing 1 Cor. 1. 1-10.		
P (A) Porphyrianus.	IX.	42 leaves, containing fragments of all the Gospels. A Palimpsest. Published in <i>Mss. Sacra Eccl.</i> new series, vol. vi.		
Q Guspherytanus B.—Tischendorf.	V.	All the Acts and General Epistles, all Paul's Epistles, and the Revelation, several verses being wanting. In <i>Mss. Sacra Eccl.</i> new series, vol. v., vi.		
Q (P)	V.	12 leaves containing fragments from Luke and John. A Palimpsest. Published in <i>Mss. Sacra Eccl.</i> new series, vol. vi.		
R Nitriensis.—London.	VI.	A few fragments of 1 Cor.		
S Vaticanus 254.—Rome.	X.	All the Gospels. It bears a date—A.D. 940.		
T Borgianus and Petropolitana.—Rome and St. Petersburg.	V-VII.	Fragments of four different MSS., one of them accompanied with a Theban transcription, containing in all about 225 verses of the Gospels, especially in the earlier part of John.		
U Numenius.—Venice.	X.	All the Gospels.		
V Monacensis.—Moscow.	VIII-IX.	All, but a few verses of Matthew, complete to John vii. 20. Thereafter it is written in cursive letters of XIIIth century.		
W Various Codices.	VIII-IX.	Fragments of four MSS., in different libraries, in all about 9 leaves containing various of the Gospels. Published in part in <i>Mss. Sacra Eccl.</i>		
X Monacensis.—Moscow.	IX., X.	The Gospels with many defects in the order John—Luke—Mark—Matthew.		
Y Barberini.—Rome.	VIII.	Six large leaves containing John xvi. 3-xx. 41. (<i>Mss. Sacra Eccl.</i> 1862.)		

LIST OF UNTIAL, CURSIVE, VERSIONS, ETC., CITED.

Symbol of MS.	Name of MS. and where kept.	Century.	Contents.
Z	Duhilensis.—Dolin.	V.-VI. 22 fragments of Matt. containing verses in all shape except ill. ix. xvi.	
F	Tischendorfianus.—Oxford & St. Petersburg.	xxvii. xxviii. A Palimpsest. (Abbott's edition, 1861.)	
A	Sangallensis.—St. Gall.	IX. Contains the Gospels nearly entire.	
G	Various Codices.	IX. The Gospels except John xvi. 17-20, with an interlinear Latin translation. Bettie's familius edition, published at Zurich in 1862.	
A	Orionensis.—Oxford.	VII-IX. Portions of 8 different MSS. at Leipzig and St. Petersburg, containing fragments of Gospels. (<i>Mss. Sacra Eccl.</i> new series vol. II. 12.)	
E	Eusebinius.—London.	IX. Luke and John.	
E	Petropolitanus.	VII. Portions of Luke i. 25-32. A Palimpsest. Published by Tsigular, 1861.	
E	St. Petersburg.	IX. The Gospels nearly complete.	
Z	Sorbonensis.	VI. Matthew and Mark to xxi. 14, written in silver letters on thin purple vellum. It has been published by Gesshard.	

CURSIVE MSS. CITED IN THE NOTES.

1 (Gospel): a MS. of the XIIth century (or later according to Bergius), at Upsal, containing all the New Testament except the Revelation, but only of importance, says Bergius, in the text of the Gospels.
 2 (Gospel): a MS. of the XIIth century at Leiden, containing parts of the Prophets, and all the New Testament except the Revelation. It is dated 1180. It is in the Arts and General Epistles, and in Paul's Epistles.
 3 (Gospel): a MS. of the XIIth century at Leiden, which contains the whole of the New Testament with a few lacunae. It is cited as 6 in the Gospels, 25 in the Arts and General Epistles, 27 in Paul's, and 34 in Revelation.
 4 A MS. of the XIIIth or XIVth century, at Leiden, which contains the whole of the New Testament with a few lacunae. It is cited as 6 in the Gospels, 25 in the Arts and General Epistles, 27 in Paul's, and 34 in Revelation.
 5 A MS. of the XIIIth or XIVth century, at Leiden, which contains the whole of the New Testament with a few lacunae. It is cited as 6 in the Gospels, 25 in the Arts and General Epistles, 27 in Paul's, and 34 in Revelation.
 6 A MS. of the XIIIth century, at Leiden, which contains the whole of the New Testament with a few lacunae. It is cited as 6 in the Gospels, 25 in the Arts and General Epistles, 27 in Paul's, and 34 in Revelation.

In the Revelation, the following have been occasionally quoted from Tischendorf and Tsigular:
 1. A MS. of the XIIth century, the one used by Eusebius, and in which the text is intermingled with the comment of Ammonius of Cesarea.
 2. An anonymous MS. of XIIth cent. in the Bodleian. (See also 13-Brev. xxi. 1), and noted 20 in the Arts, 20 in Hyp. of Paul.
 3. An anonymous MS. of XIIth century in the Brit. Museum.
 4. See above. 40 of the Gospels. It is now defective from part of chap. xviii. to the end.
 5. A MS. of same value of XIIth century, in the Bodleian.
 6. A MS. of the XIIIth century in the Vatican.
 7. The Supplement added to the Codex Vaticanus (8) in about the XVth century.
 8. Codex Parham of XIIIth or XIVth century, brought from Mount Athos.

ANCIENT VERSIONS.

The OLD LATIN, commonly called IULIA or IULIA (Iul) of the second cent., in MSS., the most part of the IVth, Vth, and VIth centuries, of which the principal is o (Vetus); and (Vetus) and (Vetus) both edited by Blanchet (see Tischendorf-Patz) by Fabri (see Tischendorf). The Latin text of D (Cod. Bezae) is of not much value; that of D (Cod. Claromont.) is important; o (Vetus) and (Vetus) by Blanchet, a revised text, Iulianus reading of old or African Latin; g' and g'' (Corvinensis), the former containing Matthew and James, the latter, the text of Gospels, almost entire; g' (Vetus) contains parts of Mark and of Luke i.-6 (Tertullianus); fragments of Matthew and Mark i.-20 (Iulianus); Latin readings in Clement Mal's "Speculum"; —g' (Monachus); fragments of Gospels (see Vienna); fragments of Acts and other books of the New Testament.

The LATER LATIN: The Version of Jerome in the Codex Bezae, and of the Codex Bezae and of VIII. (Am.) in the Codex Bezae, and of the Codex Bezae in the Codex Bezae, and corrected and augmented by Clemens VIII. in 1304.

The SYRIAC: (1) Coptic version of second cent. (Hyr-Cot) from the Nitrian monasteries, now in the Brit. Museum;

(2) the version of the second cent., commonly printed as the Peshitta (Hyr-Pst); (3) the Hesychian (Hyr-Hes) published by White under the name of Philoxenus, a revision by Thomas of Hesychius of Polycarp's or Philoxenus' version of VIIIth cent.; (4) the codex in the Bodleian (Hyr-Bod) containing the Arts and General Epistles; (5) a version (Hyr) of the Revelation, perhaps of 4th century.

The HOMOPHTIC or dialect of Lower Egypt (Kopt), and the THERAIC or dialect of Upper Egypt (Thera), both of the second or third century.

The GOTHIC version by Ulfilas at end of the IVth century in edition of VIIIth century.

The ARMENIAN of the Vth century. The MSS. of are, for the most part, of XIIIth century or later.

The ETHIOPIAN version (Ethi.) of about the VIIth century was edited incorrectly in Walton's Polyglott, but more critically by Badi a century later.

PRINCIPAL ECCLESIASTICAL WRITERS.

cited in critical editions of the New Testament; those referred to in the notes of this edition being in capitals, and date given being of death, except where accompanied by "a." We follow either Savio or Badi.

Gregor of Nazianzus.	389.	Latin.
Gregory of Nyssa.	395.	AUGUSTIN (Milan), 397.
HYPOLYTUS (Rome).	398.	EDITH, the Venitius (Britain), 730.
BASIL (Caesarea).	399.	CYPRIAN (Carthage), 258.
CHRYSTODORUS (Constantinopolis).	407.	ILLIBER (Cagliari), 367.
Clement of Rome.	411.	LEONARD (London), 407.
CLEMENT (Alexandria).	414.	JOHN Damascene, 730.
Justus Major (Rome).	416.	JUSTIN MARTYR (Rome), 155.
CIRYL (Alexandria).	418.	ORIGEN (Alexandria), 203.
Cyril (Jerusalem).	420.	Patrology (Cappadocia), 361.
Athanasius (Alexandria).	430.	THOMAS (Cappadocia), 406.
Dionysius (Alexandria).	430.	Justinus (Capadoccia & Jerusalem), 307.
EPIPHANIUS (Cyprus).	435.	THEOPHYLACT (Cyprus in Syria), 408.
EUNOMIUS (Caesarea).	440.	THEOTOKIAN (Carthage), 351.
SPURIUS (Cyprus).	450.	

N.B.—When through some circumstance the authorities cited give only partial support to a reading, or if some peculiarity attaches to their testimony, they are enclosed in parentheses, thus (B). See notes Luke iii. 12; xi. 44; Gal. v. 1, &c.

REVISED PREFACE TO SECOND EDITION (1871).

The original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the *Textus Receptus*, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the *Textus Receptus* was itself often changed in the text of the work, and I found that several of these changes had escaped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct *translation*: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the *Textus Receptus* had no real authority, nor was indeed the English Version taken from it—it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the *Textus Receptus* was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there were besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The Elzevirs were not till the next century: and the expression in their preface of *textus ab omnibus receptus* led to the expression of "*textus receptus*," or received text. The Authorised Version was mainly taken from Stephanus, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthias (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of sober judgment and critical acumen and discernment; the next with a narrower system of taking only the very earliest MSS, so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since: Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS has been discovered: the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic

Epistles and the Apocalypse, and others, in the *Monumenta Sacra Inedita* of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezae, Codex Ephremi, St. Gall, Clarendonianus, Hearne's Land in the *Acta*, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others: it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zephyrinus of Luke I have consulted: with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MS, I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researchers have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently: the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as "Jesus" put for "He" where it was needed, as in these services "he" at the beginning referred to nothing; and "Jesus" was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out "first-born" in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS and versions (which are earlier than all MSS, with a little care, make the real state of the case plain; but no MSS are early enough to escape these handlings. So that the system which takes merely the oldest MSS as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii., and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii. I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out

on earth to Gentiles, the other from heaven to all the world, beginning with Jerusalem itself; one Messianic, so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak.

I have always stated the *Textus Receptus* in the margin where it is departed from, except in the *Revelation*, Erasmus having translated that from one poor and imperfect MS, which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected what he had from the *Vulgate*, or guessed what he had not.* There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS may vary as to the school it follows in different parts. Thus Griesbach says A was Constantopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So *Perphyrius* (marked P), which I found in six or eight chapters of *Acts* so uniformly to go with the *Textus Receptus*, that I consulted it scarcely at all afterwards, does not do so in *Paul's Epistles*. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin (or B-Z) are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy: I remarked but one blunder in copying. The Vatican, as a copy, is far superior to Sinaitic, which is by no means a correct one, in the *Revelation* quits the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none until after the empire was Christian, and that Diocletian had destroyed all the copies he could get at. This Alexandrian text, so called, is the oldest we have in existing Greek MSS. The Alexandrian MS (marked A) is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the *Peshitta* Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: one ancient MS of it, Brixianus, is uniformly the *Textus Receptus*. I think I only found one exception. Where did this come from? The *Vulgate* is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: A, B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, ac.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not unfrequently tends to T. R. and A. In the *Acts* it is, as far as I have examined it, T. R. A, or St. Gall, is often T. R., though in many respects an independent witness. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in very few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

* It was what is called Bezae's MS and is noted (1). A full account of it may be seen in *Handschriftliche Funde*, by Franz Delitzsch, who found it in a German library.

I have said thus much on the criticism of the text, and the MSS, that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's English Testament I think mischievous. You have the English Version questioned continually, and N, B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, but where, though for trifling differences, you have N, B, L, or B, L, on one side, and A, Ac., on the other, I confess I have no entire certainty that B, L, are right.

In the next place the reader has not a revision of the Authorised Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorised Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorised Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorised Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Elliott is excellent in what he has done; Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleek, who very much exhausts learning in his book on the Hebrews. Delitzsch and others I have occasionally referred to; there is Knobel on the historical books; but I did not find many of them of very great value. Calvin of less than I should have supposed. There are Bengel, Hamann, Elsley; Wolff and other German writers; and Stanley, Jewett, Eadie, &c. But I confess reference to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's *Synopsis* and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called Berleburger. Other translations are Kistemaker, Gossner, Van Es, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald, little to be trusted; and Arnaud's, I may say, not at all. Luther's is the most inaccurate I know. Besides this, there are in Latin the *Vulgate* and Benz. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs, which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His *Isaiah* is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value: thoroughly and entirely divine, "words which the Holy Ghost teacheth," yet perfectly and

divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v. we have "judgment" committed to the Son; shall not come into "condemnation"; the resurrection of "damnation." The word is the same in Greek, and every one can see that "not coming into judgment" is a very different thing from "not coming into condemnation." The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connection is lost—Romans xv. 12, 13: "In him shall the Gentiles trust;" "now the God of hope." "Trust" is the same word as "hope," only a verb. "The Gentiles hope;" "the God of hope." I only mention these as examples.

In some cases, as "elders," "the Lord's coming," "the law," theological views have biased the translators. Thus in Acts i. we have "ordained" put in where there is no word at all. All there is in Greek is "must one be a witness." So in Acts xiv. 23, "They ordained them elders;" it is simply "they chose elders for them," *xuporosioi*. I am well aware that in ecclesiastical Greek, borrowed from this passage doubtless, and their new ideas attached to it, the word came to mean this ecclesiastically. But it is not its own meaning. It is "to choose," as 2 Corinthians viii. 19; Acts x. 41.—As to the Lord's coming, Acts iii. 19, there is no excuse for translating *hysig* as "when." It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, "as that the day of Christ is at hand;" the word translated "is at hand" is "present" or "come." It is twice used (once in Romans viii. 38 and once in 1 Corinthians iii. 22) for "present" in contrast with "to come." It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, "Sin is the transgression of the law." A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii. for "sinning without law," and is so translated in contrast with "sinning under law." If sin were the transgression of the law, it could not be said "until the law sin was in the world;" it could not be said "sin by the commandment became exceeding sinful," for there would have been no sin till the commandment came. But it is not so. It is "sin is lawlessness." It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: "Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression." This is a quotation from Hosea vi. 7: "They, like Adam, have transgressed the covenant." Adam had a law, Israel had one; they transgressed alike; but death reigned over those from Adam to Moses, over those who had not; sin was there, for death was there. I have enlarged a little more on this because the definition of sin

is a serious thing, and theology will not hear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii. but in 1 Timothy i. 9—"lawless and disobedient." It is never translated "transgression of the law" but here, generally "iniquity." *avroig* is twice translated "transgressor," but it is never said, in any form of the word, to be "transgression of the law" but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is often more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as "indeed," "truly," "surely," "forsooth." Custom and individual habit form the mind in such cases. See the use of *ei* in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. This the printer has sought to remedy by another and slighter mark. The same character of style is seen in his constant use of *iesus*. Another peculiarity is to be noticed in John, the constant use of *re* for *rei*. In Luke we have *esi* for *rei*.

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action morally estimated as present, or in force at present, is just as often its force. The real practical question is English is; is it an historical statement or a fact viewed as such morally, i.e. without reference to time. "Christ died for us;" that is historical. "Christ has died for us;" that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both aorist; one signifying accomplishing an act, the other an accomplished act.* And as the latter becomes historic, the use of it in many cases for the Greek aorist falsifies the sense. Thus—a case in which no one, I believe, denies it—*hypata*. If I say "I wrote," it is in another letter (unless specified otherwise); "I have written to you" is a past act made present by "have," and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets the case. "I wrote to you not to do it" is a past letter supposed to be received. "I have written to you" he has done it, but it is supposed to be not yet received. "I have written to you in the letter" is the present one. Now what is true of *hypata* is true of many others. When I want to give the present, not an accomplishing aorist, I say, not "I write," but "am writing;" because "writing" is the act, "am," absolutely present; but on the other hand I say, "I write five letters every day in the year." "I wrote a long letter to him" is an historical fact; "I have written a long letter to him" is a moral assertion to which I attach present value. "Have," with the past participle, is used however for the perfect. But to aorist in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple present tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as "saith" for "says," "unto" for "to," &c. I have left "ye" for the nominative of "you."

* For this reason there are only two tenses in English at all; the future, so called, is the present intention; for an accomplishing or accomplished act is not future.

It is the Dutch *gij* and *u*, which last in familiar spoken Dutch is used for *yo*, and is now become usual in English. Both languages have the Platt-Dutch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words "do homage" instead of "worship," which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in *modern* English "worship" is used for what is rendered to God only: when the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or at least was, all right, because worship did not mean what it does now. The man when he is married says, "With my body I thee worship." It is said in 1 Chronicles xxix. 20, They "worshipped Jehovah and the king," which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii.; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small "a" is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before Kipaq are not marked by brackets; but I give here all the passages in which Kipaq, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of "Jehovah." It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. "God," says Peter, "hath made him, whom ye have crucified, both Lord and Christ." I have put a mark of interrogation after those that are doubtful.

Mat. i. 20, 22, 24; ii. 13, 15, 19; iii. 3; iv. 7, 10; v. 33; xxi. 3 (7), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 19; xxviii. 2.

Mark i. 3; xi. 3 (7), 9; xii. 11, 29 50, 30, 36; xiii. 20; xvi. 26 (7).

Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 43, 46, 53, 55, 63, 76; ii. 9 5a, 15, 22, 23 5a, 24, 26, 38, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 35; xiv. 31 (7), 38; xx. 37, 42.

John i. 23; iii. 18, 38 5a.

Acts i. 24 (7); ii. 20, 21, 25, 34, 39, 47 (7); iii. 19, 22; iv. 28, 29 (7); v. 9, 19; vii. 31, 33, 37, 49; viii. 25, 39 (7); ix. 31 (7); x. 4 (7), 14 (7); xi. 8 (7); xii. 7, 11 (7), 17 (7), 20; xv. 17 5a.

Rom. iv. 8; ix. 28, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11.

1 Cor. i. 31; ii. 16; iii. 20; x. 26; xiv. 21.

2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17.

Heb. i. 10; viii. 21; viii. 2, 8, 9, 10, 11; x. 16, 20 5a; xii. 5, 6; xiii. 6.

James iv. 10; v. 4, 10, 11 5a.

1 Peter i. 25; iii. 12 5a, 15. 2 Peter ii. 9 (7), 11; iii. 8, 9, 10. Jude 5, 9.

Rev. iv. 8; xii. 15, 17; xv. 3, 4; xvi. 7; xviii. 8; xix. 6; xxii. 22; xxiii. 5, 6.

In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

It may perhaps be useful to some of my readers to give the chronological order

of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians, Philippians, and Philemon; the last four Paul wrote when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured for some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus,—when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questionable if Paul ever got out of prison: if he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the approaching judgment of Jerusalem, and calls on Christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the Catholic Epistles, it was written toward the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews: it was written to the Christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being "the last time." Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus was the Christ. Jude comes morally before John. These false brethren had crept in unnoticed, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness, but departure from first estate. Revelation completes this picture by showing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to have the candlestick removed; the final judgement being in Thyatira, and in Laodicea; and then it shows the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure, stamped on all the last books from Hebrews to Revelation, is very striking: Paul's epistles, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and the care of the wise master-builder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the Catholic Epistles, and Revelation, all shew predicted departure already set in, (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God,) and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the Catholic Epistles is very striking and instructive.

The contents of the books of the New Testament must be sought elsewhere: I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this: the first three present Christ, though in different characters, to man to be received, and shew His rejection by man. John begins with this as the starting-point of his Gospel, being the display of the divine nature, and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. Hence we have sovereign grace, election; man must be

born again, wholly anew; and the Jews are all through treated as reprobate; the divine and incarnate Person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of His service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower; fruit-seeking was in vain; and then the Church and the Kingdom substituted for Israel blessed by promises, which they refused in His Person; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew, I believe, for this very reason: Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptise goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God; Luke, the Son of man, the first two chapters affording a lovely picture of the remnant in Israel; John, a divine Person came into the world, the foundation (redemption being accomplished) of the new creation; the object and pattern of faith; revealing the Father; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us; Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii., the building of living stones, but Paul only speaks of the Body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion the history of scripture closes.

GOSPEL ACCORDING TO MATTHEW.

BOOK of the generation of Jesus Christ, Son of David, Son of Abraham.

¹ Abraham begat Isaac; and Isaac begat Jacob, and Jacob begat Juda and his brethren; and Juda begat Phares and Zara of Thamar; and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab and Aminadab begat Naasson, and Naasson begat Salmon, and Salmon begat Booz of Racheb; and Booz begat Obed of Ruth; and Obed begat Jesse, and Jesse begat David the king. And David² begat Solomon, of her [that had been the wife] of Urias; and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Oarias, and Oarias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias, and Josias begat Jechonias and his brethren, at the time of the carrying away³ of Babylon. And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud, and Eliud begat Eliasar, and Eliasar begat Mattthan, and Mattthan begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus,

¹ T. B. adds 'the king' with C L a 3 B &c. 35 Vulg.: & B C 1 Syr-Crt & Pat. Memphis omit.

² In those days conquerors transported conquered nations to distant seats, and replaced them by others, that national feeling might not subside, but dependence be complete. 'Carrying away' is feeble for this, but I know no other word.

³ Some verbs read 'birth of the Christ,' but B C 2 &c. have Ιησοῦ χρόνος; B χρόνον Ιησοῦ, Irenaeus

¹⁷ who is called Christ. All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away⁴ of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.

¹⁸ Now the birth of Jesus⁵ Christ was thus: His mother, Mary, that is,⁶ having been betrothed to Joseph, before they came together, she was found to be with child of [the] Holy Ghost.

¹⁹ But Joseph, her husband, being [a] righteous [man], and unwilling⁷ to expose her publicly, purposed to have put her away secretly;

²⁰ but while he pondered on these things, behold, an angel of [the] Lord⁸ appeared to him in a dream, saying, Joseph, son of David, fear not to take to [these] Mary, thy wife, for that which is begotten in her is of [the] Holy Ghost.

²¹ And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this came to pass that that might be fulfilled which was spoken by [the] Lord,⁹ through the prophet, saying,

²² Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted,

²³ 'God with us.' But Joseph, having awoken from his sleep, did as the angel of [the] Lord,¹⁰ had enjoined him, and took to [him] his wife, and knew her not until she had brought

insists on the difference of Ιησοῦ and χρόνος. It may be 'Now the birth of the Christ, Jesus.'

⁴ ψα, emphatically used, I believe, when giving occasion to it: 'it was peculiar, for,' C B 2 &c. have ψα: & B C 2 i Ital Am Syr Memphis omit.

⁵ ον is characteristic: 'being a man an Ιησοῦ.'

⁶ 'Lord' without the article, signifying as very often 'Jehovah.' T. H. has the article in ver. 22, with E L &c.; & B C D Z a 3 133 omit.

forth her firstborn son: and he called his name Jesus.

II. Now Jesus having been born^a in Bethlehem of Judea, in the days of Herod the king, behold magi from the east arrived at Jerusalem, saying. Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.

But Herod the king having heard [of it], was troubled, and all Jerusalem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said to him, In Bethlehem of Judea; for thus it is written through^b the prophet: And thou Bethlehem, land of Judea, art in no wise the least among the governors of Judea; for out of thee shall go forth a leader who^c shall shepherd my people Israel.

Then Herod, having secretly called the magi, inquired^d of them accurately the time of the star that was appearing^e; and having sent them to Bethlehem, said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that I also may come and do him homage. And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over the place where the little child was. And when they saw the star they rejoiced with exceeding great joy. And having

come into the house they saw^f the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense, and myrrh. And being divinely instructed^g in a dream not to return to Herod, they departed into their own country another way.

Now, they having departed, behold, an angel of [the] Lord^h appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the little child to destroy it. And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.

And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord,ⁱ through the prophet, saying, Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired^j from the magi. Then was fulfilled that which was spoken through^k Jeremiah the prophet, saying, A voice has been heard in Rama,^l weeping, and great lamentation: Rachel weeping her children, and would not be comforted, because they are not.

But Herod having died, behold,

^a I have not left out 'firstborn' though there is some MS authority for doing so, and it may have been borrowed from Luke, where it is without question. But there was a superstition native to leaving it out, and Jerome, reasoning against those who opposed the superstition, does not venture to say the word was not here. The Vulg has it. ^b B Z 1.33 Memphis omit 'her brothers.'

^c *youth*: the general fact of his being born; literally 'begotten,' but used for 'born.' In verse 2 *young*, properly the fact of being brought forth—of course strictly of the mother. It was the actual fact of his being born or brought forth that the magi refer to.

^d Through^e is not agreeable in English, but the difference is always made between the source, God, for which *is* is used, and the instruments, for which *has* is employed. See chap. i. 22.

^f *seen*; see note to vii. 34. ^g Or 'learned.' It is evident that the star had not been all the way, but now appeared. See ver. 16. 'The time is practically when it appeared.' 'how long since?' T. R. reads 'found,' with many cursives Vetus Corbi Vulg.

^h This is a Hellenistic use of the word; besides the sense of doing business, it signifies an answer after consultation; hence an ordinary or divine answer, not merely warning, as see ver. 22.

ⁱ See note to chap. i. 30. In verse 15, T. R. has 'the,' with B L A., ^b B C D E & II 2.1.33 omit.

^j *saw*: T. R. reads 'saw,' 'or' or 'by,' with B K L 2.1.4c, ^b B C D E & Am Syr.

^k I omit 'walking and,' with ^b B 2.1.22 Ital Vulg Memphis Syr-Pst. It is in the Hen, and the LXX., but this is not taken from the LXX., where all the words are in the genitive.

an angel of [the] Lord appears in a dream to Joseph in Egypt, saying.

^m Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who soughtⁿ the life of the little child are dead.

^o And he arose and took to [him] the little child and its mother, and came into the land of Israel; but having heard that Archelaus reigns over Judea, instead of Herod his father, he was afraid to go there; and having been divinely instructed in a dream, he went away into the parts

^p of Galilee, and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazarene.

III. Now in those days comes John the baptist, preaching in the wilderness of Judea, and^q saying, Repent, for the kingdom of the heavens has drawn nigh.

^r For this is he who has been spoken of through^s Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of the Lord,^t make straight his paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.

^u Then went out to him Jerusalem,

and all Judea, and all the country round the Jordan, and were baptised by him in the^v Jordan, confessing their sins.

^w But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned^x you to flee from the coming wrath?

^y Produce^z therefore fruit^z worthy of repentance. And do not think to say within yourselves, We have Abraham for [our] father; for I say unto you, that God is able of these stones to

^{aa} raise up children to Abraham. And already^{ab} the axe is applied to^{ac} the root of the trees; every tree therefore not producing^{ad} good fruit is cut down and cast into the fire. I indeed baptise you with^{ae}

^{af} [the] Holy Spirit and fire; whose winnowing fan^{ag} is in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

^{ah} Then comes Jesus from Galilee to the Jordan to John, to be baptised

^{ai} of him; but John urgently forbade^{aj} him, saying, I have need to be baptised

^{ak} of you. This shows how thoroughly the genitive and participle are used as a substantive, characterising the person or thing. 'The seekers of' this expression is awkward in English, and hence I have changed it into the verb, and then it must be in the past: 'sought,' not 'seek.'

^{al} In order that it might be, *ies* (see chap. i.

^{am} 22), 'so that it might be,' *saw*, as here; and, 'then,' *ere* (chap. ii. 17), 'was fulfilled,' are never conjoined in the quotations of the Old Testament. The first is the object of the prophecy; the second, not simply an object, but an event which was within the scope and intention of the prophecy; the third is merely a case in point, where what happened was an illustration of what was said in the prophecy.

^{an} ^{ao} B Memphis omit 'and.'

^{ap} ^{aq} ^{ar} T. R. reads 'over,' 'of' or 'by,' with B K L 2.1.4c, ^{as} text ^{at} B C D E & Am Syr.

^{ar} I have no doubt that *saw* is used as a name for Jehovah. Here it has no article, which, if an appellative, after *crieth*, it regularly would, but as a name personal does not need.

^{as} ^{at} B C M 2.1.33 Syr Memphis add 'river.'

^{au} Pointed out, 'shown.'

^{av} The verb is in the aorist. It is to be the char-

acteristic of the man, not a mere exhortation for the future. 'Be in the state of having done it.'

^{ay} T. R. reads 'fruits,' with L U 35 Syr-Crt & Pst. ^{az} ^{ba} ^{bc} T. R. reads ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{ep} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{gi} ^{hi} ^{ji} ^{ki} ^{li} ^{mi} ⁿⁱ ^{oi} ^{ri} ^{si} ^{ti} ^{ui} ^{vi} ^{wi} ^{xi} ^{yi} ^{zi} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{ep} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{gi} ^{hi} ^{ji} ^{ki} ^{li} ^{mi} ⁿⁱ ^{oi} ^{ri} ^{si} ^{ti} ^{ui} ^{vi} ^{wi} ^{xi} ^{yi} ^{zi} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{ep} ^{er} ^{es} ^{et} ^{eu} 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tized¹ of thee; and comest thou to me? But Jesus answering said to him, Suffer [it] now; for thus it becometh us to fulfil all righteousness.² Then he suffers him. And Jesus, having been baptized, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him: and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

IV. Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil; and having fasted forty days and forty nights, afterwards he hungered. And the tempter coming up to him said,³ If thou be Son of God, speak, that these stones may become loaves of bread.⁴ But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

Then the devil takes him to the holy city, and sets him upon the edge of the temple,⁵ and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy foot against a stone. Jesus said to him, It is again written, Thou shalt not tempt [the] Lord⁶ thy God.

¹ Aorist, 'to be in the state of its having been done.'

² Some read 'coming up said to him,' with **A** **B** **C** **D** **Z** **33** **Am**; **E** **F** **G** **H** **I** **M** **N** **P** **S** **V** **21** **Am** **Memph.** D combines both readings.

³ Or 'bread' generally, for which the plural is used.

⁴ *τοις οὐρανοῖς*, the buildings at large, not *υπόστησις*, without article: 'Jehovah.'

⁵ Some read *clere*, with **B** **C** **D** **Z** **33** **Am**; **E** **F** **G** **H** **I** **M** **N** **P** **S** **V** **21** **Am**.

⁶ Some read 'set thee behind me,' but T. R. is supported by **B** **C** **K** **P** **S** **V** **21** **Am** **Memph.** It has 'behind me,' with **D** **L** **E** **Ae**, **33** **Syr** **Crt**.

⁷ *πονεύειν* has here the accusative; but it is a quotation from the LXX. But besides Luke iv. 8, we find an accusative, Luke xiv. 32, with the participle, and so in John iv. 23, 24. The verb has the dative. In Revelation xiv. 11 the participle has the accusative. Early Greek writers have the accusative; later ones have the dative. See Greek, Matt. n. 2. Kypke cites Matthew iv.

* Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world, and their glory, and says⁸ to him, All these things will I give thee if, falling down, thou wilt do me homage.⁹ Then says Jesus to him, Get thee away,¹⁰ Satan, for it is written, Thou shalt do homage¹¹ to [the] Lord thy God, and him alone shalt thou serve.

¹² Then the devil leaves him, and behold, angels came and ministered¹³ to him.

¹³ But¹⁴ having heard that John was delivered up, he departed into Galilee: and having left¹⁵ Nazareth, he went and dwelt at Capernaum, which is on the sea-side¹⁶ in the borders of Zabulon and Neptahilim, that that might be fulfilled which was spoken through Esaias the prophet, saying, Land of Zabulon and land of Neptahilim, way of [the] sea beyond the Jordan, Galilee of the nations:—the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light sprung up.¹⁷ From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

¹⁸ And¹⁹ walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, cast a net²⁰ into the sea, for they

The participle has dative in one case in Wetstein; and so has Lucas with verb, not always. The LXX vary. The word is used alike for men and for God, see 1 Chronicles xxix. 20, and is all but always an act of personal reverence and homage. What in modern language is called 'worship,' is *λατρεία*. The nearest approach to this in the use of *προσκύνειν* is in John iv. 20, 24.

⁸ *λατρεύειν*, elsewhere translated 'serve.'

⁹ T. R. adds 'Jesus,' with **E** **K** **L** **P** **A** **E** **I** **Syr**; text **A** **B** **C** **D** **E** **21** **Am** **Memph.**

¹⁰ Many concur in 'leaving,' **D** **E** **L** **M** **E** **A** **33**; text **A** **B** **C** **R** **P** **U** **T** **21** **Am**.

¹¹ This sea was the Lake of Tiberias (compare John vi. 1), but the Hebrews call all water a sea, and *תְּהוֹרֶת* is properly the Salt Sea, primarily the Mediterranean.

¹² T. R. adds 'Jesus,' with **E** **L** **A**; text **B** **C** **D** **F** **2** **Ac**, **1** **33** **Am** **Syr** **Memph.**

¹³ *μεταρχέειν*, originally anything surrounding an object.

¹⁴ were fishers; and he says to them, Come after me, and I will make you fishers of men. And they, having left their trawl nets,²¹ immediately followed him. And going on thence he saw other two brothers, James the son of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl nets, and he called them; and they, having left the ship and their father, immediately followed him.

²² And Jesus²³ went round the whole of Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the people. And his fame went out into the whole of Syria, and they brought to him all that were ill, suffering under various diseases and pains,²⁴ and those possessed by demons, and lunatics, and paralytics; and he healed them. And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond the Jordan.

V. But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to him;

²⁵ and, having opened his mouth, he

²⁶ taught them, saying, Blessed [are]

²⁷ the poor in spirit, for *theirs* is the

kingdom of the heavens. *Blessed they that mourn, for *they* shall be comforted. *Blessed the meek, for *they* shall inherit the earth.* Blessed they who hunger and thirst after righteousness, for *they* shall be filled. *Blessed the merciful, for *they* shall find mercy. Blessed the pure in heart, for *they* shall see God. Blessed the peace-makers, for *they* shall be called sons of God. Blessed they who are persecuted on account of righteousness, for *theirs* is the kingdom of the heavens. Blessed are ye when they may reproach and persecute you, and say every wicked thing²⁸ against you, lying,²⁹ for my sake. Rejoice and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.

³⁰ Ye are the salt of the earth;³¹ but if the salt have become insipid, where with shall it be salted? It is no longer fit for anything but to be cast out and to be trodden under foot by men. Ye are the light of the world: a city situated on the top of a mountain cannot be hid. Nor do [men] light a lamp and put it under the bushel,³² but upon the lamp-stand and it shines for all who are in the house. Let your light thus shine

⁷ Literally 'the trawl nets' (**K** **B** **add sense**), for *τραχίς* supposed to be from *τράχειος*, 'to cast,' whence is the other word used (Matt. xiii. 47), whence *τραχεῖα*, a net drawn round from the shore.

⁸ Cf. it well to notice here an habitual use of the article which characterises Middætem. It is a known rule, and holds in more than one language, that contrast, and hence one part of a thing as contrasted with another, has the article. This is the case with 'ship' and 'mountain' in the gospel: 'he was' or 'went' 'on board ship,' or 'on shore,' or 'on board'; not a participle ship, but 'on board ship,' as we say, in contrast with 'on shore.' So *οὖτε*, 'the mountain,' not a particular mountain, but in contrast with the plain, where the plain and the mountain are in contrast. It is the same thing in French *ceux qui sont au montagne*, *ceux qui sont au bord de la mer*; not a particular one, but gone up from the plain, as is done in summer. The highlands and the lowlands are, in a measure, the same thing, though the adjective in the compound modifies it. Christ has a particularity which waited on him, but this article is used, as here, where that is not the case. 'In the ship with' is tantamount to 'the same ship'; as here I do not

change the form, but translate literally. If not, one must say, 'on board ship.'

⁹ *μόνιμος*, 'constant,' with almost all, has 'τετραγωνός.' It may be from a lexicographer. It omits it.

¹⁰ *βασιλεῖς*, 'kings,' or 'kings.'

¹¹ And almost all have *στιχόν*; **B** **C** **D** **33** **Memph** omit.

¹² and all, except **D** **33** **Memph** and most Latin copies, have the order as **T. R.**

¹³ Or 'land.' This is a quotation from Psalm xlvii. 8. Inheriting the land was inheriting the earth, and for a Jew *earth* was *earth*. It was not the haughty Pharaoh or the violent who were to have it; God would give it to the meek of the earth that waited on Him. In Hebrew *אָרֶן* is 'land' and 'earth,' as *γῆ* is in Greek; the word for 'world' is another, *עולם*. I have put 'earth' with some hesitation, as a word of larger tone of thought, as characteristic, not local only. It is to be remembered that it is earth itself is spoken of.

¹⁴ **B** **D** omit *πάτερ*,—**8**, with **D** **A** **Z** reads *πάτερ*, 'shall' not 'may'; the rest have *πάτερ*.

¹⁵ **B** **C** **E** **A** **2** **Ac**, **1** **33** **Am** **Syr** **Memph** have *διδούσιν*; some omit it, with **D** **V** **Cob** Spec.

¹⁶ 'Or' *land*.

¹⁷ I have left 'bushel' as well known; it was a measure under half-a-bushel.

before man, so that they may see your upright works, and glorify your Father who is in the heavens.

¹¹ Think not that I am come to make void the law or the prophets; I am not come to make void, but to fulfil.¹² For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from the law till all come to pass.¹³ Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of the heavens. For I say unto you, that unless your righteousness surpass¹⁴ that of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

¹⁵ Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall be subject to the judgment. But I say unto you, that every one that is lightly¹⁶ angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty

¹ I do not put 'good works,' because it has acquired the force of benevolent actions, which is not the force of *εποιειν*, but all that is upright and honourable and comely, what ought to be in one who feels aright. 'Upright' does not quite give the whole sense, but the most nearly so of any word I know.

² 'Give the fulness of,' *εποιειν* is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church completed the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor add to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the prophets had pointed out. Verse 18 forbids the sense of obedience as not to be maintained, though 19 proves that he was to be condemned who, being

¹⁷ of¹⁸ the hell¹⁹ of fire. If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then come and offer thy gift. Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time²⁰ the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.²¹

²² Ye have heard that it has been said,²³ Thou shalt not commit adultery. But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her in his heart. But if thy right eye be a snare²⁴ to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.²⁵ And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.²⁶

²⁷ It has been said too, Whosoever

under law, broke the commandments spoken of. But this is a consequence. Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

²⁸ *γέρων.*
²⁹ Or 'exceed' *επεισεῖν*. It is so used by the LXX for a Hebrew word signifying 'exceed,' but the reader rather disables one from translating it so. But I doubt not it includes the idea of being a better righteousness. See ver. 47.

³⁰ Some authorities omit 'lightly,' as *εύ* B Am; D E L A 2 ac. 1 22 Syr Memph have it.

³¹ The *εἰς* after *εἴπεις* has, it seems to me, the force of 'seen to,' 'as far as,' as in other cases: as Rom. v. 21; Rev. xiii. 3, etc. *Θεάσας*; Eph. iii. 19, etc. *εἴπεις τὸν θεόν*.

³² *Γένεται.*

³³ Or 'lest it may be.' Perhaps 'lest' is sufficient; it suggests something uncertain which otherwise might happen any time. See chap. vii. 6.

³⁴ *εἰδὼς* is the quarter of an assonance.

³⁵ T. R. adds 'to the ancients,' with a L M 22 Am Syr-Crit; text *εἴπεις* B D E 2 ac. 1 Syr-Pat Memph.

³⁶ *εἰδὼς*, *εἰδὼς* is not properly a stumbling-block, but the 'catch of a trap.'

shall put away his wife, let him give her a letter of divorce. But I say unto you, that whosoever shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery.

³⁷ Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou hast sworn.

³⁸ But I say unto you, Do not swear at all; neither by the heaven, because

³⁹ it is [the] throne of God; nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King.

⁴⁰ Neither shalt thou swear by thy head, because thou canst not make one hair

⁴¹ white or black. But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.⁴²

⁴³ Ye have heard that it has been said, Eye for eye and tooth for tooth.

⁴⁴ But I say unto you, not to resist evil; but whoever shall strike⁴⁵ thee on thy right cheek, turn to him also the

⁴⁶ other; and to him that would go to law with thee and take thy body coat,

⁴⁷ leave him thy cloak also. And whoever will compel thee to go one mile,

⁴⁸ go with him two. To him that asks of thee give, and from him that desires to borrow of thee turn not away.

⁴⁹ Ye have heard that it has been said, Thou shalt love thy neighbour

⁵⁰ and hate thine enemy. But I say unto you, Love your enemies, [bless those who curse you, do good to those who hate you,]⁵¹ and pray for

¹ Or 'every one that,' with *εἴπεις* B K L M A H 133 Am Syr; text *εἴπεις* D B G S U V Syr-Crit Memph.

² Or 'the evil one.' ³ *εἴπεις* read 'strikes.'

⁴ These words are left out by many. They are in Luke. They are not in *εἴπεις* B 1 22 Syr-Crit Memph; D E L A 2 ac. 22 Syr have them. Ver. Ver Corb Am omits only 'bless those who curse you.'

⁵ *θεάσας*. T. R. reads 'tax-gatherers,' with E K L A 2 ac.; text *εἴπεις* B D E 1 22 33 Am Memph; text *εἴπεις* D E M U Z 2 1 33 Am Syr-Pat.

⁶ T. R. reads 'Father who is in the heavens,' with D K M S 2 1 22 Syr insert.

⁷ T. R. adds 'openly,' with E K L (X) A 2 ac. Syr; text *εἴπεις* B D E 1 Am Memph.

⁸ Some read 'ye shall,' with *εἴπεις* B E 1 22 Am Memph; text *εἴπεις* D E L (X) A 2 ac. Syr.

those who [insult you and¹] persecute you, that ye may be [the] sons of your Father who is in [the] heavens; for he makes his sun rise on evil and good, and sends rain on just and unjust.

⁹ For if ye should love those who love you, what reward have ye? Do not

¹⁰ also the tax-gatherers the same? And if ye should salute your brethren only, what do ye extraordinary? Do not also the Gentiles¹¹ the same?¹²

¹³ Be ye therefore perfect as your heavenly Father¹⁴ is perfect.

VI. Take heed not to do your alms¹⁵ before men to be seen of them, otherwise ye have no reward with your

¹⁶ Father who is in the heavens. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto

¹⁷ you, They have¹⁸ their reward. But thou, when thou doest alms, let not thy left hand know what thy right

¹⁹ hand does; so that thine alms may be in secret, and thy Father who sees in secret²⁰ will render [it] to thee.

²¹ And when thou prayest, thou²² shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets so that they should appear to men. Verily I say unto

²³ you, They have²⁴ their reward. But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in

²⁵ secret will render [it] to thee.²⁶ But

¹ had evidently *επεισεῖν*. The Rabbis use *εἰς* for 'alms.' And it appears to be the same in Syr. The LXX translates *επεισεῖν* by 'alms.' But see Wetstein in loco.

² 'Have' is compounded with the preposition *εἰς*, which gives it the force of having all they have to expect—they have the whole of it already, *επεισεῖν*. It is expressed in English by laying the stress on 'have.' Perhaps one might say 'have *εἰς*' in the same sense. So also in ver. 16.

³ I leave out 'himself,' with D K L U Z 1 22 33 Am Memph; D E M S 2 1 22 Syr insert.

⁴ T. R. adds 'openly,' with E K L (X) A 2 ac. Syr; text *εἴπεις* B D E 1 Am Memph.

when ye pray, use not vain repetitions, as those who are of the nations: for they think they shall be heard through their much speaking. Be not ye therefore like them, for your Father knows of what things ye have need before ye beg [anything] of him. Thus therefore pray ye: Our Father who art in the heavens, let thy name be sanctified, let thy kingdom come, let thy will be done as in heaven so upon the^b earth; give us to-day our needed bread, and forgive us our debts, as we also forgive^a our debtors, and lead us not into temptation, but save us from evil. For if ye forgive men their offences, your heavenly Father also will forgive you [yours!], but if ye do not forgive men their offences, neither will your Father forgive your offences.

And when ye fast, be not as the hypocrites, downcast in countenance; for they disfigure their faces so that they may appear fasting to men: verily I say unto you, They have their reward. But thou, [when] fasting, anoint thy head and wash thy face, so that thou mayest not appear fasting unto men, but to thy Father who is in secret; and thy Father who sees in secret shall render [it] to thee.^b

Lay not up for yourselves treasures upon the earth, where moth and rust spoils, and where thieves dig through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust spoils,

^a Or 'to-morrow', or 'till to-morrow.' ^b *answ.* may be 'saily' in the sense of 'till to-morrow.'

A nearly analogous word (this is only used here) means 'tomorrow,' and is often used in Acts and Luke. This has the form of an adjective derived from that. But many object to this, as not according to the analogy of Greek, and understand it to mean 'needed.' Origen declares it is a word unknown to classical or popular Greek. The analogy of *epaiszein* and *epoiesis*, 'more than what is needed,' seems to me the plainest and most natural explanation of it. They had only what was directly and immediately for them or their need, &c., and not what was *epais*, surrounded with abundance.

^a *adversus*, with B Z L. But I put 'forgive' because the perfect implies not only they had an

and where thieves do not dig through nor steal; for where thy^b treasure is, there will be also thy^c heart. The lamp of the body is the eye; if therefore thine eye be single, thy whole body will be light: but if thine eye be wicked, thy whole body will be dark. If therefore the light that is in thee be darkness, how great the darkness! No one can serve two masters: for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mammon. For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body what ye should put on. Is not the life more than food, and the body than raiment? Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are ye not much more excellent than they? But which of you by carefulness can add to his growth one cubit? And why are ye careful about clothing? Observe with attention the lilies of the field how they grow: they toil not, neither do they spin; but I say unto you, that not even Solomon in all his glory was clothed as one of these. But if God so clothe the herbage of the field, which is to-day, and to-morrow is cast into the oven, will he not much rather you, O [ye]

occasion, but continued to do it. In Luke it is *answ.* as T.R. here, with G K A C. (D. *answ.*)

Or 'from the evil one.' T.R. adds 'For this is the kingdom, and the power, and the glory, for ever. Amen,' with E L A H 2 28. 38 39; text # B D Z 1 Am Memphis.

I add 'yours' in brackets, otherwise 'you' becomes an accusative.

D 1 Am 1000 *answ.* *answ.* to which I am inclined; but B E L A H 2 2 Ac. 23 Memphis have the words. The sense is identical.

A T.R. adds 'openly,' with B A and some others. So # B 1 Am Memphis; T.R. reads 'your,' with E L A H 2 Ac. 23 Syria.

The proportion of *stola* is 'age,' and many insist on it *age*. But it refers to relative age in man, and hence is used for 'growth,' or 'stature,' as Luke xii. 3.

^a of little faith? Be not therefore careful, saying, What shall we eat? or What shall we drink? or What shall we put on? for ^b all these things the nations seek after; for your heavenly Father knows that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things ^c shall be added unto you. Be not careful therefore for the morrow, for the morrow shall be careful about itself. Sufficient to the day [is] its own evil.

VII. Judge not, that ye may not be

^a judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you.^b

But why lookest thou on the mote that is in the eye of thy brother, but observest not the beam that is in thine eye?

Or how wilt thou say to thy brother, Allow [me], I will cast out the mote from thine eye; and behold, the beam

^c is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.

Give not that which is holy to the dogs, nor cast your pearls before the swine, lest^a they trample them with their feet, and turning round rend you.

Ask^b and it shall be given to you. Seek, and ye shall find. Knock,

^c and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened. Or what man is there of you who, if his son shall ask of him a loaf of bread,

^a will give him a stone; and if he ask

^b a fish, will give him a serpent?

T.R. reads 'its own things,' adding ^c before ^a *answ.* with B K M U H 2 1 23; A 2 2 20; H 2 2 20; text with B G L S V and others Ital Vulg.

^a T.R. adds 'amen,' with B and many cursives.

^b *answ.* see chap. v. 25.

^c *answ.* see John xiv. 12.

^a Literally 'of whom if his son shall ask a loaf of bread'; but it is harsh in English.

^b Or perhaps 'how narrow' instead of ^a.

therefore ye, being wicked, know [how] to give good gifts to your children, how much rather shall your Father who is in the heavens give good things to them that ask of him? Therefore all things whatever ye desire that men should do to you, thus do ye also do to them; for this is the law and the prophets.

Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they who enter in through it. For narrow^a the gate and straitened the way that leads to life, and they are few who find it.

But beware of false prophets, which come to you in sheep's clothing, but within are ravening wolves. By their fruits ye shall know^b them. Do [men] gather a bunch of grapes from thorns, or from thistles figs?

So every good tree produces good fruits, but the worthless tree produces bad fruits. A good tree cannot produce bad fruits, nor a worthless tree

^a produce good fruits. Every tree not producing good fruit is cut down and cast into the fire. By their fruits thee surely^c ye shall know^b them.

Not every one who says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the^d heavens. Many shall say to me in that day, Lord, Lord, have we not prophesied through thy name, and through thy name cast out

^e demons, and through thy name done many works of power? and then will I avow unto them, I never knew you. Depart from me, workers of lawlessness.

Whoever therefore hears these my words and does them, I will liken

world to the Hebrew *wi*. But see Bengal *ta hoo*, # B X have *se*, not *se*. It is marked with a dot. ^a *answ.* *recognize*, 'know well.'

^b *answ.* *answ.* has the force of bringing up what precedes, from which a necessary consequence follows. ^c shows it as a fact: ^d *answ.* treats it as evident from what precedes: ^e strengthens: 'is indeed,' 'surely,' 'at any rate.'

^a So # B C E 2 23; T.R. with E 2 Ac. 2m. 'the'

him to a prudent man, who built his house upon the rock; and the rain came down, and the streams came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock. And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his house upon the sand; and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.

And it came to pass, when Jesus

had finished these words, the crowds

were astonished at his doctrine, for

he taught them as having authority,

and not as their scribes.

VIII. And when he had come down from the mountain, great crowds followed him. And behold, a leper came up to [him] and did him homage, saying, Lord, if thou wilt, thou art able to cleanse me. And he stretched out his hand and touched him, saying, I will; be cleansed. And immediately his leprosy was cleansed. And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.

And when he had entered into Capernaum, a centurion came to him, beseeching him, and saying, Lord, my servant lies paralytic in the house, suffering grievously. And Jesus says to him, I will come and heal him. And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word,⁷ and

⁷ σέργοντας, the character: 'who was such as.'

⁸ Here the article has the force of contrast, as noticed as to ⁹ τις, ¹⁰ οὐδείς already. As in English, though the cases are more rare, we say, 'on the way,' 'the wayside.' In English, 'the sand' is used as here, and may fairly justify 'the rock' — that which has that nature.

⁹ T. R. & Ac. Ver. read 'the,' ¹⁰ ΚΕΚΛΗΣΙΩΝ ¹¹ ΑΜ ΜΕΜΦΙΚΟΥ have ¹² οὐδείς, not Ζ according to Barrett; but if he says, Ζ has it read ¹² οὐδείς, but Barrett gives the line as complete. C33 Ital (except Erit) Am; Syrr add ¹² οὐδείς.

⁸ my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it. And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so great faith. But I say unto you, that many shall come from [the] rising and setting [sun], and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens; but the sons of the kingdom shall be cast out into the outer darkness; there shall be the weeping and the gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.

14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever; and he touched her hand, and the fever left her, and she arose and served him.⁸

15 And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; so that that should be fulfilled which was spoken through ⁹ Isaías the prophet, saying, Himself took our infirmities and bore our diseases.

16 And Jesus, seeing great crowds around him, commanded to depart to the other side. And a scribe came up and said to him, Teacher, I will follow thee whithersoever thou

⁸ ΚΕΚΛΗΣΙΩΝ ¹¹ ΑΜ ΜΕΜΦΙΚΟΥ have ¹² οὐδείς. T. R. reads ¹⁰ οὐδείς, with C L X ac. 33 Am Memph.

T. R. reads 'Jesus,' as often, with E L A Z ac.

T. R., with C² L, reads 'Jesus.'

Many read 'as he entered,' as in B C E 1 22 33.

Literally, 'with or by a word,' in contrast with coming. T. R., with E, reads 'a word,' not 'by.'

Some, with Σ B Memph, Syr-Cri & Ps omitt and, perhaps rightly.

T. R. reads 'them,' with L M A 1 23 Ital Am Memph; Σ B C E F X Z nearly all omitt. 'him,' see note to chap. ii. 4.

¹⁷ mayest go. And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-places; but the Son of man has not where he may lay his head. But another of his disciples said to him, Lord, suffer me first to go away and bury my father. ¹⁸ But Jesus said to him, Follow me, and leave the dead to bury their own dead. And he went (on board) ship and his disciples followed him; and behold, [the water] became very agitated on the sea, so that the ship was covered by the waves; but he slept. ¹⁹ And the disciples came and awoke him, saying, Lord save us! we perish. ²⁰ And he says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great calm. ²¹ But the men were astonished, saying, What sort [of man] is this, that even the winds and the sea obey him? ²² And there met him, when he came to the other side, to the country of the Gergesenes,²³ two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was able to pass by that way. And behold, they cried out, saying, What have we to do with thee, Son of God? hast thou come here before the time to torment us? Now there was, a great way off from them, a herd of many swine feeding; and the demons besought him, saying, If thou cast us out, send us away into the herd of swine. And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the

⁸ Some, with Σ B 23, read 'the' for 'his.'

⁹ T. R. reads 'his,' with C² X 21 Syr. Some,

¹⁰ Ρ Α Μεμφ, leave out 'his disciples.'

¹¹ I leave out 'it,' with Σ B C 1 23.

¹² σύνεσθε, 'is there been or took place,' but this cannot be said in English.

¹³ Gerasenes, ΚΕΚΛΗΣΙΩΝ ΔΙ ΣΥΡΙ. 'Gerasenes' Ital Vulg. Texte ¹⁴ C² E Z ac. Memph.

¹⁴ T. R., with C² E Y X Δ Σ Σ ac. adds 'Jesus.'

¹⁵ It is not in Σ B C² L 1 23 Crib Am Memph.

¹⁶ Or perhaps 'to torment us before the time.'

¹⁷ T. R., with C E K L X Δ Σ ac. Syr. reads 'Suffer us to go.' Σ B 1 22 33 Am Memph, 'send us.'

¹⁸ Σ B C 1 22 33 Am Memph omit 'herd of.'

¹⁹ Many leave out 'of swine,' with Σ B C M Δ Σ 1 22 33 Ital Vulg Syr Memph.

whole herd [of swine] rushed down the steep slope into the sea, and died in the waters. But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by demons. And behold, the whole city went out to meet Jesus, and when they saw him, they begged [him] to ²⁰ go away out of their coasts. ^{1 IX.)} And going on board the ship,²¹ he passed over and came to his own city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; ²² thy sins are forgiven.²³ And behold, certain of the scribes said to themselves, This [man] blasphemeth. And Jesus, seeing their thoughts, said, Why do ye think evil things in your hearts? For which is easier: to say, Thy sins are forgiven?²⁴ or to say, Rise up and walk? But that ye may know that the Son of man has power²⁵ on earth to forgive sins, (then he says to the paralytic,) Rise up, take up thy bed and go to thy house. And he rose up and went to his house. But the crowds seeing [it], were in fear, and glorified God who gave such power²⁶ to men.

And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose up and followed him. And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with

²⁰ Least with words of beseeching, Ac., is something more than 'to' or 'that' they did it so that it might happen; see ix. 28, Ac.

²¹ Ρ Ο' on board ship. I have here put 'the ship,' because he had gone over in one. Β C 1 33 omitt in v. 23, Σ B L X 1 13 33 omit it here.

²² T. R. adds 'the,' with E P L X 2 ac. Ital Vulg Syr Memph; Σ B C 1 22 33 omit.

²³ Σ B C D 1 22 33 omit v. 2, so Ital Vulg.

²⁴ T. R. reads 'the sins are forgiven thee,' with Σ U A II 3 1; text Β C D E F ac.

²⁵ Also 'right,' 'authority,' see note to l. 1.

²⁶ T. R. reads 'marvelled,' with C E K Δ Σ ac. Σ B D 1 22 33 Am Memph.

²⁷ Literally 'and.' This use of ει is very common in Luke, otherwise I should have said it was a Hebrewism. (Σ D omit ει.)

¹¹ Jesus and his disciples. And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with tax-gatherers and sinners?

¹² But [Jesus'] hearing it, said, They that are strong have not need of a physician, but those that are ill. ¹³ But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.

¹⁴ Then came to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy disciples fast not? And Jesus said to them, Can the sons of the bride-chamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will fast. But no one puts a patch of new cloth on an old garment, for its filling up takes from the garment and a worse rent takes place. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

¹⁵ As he spoke these things to them, behold, a ruler coming in¹ did homage to him, saying, My daughter has by this² died; but come and lay thy hand upon her and she shall live. And Jesus rose up and followed him, and his disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment; for she said within herself, If I should only touch his garment I shall be healed. But Jesus turning and seeing

her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.

¹⁶ And when Jesus was come to the house of the ruler, and saw the flutplayers and the crowd making a tumult, he said,³ Withdraw, for the damsel is not dead but sleeps. And they derided him. But when the crowd had been put out, he went in and took her hand; and the damsel rose up. And the fame of it went out into all that land.

¹⁷ And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy on us, Son of David. And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? ¹⁸ They say to him, Yes, Lord. Then he touched their eyes, saying, According to your faith, be it unto you. ¹⁹ And their eyes were opened; and Jesus charged them sharply, saying, See let no man know it. But they, when they were gone out, spread his name abroad in all that land.

²⁰ But as these were going out, behold, they brought to him a dumb man possessed by a demon. And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in Israel. But the Pharisees said, He casts out the demons through the prince of the demons.

²¹ And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness.⁴ But when he

¹ B D omit 'Jesus'; C H A X A e, vers. insert.

² T. R. adds 'to them'; B C D X Am omit.

³ T. R. adds 'to repentance,' with C E E K L X ac. Memph; text B D X (1.33) Am Syr.

⁴ Literally 'unfilled,' unilled.

* Or 'a ruler coming' *baqar al zahr*, which may be read *ayyur zahr*. The oldest uncials cannot help us here. B has *ayyur al zahr*.

⁵ *ayyur* is what comes up to us, says Suada, quoted by Wetstein in loco; as series, what in the future joins now. Mark has 'is at extremity.'

Luke 'was dying.' Nor has 'now died' any other sense, only it is less clear. It is however quite possible that Matthew may give the result of the servant's message and all. It may be translated 'has just now died,' or 'has even now died.' Chrysostom and others give it as in text.

⁶ T. R. reads 'says to them,' with C E F G K A Ac. Syr; text B D X 1.13.33 Am Memph.

⁷ T. R. adds 'among the people,' with C E F L Ac. 18; text B C D S 2.2.12.33 Am Syr. Memph.

saw the crowds he was moved with compassion for them, because they were harassed,⁵ and cast away as sheep not having a shepherd.

⁸ Then saith he to his disciples, The harvest [is] great and the workmen [are] few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

X. And having called to [him] his twelve disciples, he gave them power over unclean spirits, so that they should cast them out, and heal every disease and every bodily weakness.

⁹ Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alpheus, and Lebbeus,

¹⁰ who was surnamed Thaddaeus;⁶ Simon the Cananean,⁷ and Judas the Iscariote, who also delivered him up.

¹¹ These twelve Jesus sent out when he had charged them, saying, Go not off into [the]⁸ way of [the]⁹ nations, and into a city of Samaria enter ye not; but go rather to the lost sheep of the house of

¹² Israel. And as ye go, preach, saying, The kingdom of the heavens

¹³ has drawn nigh. Heal [the] infirm, [raise the dead], cleanse lepers,¹⁰ cast out demons: ye have received

¹¹ gratuitously, give gratuitously. Do not provide yourselves with gold, or

¹² silver, or brass, for your belts, nor

⁵ T. R., with L and some uncials, reads *ataqat* Augst, 'tired,' worn out.'

⁶ Or 'authority'; *episcopos*, not *diakonos*. More than authority, but not simply dominion: it is more than dominion, as it includes the right to exercise this. Hence 'power' is nearer to it in English.

⁷ T. R., with some uncials, puts 'cleanse lepers' before 'raise the dead.' Many omit 'raise the dead,' with E F L X ac. 1. B C D 3.1.13.33 Ital (except Beza) Am Memph have it.

⁸ *ayyur* is what comes up to us, says Suada, quoted by Wetstein in loco; as series, what in the future joins now. Mark has 'is at extremity.'

⁹ As regards 'Lebbeus, who was surnamed Thaddaeus,' the readings are so various that I have left T. R. as it is. I have been disposed sometimes to reject a *Lebbeus Thaddaeus*. Mark has only *Lebbeus*, and it would seem to reconcile them. So here B Vale. Memph, for the same reason. They are evidently two names of the same person. Bengel would say *Thadd* in Chaldee and

scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is worthy of his nourishment.

¹⁰ But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.

¹¹ And as ye enter into a¹¹ house salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let

¹² your peace return to you. And who-somever shall not receive you, nor hear your words, as ye go forth,¹² cut off that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in judgment-day than for that city.

¹³ Behold, I send you as sheep in the midst of wolves; be therefore prudent as the serpents and guileless

¹⁴ as the doves. But beware of men; for they will deliver you up to sanhedrim, and scourge you in their

¹⁵ synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the

¹⁶ nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall

¹⁷ speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.

¹⁸ But brother shall deliver up brother to death, and father child; and children shall rise up against parents

¹⁹ and shall put them to death; and ye shall be hated of all on account of my name. But he that has endured to the end, he¹ shall be saved.

Let in Hebrew mean the same thing, which Dr. Wetstein denies.

¹⁰ Very probably the Hebrew word for the Greek term *diakonos*, *Zetel*; see Luke vi. 13.

¹¹ Absence of the article gives the force of 'any.'

¹² T. R., with some uncials, puts 'cleanse lepers' before 'raise the dead.' Many omit 'raise the dead,' with E F L X ac. 1. B C D 3.1.13.33 Ital (except Beza) Am Memph have it.

¹³ *ayyur* is what comes up to us, says Suada, quoted by Wetstein in loco; as series, what in the future joins now. Mark has 'is at extremity.'

¹⁴ B D 35 Ital Vnde Memph have it. T. R. omits, with C E F P Z ac. 1.

¹⁸ But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel until the ¹⁹ Son of man be come. The disciple is not above his teacher, nor the bondman above his lord. [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called²⁰ the master of the house Beelzebub, how much more those of his household? Fear them not therefore; for there is nothing covered which shall not be revealed, and secret which shall not be known.

²¹ What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses.

²² And be not afraid¹ of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body in hell.² Are not two sparrows sold for a farthing?³ and one of them shall not fall to the ground without your Father; but of you even the hairs of the head are all numbered. Fear not therefore; ye are better than many sparrows. Every one therefore who shall confess me before men, I also will confess him before my Father who is in [the] heavens.

²³ But whosoever shall deny me before men, him will I also deny before my Father who is in [the] heavens.

²⁴ Do not think that I have come to send peace upon the earth: I have not come to send peace, but a sword.

²⁵ For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her mother-in-law; and they of his household [shall

²⁶ be] a man's enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy of me. And he who does not take up his cross and follow after me is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake shall find it. He that receives you receives me, and he that receives me receives him that sent me. He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

XI. And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.

But John, having heard in the prison the works of the Christ, sent by⁴ his disciples, and said to him, Art thou the coming [one]? or are we to wait⁵ for another?

And Jesus answering said to them, Go, report to John what ye hear and see. Blind[men] see and lame walk; lepers are cleansed, and deaf hear; and⁶ dead are raised, and poor have glad tidings preached to them: and blessed is whosoever shall not be offended in me. But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind? But

¹ There is no article, but 'disciple' comes after *verbi*, and is characteristic.

² T. R. reads *leathos*, with I and other cursives. *Leathos* (π λειθός) B C F X A Ac.; it is more of a surname or nick-name.

³ Here, and in the parallel passage, Luke xii., we have *duo*, 'two,' perhaps the Hebrew *yešer*. But it is not so used elsewhere that I know of in the New Testament. Here it may have the force of 'shaking from through fear.'

⁴ Gehenna.

⁵ The value of an ascription is not exactly known. It was very small.

⁶ T. R. reads 'two of,' with E F L 1 Ac. Am Memphis; with B C D F S. & 2 23 Syrr *he*, not *duo*.

⁷ *Episcopatia*, probably comparative: 'should we,' 'have we to do it,' not simply 'are we doing it.'

⁸ T. R. omits 'and,' with C E F 2 Ac. 23 Am Memphis; with B D L P Z & 1.13 Syrr *insert*.

what went ye out to see? a man clothed in delicate raiment?⁹ behold, those who wear delicate things are in the houses of kings. But what went ye out to see? a prophet?¹⁰ Yes, I say to you, and more than a prophet:¹¹ this is he of whom it is written, Behold, I send my messenger before thy face, who¹² shall prepare thy way before thee. Verily I say to you, that there is not arisen among [the] born of women a greater than John the baptist. But he who is a little one¹³ in the kingdom of the heavens is greater than he. But from the days of John the baptist until now, the kingdom of the heavens is taken by violence, and [the] violent¹⁴ seizes on it. For all the prophets and the law have prophesied unto John. And if ye will receive it, this is Elias, who is to come. He that has ears to hear, let him hear. But to whom shall I liken this generation? It is like children sitting in the markets, which, calling to their companions,¹⁵ say, We have piped to you, and ye have not danced: we have mourned to you,¹⁶ and ye have not wailed. For John has come neither eating nor drinking, and they say, He has a demon. The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking,¹⁷ a friend of tax-gather-

⁹ π Β Δ Φ Α μ αντίλασμα.

¹⁰ T. R. adds 'for,' with C P Z Ac. 1 23 Am Syrr Memphis; with B D F Var. *insert*.

¹¹ π Μεμφίτης καὶ, with B C D Z Ac. *having*.

¹² Or, 'the least.' It is the nominative, but whatever else is taken, the supposed one is less; but the idiomatic form is more preserved by a little one.'

¹³ π αἰτία, By saying, 'who is to come,' it is left in the abstract pretty much as in Greek—the one who and this encounter in a Jew's mind according to prophecy. If we say 'who is about to come,' the mind turns to a time yet future; 'who was' is interpretation: *aitia* implies something certain.

¹⁴ T. R. reads 'little boys,' or 'little children,' with some cursives.

¹⁵ So, with B C D Z 1 Am. Corb. Memphis; T. R. with E F L X A Ac. 23 Syrr, reads 'and.'

¹⁶ π Β Δ Φ Ζ Χ Σ Δ 2 Ac. read *episyrē*. But it is very probably an Hesiodic which occurs elsewhere as in this very word. G S U V Syrr have *ekpiros*. Am Corb have *ekpiros*. Whether

ers, and of sinners:—and wisdom has been justified by her children.

¹⁷ Then began he to reproach the cities in which most of his works of power had taken place,¹⁸ because they had not repented, Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place¹⁹ in you, had taken place in Tyre and Sidon, they had²⁰ long ago repented in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in judgment-day than for than for you. And thou, Capernaum, who hast²¹ been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for thee. At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes. Yea, Father, for thus has it been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows²² the Son but the Father, nor does any one know²³ the Father, but the Son, and he to whom the Son may be pleased to reveal [him]. Come to

see if he there or not, in English we must say 'that.' The sense is all the same, *aiōn* is omitted by π Β Δ Ζ 1 Corb. Am Memphis *until* *aiōn*.

¹⁸ π Β Δ Ζ 1 Corb. Corb. Am Memphis *until* *aiōn*. ¹⁹ π θεοῦ καὶ σωμάτων, 'spending his substance in eating and drinking.'

²⁰ π θεοῦ, προσώπου, 'taken place,' 'happened.' I do not say 'had been wrought,' because it takes the mind off the place of their happening to their being wrought.

²¹ π ψήσαι, with an indicative: *psēsai* does not really answer a mood. If the fact is certain, it is connected with an indicative; if not, with optative or subjunctive; but its force is the mental imposition (not merely the fact) that it might have been otherwise. Even if a fact, it is not considered historically but mentally.

²² π οὐδεὶς, with π Β C D Syrr Corb. Memphis and most Latin copies, read π οὐδεὶς, *ekpiros*, which gives 'hast thou been?' B D Ital Vulg also read *ekpiros*, 'thou shalt go down.'

²³ π οὐδεῖσθαι, a real knowledge, not a mere objective acquaintance with a person.

me, all ye who labour and are burdened, and I will give you rest.
¹² Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the sabbath through the cornfields; and his disciples were hungry, and began to pluck the ears and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath. But he said to them, Have ye not read what David did when he was hungry,^a and they that were with him? How he entered into the house of God, and ate the shewbread, which it was not lawful for him to eat, nor for those with him, but for the priests only? Or have ye not read in the law that on the sabbath the priests in the temple profane the sabbath, and are blameless? But I say unto you, that there is here what is greater^b than the temple. But if ye had known what is: I will [have] mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord^c of the sabbath.

And, going away^d from thence, he came into their synagogue. And behold, there was a man having his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath? that they might accuse him. But he said to them, What man shall there be of you who has

one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise [it] up? How much better then is a man than a sheep! So that it is lawful to do well on the sabbath. Then he says to the man, Stretch out thy hand. And he stretched [it] out, and it was restored sound as the other. But the Pharisees, having gone out, took counsel against him how they might destroy him. But Jesus knowing [it], withdrew thence, and great crowds followed him; and he healed them all: and charged them strictly that they should not make him^e publicly known: that^f that might be fulfilled which was spoken through Eamias the prophet, saying, Behold my servant, whom I have chosen, my beloved, in whom my soul has found its delight. I will put my Spirit upon him, and he shall shew forth judgment to the nations. He shall not strive or cry out, nor shall any one hear his voice in the streets; a bruised reed shall he not break, and smoking flax shall he not quench, until he bring forth^g judgment unto victory; and on^h his name shall [the] nations hope.

Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that theⁱ dumb [man] spake and saw. And all the crowds were amazed and said, Is this [man] the Son of David? But the Pharisees, having heard [it], said, This [man] does not cast out demons, but by Bealzebub,

^a T. R. adds 'himself,' with L 2 and some cursives.
^b T. R. reads 'a greater than.' ^c *μεγαλος γιραντης*, with C L & Am. Ital (except Corby). ^d It has *απεστρεψεν*.
^e T. R. reads 'even of,' with some cursives.

^f *καιρος* is always a change of place—leaving one place and going to another; *ωρα*, progress onward to one supposed point or limit, hence used also for one advanced in years. The reader has only to consult a Greek Concordance.

^g T. R. reads 'so that,' with R L X Z Ac.; ^h *επι*

ⁱ B C D I 23.

^j *διαβατης*. It is difficult to avoid using a word which is an interpretation; the word is the same here as in ver. 25, and chap. xii. 22, 'brings forth out of his treasures'; but it signifies 'putting forth' as much as 'bringing forth'; 'send-

forth' is more arbitrary. 'He produces,' but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures,' as said indeed in Deut. xxxii. 34, and in due time it will be produced, without saying he brings it with him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength,' whereas it is producing, bringing out what till then was hidden and kept back. See chap. xii. 32.

^k T. R. reads 'in,' adding *ει*, with D Ital Vulg.

^l *επιστειλειν*, *επιστειλειν*; I suspect 'blind' and 'saw' is added to meet 'and saw.' C E L X & Z Ac. have it; ^m B D Memph omit.

ⁿ prince of demons. But he^o knew^p their thoughts, said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not subsist. And if Satan casts out Satan, he is divided against himself: how then shall his kingdom subsist? And if I cast out demons by Beelzebub, your sons, by whom do they cast [them] out? For this reason *they* shall be your judges. But if I by [the] Spirit of God cast out demons, then indeed the kingdom of God is come upon you. Or how can any one enter into the house of the strong [man] and plunder his goods, unless first he bind the strong [man]? and then he will plunder his house. He that is not with me is against me, and he that gathers not with me scatters. For this reason I say unto you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Spirit shall not be forgiven to men. And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this age nor in the coming [one]. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt. For from the fruit the tree is known. Offspring of vipers! how can ye speak good things, being wicked? For of the abundance of the heart the mouth speaks. The good man out of the good treasure brings forth good things; and the wicked man out of the wicked treasure brings forth wicked things. But I say unto you, that every idle word which^q men shall say, they shall render an account of it in judgment-day: for by thy words thou shalt be justified,

^o T. R. reads 'Jesus,' with C E X Ac. Am Syrr.

^p B D Memph omit.

^q *ειδεις*, conscious, not objective knowledge. In ver. 18 *ειδεις* is objective, having learnt it.

^r T. R. adds 'of the heart,' with L 1 23 43.

and by thy words thou shalt be condemned.

^s Then answered him^t some of the scribes and Pharisees, saying, Teacher, we desire to see a sign from thee. But he, answering, said to them, A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three nights.

^u Ninevites^v shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon; and behold, more than Solomon [is] here.

^w But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest, and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied, swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.

^x But while he was yet speaking to the crowds, behold, his mother and his brethren stood without seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak to thee. But he answering said to him that spoke to him, Who is my mother, and who are my brethren?

^y And, stretching out his

^t T. R. reads 'whatsoever,' *βιβει*, with C E G K.

^u Z Ac.; ^v B D Am omitt.

^w T. R. omits 'him,' with H X & Ac.; ^x B D I M 2 23 Am Syrr Memph has o it.

^y Literally 'men Ninevites.'

hand to his disciples, he said, Behold my mother and my brethren: for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother. XIII. And that [same] day Jesus went out from the house and sat down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore. And he spoke to them many things in parables, saying, Behold, the sower went out to sow: and as he sowed, some [grains] fell along the way, and the birds came and devoured them; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth of earth, but when the sun rose they were burned up, and because of not having [any] root were dried up; and others fell upon the thorns, and the thorns grew up and choked them; and others fell upon the good ground, and produced fruit, one a hundred, one sixty, and one thirty. He that has ears, let him hear.

And the disciples came up and said to him, Why speakest thou to them in parables? And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not given; for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him. For this cause I speak

* T. R. adds 'to hear,' with C D Z 2 and almost all; it omits, with B L Verc Corb, probably rightly: as always it seems in Matt., the contrary is the case in Mark and Luke. * has it in xi. 15; but it is a different phrase there, and generally in these questionable texts it is a question between * B Ac. on the one side, and C, and the whole class which follow it, only * sometimes leaves B and goes with C. In xi. 16, B D omit.

* As to the good thing given. It is abstract; the object is not to say what is given, but the manner of God's dealing. *επενεστης* has a cumulative force (see Eph. i. 8), and here has the same subject as 'shall be given.' What is given is caused to be in abundance. We may say, also,

to them in parables, because seeing they do not see, and hearing they do not hear nor understand; and in them is filled up the prophecy of Esaias, which says, Hearing ye shall bear and shall not understand, and holding ye shall behold and not see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal them. But blessed are your eyes because they see, and your ears because they hear: for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did not hear [them]. Ye, therefore, hear the parable of the sower. From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he that is sown by the wayside. But he that is sown on the rocky places—this is he who hears the word and immediately receives it with joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is immediately offended. And he that is sown among the thorns—this is he who hears the word, and the anxious care of this life^a and the deceit of riches choke the word and

^a he shall be in abundance,' a word used of the thing and of the person possessing it. 'It (or he) is in abundance.'

* *σύρεις.*

* T. R. adds *επενεστης*, with D M. *ἀποκαθίσαις* is more than *επενεστης*. It is to supply what is wanting, and so 'fill up.' Since Esaias's time there had been much of this, but the rejection of Christ completed and filled it up. 'In them' has therefore the sense of 'as to,' in their case. 'By' would cast more on their act and responsibility: *επενεστης* seems to have been introduced to avoid this sense of it.

* *μάντης*: see note to chap. v. 25.

* *αἴσχυλος*. The earliest Homeric use of *αἴσχυλος* is

* ^b *he*^c becomes unfruitful. But he that is sown upon the good ground—this is he who *hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.*

* ^d Another parable set he before them, saying, The kingdom of the heavens has become like^e a man sowing good seed in his field; but while men slept, his enemy came and sowed darnel^f amongst the wheat,

* ^g and went away. But when the blade shot up and produced fruit, then appeared the darnel also. And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field?

* ^h whence then has it 'darnel'? And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it

* ⁱ [up]? But he said, No; lest^j in gathering the darnel ye should root up the wheat with it. Suffer both to grow together unto the harvest; and in^k time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.

* ^l Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard seed which a man took and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.

* ^m He spoke another parable to them:

* ⁿ life in man,' afterwards 'the course of any events, an age, and eternity.' Here 'life' expresses it clearly enough. (* B D omit 'this.')

* *Οὐ τοῦ.*

* *επενεστης*; see xviii. 23, xxii. 2.

* *A useless weed resembling wheat.*

* T. R. adds 'the,' with C E 2 ac.; * B D 1333 om.

* T. R. with C E P 2 ac. 33 Syrr Memph Brix 'this.' * B D F 1 Vulg Syr-Crt omit *επενεστης*.

* *επενεστης*; see note to ver. 37.

* T. R. adds 'to hear,' with C D L P A X &c.

133; * B Am Verc Ver omitted.

* T. R. adds 'Again,' with C E P 2 Ac. 1 33

Syrr; * B D Am Verc Corb Corb Memph omit.

* *επενεστης*; the field, as contrasted with the city or town.

The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.

* ⁿ All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them, so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the world's] foundation.

* ^o Then, having dismissed the crowds, he^p went into the house; and his disciples came to him, saying, Ex-
pound to us the parable of the darnel of the field. But he answering said,^q He that sows the good seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil [one]; and the enemy who has sown it is the devil; and the har-
vest is [the] completion of [the]^r age, and the harvestmen are angels.

* ^s As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of the^t age. The Son of man shall send his angels, and they shall gather out of his kingdom all offences, and those that practise lawlessness; and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth. Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears,^u let him hear.

* ^v * The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid,

units # B D 1 Am Syr-Crt Memph.

* T. R. reads 'to them,' with C E F L X A X &c.

B D 133 Syrr; * B D Am Memph omit.

* T. R. with C E 2 ac.; * B D 1333 om.

* T. R. with C E P 2 ac. 33 Syrr Memph Brix.

* *επενεστης*; see note to ver. 37.

and for the joy of it¹ goes and sells all whatever he has, and buys that field.

⁴³ Again, the kingdom of the heavens is like a merchant² seeking beautiful pearls; and having³ found one pearl of great value, he went and sold all whatever he had and bought it.

⁴⁴ Again, the kingdom of the heavens is like a seyne which has been cast into the sea, and which has gathered together of every kind, which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless out. Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked from the midst of the just, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.

⁴⁵ Jesus says to them,⁴ Have ye understood all these things? They say to him, Yes, [Lord]. And he said to them, For this reason every scribe discipled to⁵ the kingdom of the heavens is like a man [that is] a householder who⁶ brings out of his treasure things new and old.

⁴⁶ And it came to pass when Jesus had finished these parables he withdrew thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has

this [man] this wisdom and these works of power? Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then has this [man] all these things? And they were offended⁷ in him. And Jesus said to them, A prophet is not without honour, unless in his⁸ country and in his house. And he did not there many works of power, because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame of Jesus, and said to his servants, This is John the baptist: he is risen from the dead, and because of this these⁹ works of power display their force in him.¹⁰ For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of Philip¹¹ his brother. For John said to him, It is not lawful for thee to have her. And [while] desiring to kill him, he feared the crowd, because they held him for a prophet. But when Herod's birthday was celebrated,¹² the daughter of Herodias danced before them, and pleased Herod; whereupon he promised with oath to give her whatsoever she should ask. But she, being set on¹³ by her mother, says, Give me here upon a dish the head of John

¹ Or 'because of his joy.'

² Literally 'a man a merchant.'

³ T. R. reads 'who having,' with C H P Z Ar. Brix Memph. text & B D L 1 33 Am *elias* M.

⁴ = B D Am Memph leaves out the words, 'Jesus says to them'; C E Z ac. 123 Syr have them.

⁵ C E A Z Ar. M Memph Syr have 'Lord'; B D 1 13 Corb. Am omit.

⁶ Or 'into' sic, as T. R. with H Ar.

⁷ *littera*; see note to vii. 34.

⁸ T. R. reads 'Jesus,' with K L A B Syr; others 'John,' with D E F X Ar.; 'Joseph.' M (P) B C Z 1 33 Am Memph.

⁹ Or 'were stumbled at him,' *Iessas-dal-iouss*; but the word 'stumbled' is too weak; *wadidaios* is literally 'the catch of a trap,' not a stumbling-stone. It is generally the occasion or means of getting into an evil case. See chap. xviii. 6.

¹⁰ = C Z Corb add 'own' before 'country.'

¹¹ Lit. 'the' of. xv. 12.

¹² The construction is disputed here; it is *en*-*prospero* 'in view,' as nearly as possible 'opposite in view.' The passage has a certain reflexive force as

in French *à l'envers par lui*. But this can hardly be given in English; the Authorized Version has attempted it by changing the word to 'shew forth.' I have sought to preserve the force of the verb used by adding 'their force,' the difficulty partly arises from the word which is used for the effects of power being the plural of power itself, because the power which wrought is more seen than the effects. Still I believe the intention is not to use *deesses* differently, only the mind turns more to the agent than to the effect. 'Powers' and 'miracles' are the same word in Greek. Hence it may be translated 'these powers operate in him'; but its reflexive force above 'spoken of in' I doubt not, the true one. The 'shew forth' of the Authorized Version is allowed to be the force of the middle, which I doubt, out of the active I cannot find it is. For the sense however, I should not object to 'display themselves in him.'

¹³ = B C E Z A Z Ar. have *elias*. D Am omit.

¹⁴ = B D (C K Z) L Z read 'was come.'

¹⁵ Or 'instructed,' as LXX. Ex. xxxv. 34, Deut. vi. 7. 'Put up to it,' not *before* instructed.'

¹⁶ the baptist. And the king was grieved; but on account of the oaths, and those lying at table with [him], he

¹⁷ commanded [it] to be given. And he sent and beheaded John in the pri-

¹⁸ son; and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her mother.

¹⁹ And his disciples came and took the body and buried it, and came and

²⁰ brought word to Jesus. And Jesus, having heard it, went away thence

²¹ by ship to a desert place apart.

And the crowds having heard [of it] followed him on foot from the cities.

²² And going out he²² saw a great crowd, and was moved with compassion about²³ them, and healed their

²⁴ infirm. But when even was come, his²⁵ disciples came to him saying,

The place is desert, and [much of] the [day] time already gone by; dismiss²⁶ the crowds, that they may go

²⁷ into the villages and buy food for themselves. But Jesus said to them,

²⁸ They have no need to go: give ye them to eat. But they say to him,

We have not here save five loaves and two fishes. And he said, Bring them

²⁹ here to me. And having commanded the crowds to recline upon the grass,³⁰ having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave [them] to the

³¹ disciples, and the disciples [gave them] to the crowds. And all ate and were filled, and they took up what was

³² over and above of fragments twelve hand-baskets full. But those that had eaten were about five thousand men, besides women and children.

³³ And immediately he³⁴ compelled the

¹⁶ T. R. reads 'His,' with B E F K P X H Z; H C D G I L M A O Ar. 1 33 Am omit.

¹⁷ T. R. reads 'for,' with some curiosities; *er* seems. In Mark vi. 24, ¹⁸ B D F have *elias*.

¹⁹ T. R. reads 'his,' with C D E L A S Ar. Am Syr Memph; ²⁰ B (E?) 13 omitt. *elias*.

²¹ Some add 'therefore,' with H C Z 1 Memph; B D E I Ar. Am omit.

²² T. R. adds 'and,' with H C I X Memph; B D E L P A Z Ar. 1 33 omitt.

²³ T. R. reads 'Jesus,' with B E F G L M X Ar.; H C G D I P A Z Ar. Syr Memph omit.

²⁴ T. R. with H C P A Z Ar. omitt. 'up,' reading *abire*. Text *abire*, with B D T 13 23.

disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the crowds.

²⁵ And having dismissed the crowds, he went up into the mountain²⁶ apart to pray. And when even was come,

²⁷ he was alone there, but the ship was already in the middle of the sea tossed by the waves, for the wind was con-

²⁸ trary. But in the fourth watch of the night he²⁹ went off³⁰ to them,

²⁹ walking on the sea. And the dis-

³⁰ ciples, seeing him walking on the sea, were troubled, saying, It is an apparition.

And they cried out through fear. But Jesus immediately spoke to them, saying, Take courage; it is

³¹ I: be not afraid. And Peter answering him said, Lord, if it be thou, command me to come thither upon

³² the waters. And he said, Come. And Peter, having descended from the ship, walked upon the waters to go to

³³ Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out, saying, Lord, save me.

³⁴ And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith,

³⁵ why didst thou doubt? And when they had gone up³⁶ into the ship, the

³⁷ wind fell. But those in the ship came and did homage to him, saying, Truly

³⁸ thou art God's Son. And having crossed over they came to the land

³⁹ of Gennesaret. And when the men of that place recognised him, they sent to that whole country around, and they brought to him all that

⁴⁰ were ill, and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

²⁶ T. R. reads 'His,' with B E F K P X H Z; H C D G I L M A O Ar. 1 33 Am omit.

²⁷ Here, as noticed already, 'the mountain' is only in contrast with the plain; so of 'the ship.'

²⁸ T. R. reads 'a mountain,' but he left the low ground by the sea and went up.

²⁹ T. R. reads 'Jesus' with H C Z 1 Memph; B D E I Ar. Am omit.

³⁰ T. R. adds 'and,' with H C I X Memph; B D E L P A Z Ar. 1 33 omitt.

³¹ T. R. with H C P A Z Ar. omitt. 'up,' reading *abire*. Text *abire*, with B D T 13 23.

XV. Then the scribes and Pharisees from Jerusalem come up to Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients? for they do not wash their hands when they eat bread. But he answering said to them, Why do ye also transgress the commandment of God on account of your traditional teaching? For God commanded saying, Honour father and mother; and, He that speaks ill of father or mother, let him die the death. But ye say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldest be profited; and he shall in no wise honour his father or his mother; and ye have made void the commandment of God on account of your traditional teaching. Hypocrites! well has Esaias prophesied about you, saying, This people honour me with the lips, but their heart is far away from me; but in vain do they worship me, teaching [as] teachings commandments of men. And having called to [him] the crowd, he said to them, Hear and understand: Not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. Then his⁴ disciples, coming up, said⁵ to him, Dost thou know that the Pharisees, having heard this

¹² word, have been offended? But he answering said, Every plant which my heavenly Father has not planted shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind, both will fall into a ditch. And Peter answering said to him, Exound to us this⁶ parable. But he⁷ said, Are ye also still without intelligence? Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into the draught? but the things which go forth out of the mouth come out of the heart, and those defile man.⁸ For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies; these are the things which defile man;⁹ but the eating with unwashed hands does not defile man.¹⁰

¹¹ And Jesus, going forth from thence, went away into the parts¹¹ of Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried to him¹² saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon. But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss her, for she cries after us. But he answering said, I have not been sent save to the lost sheep of Israel's house. But she came and did him

⁴ Or 'the tradition of the elders.'

⁵ & C E Θ 2 ac., with almost all, have ⁶ in text; B D T I A M Ital (except Brix) Syr-Crt & Pst Memph read 'For God said.'

⁶ T. R. adds 'thy' with K L M U H 2 23 Am Syr Memph; & B C D R X Δ ac. omit.

⁷ Or 'abuses, curses.'

⁸ Or 'it is a gift, whatever [them] should not have received [from me] than wilt have been profited.'

⁹ T. R. with K ac. omits 'he shall,' reading 'comes.' Text & B C D R T A 2 1 22 23. & B D T 1 23 omit 'And.'

¹⁰ & C T 18 have 'law' where text & B D, with Syr-Crt & Pst Memph, 'word.' *Ajyse.*

¹¹ T. R. with C E 2 ac., adds 'draw near to me with their mouth and.' I know not why Meyer and Alford say from LXX, for it is in the Hebrew just the same; but & B D L T 23 omit it. It is mutilated. No Latin MS has it but Brix, which is always the T. R. Grash, Thach, Lach., Trig., Alford, Meyer, De Wette, all reject it.

⁶ B D 18 read 'the'; T. R. has 'his,' with C E Δ 2 ac. and versions.

⁷ Some read 'say'; this is clear, C E L A Θ 2 ac. etc., and so T. R.; & B D 1 13 23 *hypoth.*

⁸ Literally 'the.'

⁹ See chap. XIII. 27; and so wherever the word 'offend' occurs.

¹⁰ Some read 'the' i.e. omit *naivis*, with & B Z 1 Memph; C D E L 2 ac. Ital Vulg Syr insert.

¹¹ T. R. reads 'Jesus,' with C B L 2 ac.; & B D 23 Am Syr-Crt & Pst Memph omit.

¹² N C E L 2 ac. Memph have *view*; B D Z 23 Am Syr-Crt & Pst have *it*.

¹³ εἰς τὰ ἀγράν: not necessarily within the territory, but in that neighbourhood; perhaps it might be translated 'into the neighbourhood,' only it is a little too free. The woman came out from the country.

¹⁴ Some leave out 'to him,' with & B C Z 2 21 13 Am Syr-Crt & Pst Memph; & Δ ac. insert.

¹⁵ homage, saying, Lord, help me. But he answering said, It is not well¹⁵ to take the bread of the children and cast it to the dogs.¹⁶ But she said, Yes,¹⁷ Lord; for even the dogs eat of the crumbs which fall from the table of their masters. Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that hour.

¹⁸ And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the mountain and sat down there; and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet,¹⁹ and he healed them: so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified the God of Israel. But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest²⁰ they should faint on the way. And his²¹ disciples say to him, Whence should we have so many loaves in the wilderness as to satisfy so great a crowd? And Jesus says

¹⁵ Some, with B, read 'fitting.' *Uerba*; but & B C E Δ 2 ac. have *εὐεξίας*, i.e. 'well,' 'right,' 'evident (not easy),' 'a little stir,' more slighting than 'dog.' I believe; but 'little dog' is not this, but rather the contrary in English. I would not say 'cur,' fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.

¹⁶ On this we may say 'Yet' here, as admitting the truth, but pleading; *vai* is used for affirming what is said, but also for beseeching, as indeed, in English we say, 'Yes, do it.' 'Yet' seems perhaps to express this more clearly, as the admission of what Christ said is thus evident; the 'but' is wanting if we say 'yes.'

¹⁷ The Anth. Ver. avoids the difficulty discussed by all the critics, by translating freely, but the 'for even' of the original is lost. 'Yet' thus used gives assent and observation, and this seems the force of *vai*. See Rev. xxii. 10, 'Even so come.' If we say 'Truth, Lord,' we must add 'yet.' 'Truth, Lord, I yet hear' for even.' As to *vai* having this tacitly beseeching character, see Philippi. 29, and so it is taken by many. Others

wise *vai* contradicts the Lord, who had said *vai*, and *vai* follows naturally. And I suspect this to be the better sense: 'Yes, Lord, you may do it, for even.' so I have put it in the text.

¹⁸ T. R. reads 'the feet of Jesus,' with C E P X Δ 2 ac. Syr. 1021 & B D L 13 23 Am Memph.

¹⁹ Some read 'the crowd,' with N C D U A 1 13 23, text B E L P G 2 ac. Am verba.

²⁰ & B C D M P A Δ 2 1 13 mid 'and.'

²¹ See note to chap. v. 25.

²² & B I Am Memph read 'the,' C D E L P a 2 ac. Colb Brix Syr read 'his.'

²³ & B D 1 13 23 23 Memphis read 'the,' C E L P 2 ac. Am Syr read 'his.'

²⁴ T. R. reads 'Magdala,' with E 2 ac., OM 23 Memph 'Magdala'; & B D (11 v.) 'Magdala.'

²⁵ T. R. with E 2 ac., adds 'hypocrites'; C D L A 1 23 23 Am omit. & B V X Γ omit from 42nd, ver. 2, to the end of ver. 3.

²⁶ Some authorities add, with T. R., 'the prophet,' so C E X 2 ac. Syr Memph; & B D L Am Corb omit.

²⁷ & B C D omit *εἰσει*; T. R. has it, with F L X 2 ac. and versions; Δ omits 'his disciples.'

them, See and beware¹ of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying, Because we have taken no bread. And Jesus knowing [it], said, Why reason ye among yourselves, O ye of little faith, because ye have taken no bread? Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets² ye took [up]? nor the seven loaves of the four thousand, and how many baskets³ ye took [up]? How do ye not understand that [it was] not concerning bread I said to you, Beware⁴ of the leaven of the Pharisees and Sadducees? Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.⁵

But when Jesus was come into the parts⁶ of Cesarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of man am?⁷ And they said, Some, John the baptist; and others, Elias; and others again, Jeremias or one of the prophets. He says to them, But ye, who do ye say that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God. And Jesus answering said to him, Blessed art thou, Simon Barjona,⁸ for flesh and blood has not revealed [it] to thee, but my Father is who is in the heavens. And I also, I say unto thee that thou art Peter,⁹

¹ προσέρχεσθαι 'to fix one's mind on'; λαβεῖν is 'to have' the sense of the German *mitbringen*; προσέρχεσθαι is 'to pay attention to', not 'to guard from' (the *Athenae*, not *sorrows*); and the λαβεῖν is 'because of,' in view of, 'to attend so as to guard yourself from.'

² 'Beware of, I believe, most nearly conveys it. It is probably the Hebrew p used with 'em. I do not think it is classical Greek, but used in the New Testament.'

³ T. R. adds 'to them,' with C D, Syr-Crt & Pat Memph.; * B D K L M S X A U 2 23 Am omit. ⁴ καρπός, a round-plaited hand-basket for a journey.

⁵ καρπός, larger than the *ἀρτίον*, particularly a fish-basket. In xv, 37 it is *καρπός*.

⁶ T. R. reads 'to beware,' with E G C; text with * B C* (D omits it) L 1 Am Memph. Of 2 23 have both προσέρχεσθαι and προσέρχεσθαι.

⁷ * B D and Syr-Crt read 'of the leaven of the

and on this rock I will build my assembly, and hades' gates¹⁰ shall not prevail against it. And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be loosed in the heavens. Then he enjoined on his¹¹ disciples that they should say to no man that he was¹² the Christ.

From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised. And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto thee. But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things that are of men. Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and follow me. For whosoever shall desire to save his life¹³ shall lose it; but whosoever shall lose his life for my sake shall find it. For what does a man profit, if he should gain the whole world and suffer the loss of his soul?¹⁴ or what shall a man give in exchange for his soul?¹⁵ For the Son of man is about

Pharisees and Sadducees, but of the doctrine of the Pharisees and Sadducees.

⁸ * see note to xv. 21.

⁹ Some read 'that the Son of man is,' with * B Am Corb Memph; text C D E & 2 Ac. Syr.

¹⁰ I have added 'again' here, because it is Jesus, not Elias. The former is 'different,' the latter, simply 'other.'

¹¹ Or 'son of Jesus.'

¹² Or 'gates of Hades.' These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

¹³ * B C D omit *ψυχήν*.

¹⁴ T. R. adds 'Jesus,' with C D after 'Christ'

E 2 Ac. 33 Am Memph; * B L X T & B 1 omit.

¹⁵ The word πάντα signifies both 'life' and 'soul.'

* B L 1 2 22 33 Brix Syr Memph read 'what shall a man be profited?' text C D B 2 Ac. Am.

to come in the glory of his Father with his angels, and then he will render to each according to his doings.

Verily I say unto you, There are some of those standing here that¹⁶ shall not taste of death at all¹⁷ until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings them¹⁸ up into a high mountain apart. And he was transfigured before them. And his face shone as the sun, and his garments became white as the light; and lo, Moses and Elias appeared to them talking with him.

And Peter answering said to Jesus, Lord, it is good we should be here. If thou wilt, let us¹⁹ make here three tabernacles: for thee one, and for Moses one, and one for Elias. While he was still speaking, behold, a bright cloud overshadowed²⁰ them, and lo, a voice out of the cloud, saying, This is my beloved Son, in whom I have found my delight: bear him. And the disciples hearing [it] fell upon their faces and were greatly terrified.

And Jesus coming to [them] touched them, and said, Rise up, and be not terrified. And lifting up their eyes, they saw no one but Jesus alone.

And as they descended from the mountain, Jesus charged them, saying, Tell the vision to no one until the Son of man be risen²¹ up from among [the] dead. And [his²²] disciples demanded of him saying, Why then say the scribes that Elias must first

¹⁶ κίνδυνος.

¹⁷ 'Not at all,' or as a strengthened negative, * B C* Ver Corb read 'I will make,' which I suspect to be the true reading, which copyists thought too bold. But versions however, with C D E & 2 Ac., have as in text.

¹⁸ ἀνεβαίνειν, used for the cloud covering the tabernacle, so that it was filled with the glory, not a shadow above or over them.

¹⁹ Some, with * B L 2 Am Memph, read 'the,' leaving out *εστιν*; B C D & 2 Ac. Syr have 'his.' Matthew's style naturally is to say 'this' not 'his.'

²⁰ T. R. reads 'Jesus,' with C E K & Ac.; * B D L 2 33 Am Syr Memph omit.

²¹ * B D 33 Am Memph omits *εστιν*; * C E 2 2

²² have come? And he²³ answering said to them, Elias indeed comes first²⁴

²⁵ and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of man is about to suffer from²⁶ them.

²⁷ Then the disciples understood that he spoke to them of John the baptist.

²⁸ And when they came to the crowd, a man came to him, falling on his knees before him, and saying, Lord, have mercy on my son, for he is lunatic, and suffers sorely;²⁹ for often he falls into the fire and often

³⁰ into the water. And I brought him to thy disciples and they were not able to heal him. And Jesus answering said, O unbelieving and perverted generation, how long³¹ shall I be with you? how long³² shall I bear with you?

³³ Bring him here to me. And Jesus rebuked him, and the demon went out from him, and the boy was healed from that hour. Then the disciples, coming to Jesus apart, said [to him], Why were not we able to cast him out? And he says³⁴ to them,

³⁵ Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard [seed], ye shall say to this mountain, Be transported hence there, and it shall transport itself; and nothing shall be impossible³⁶ to you. But this kind does not go out but by prayer and fasting.³⁷

³⁸ And while they abode in Galilee, Jesus said to them, The Son of man

²³ Ac. 1 Corb Brix Syr have it.

²⁴ * B D L 2 Am Memph omit 'first'; C E 2 2 Am Syr and others have it. I put it after 'restore.'

²⁵ εστιν, the causative or instrumental power; what is *εστιν* (here son of man) being the passive recipient.

²⁶ Some read 'is in evil state,' easier Syr, for easier ways, with * B Z L 2, wāyē C D Ac. Am. * L 1, and others.

²⁷ T. R. has Jesus said, 'with C E 2 Ac. Syr; text * B D 33 Am Corb Syr-Crt Memph.'

²⁸ Classically 'ye shall be unable to do,' but from use in LXX, applied to God, in this phrase the sense is 'impossible.'

²⁹ * B D 33 Am Memph omits *εστιν*; * C E 2 2

is about to be delivered up into [the] hands of men, and they shall kill him; and the third day he shall be raised up. And they were greatly grieved. And when they came to Capernaum, those who received the didrachmas¹ came to Peter and said, Does your teacher not pay the didrachmas? He says, Yes.² And when he came into the house, Jesus anticipated him, saying, What dost thou think, Simon? the kings of the earth, from whom do they receive custom or tribute? from their own sons or from strangers? Peter³ says to him, From strangers. Jesus said to him, Then are the sons free. But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth thou wilt find a stater;⁴ take that and give it to them for me and thee.

XVIII. In that hour the disciples came to Jesus saying, Who then is greatest⁵ in the kingdom of the heavens? And Jesus⁶ having called a little child to [him], set it in their midst, and said, Verily I say to you, Unless ye are converted and become as little children, ye will not at all⁷ enter into the kingdom of the heavens. Whoever⁸ therefore shall humble himself as this little child, he is the greatest⁹ in the kingdom of the heavens; and whosoever shall receive one such little child in my name, receives me. But whosoever shall offend¹⁰ one of these little ones who believe in me, it were profitable for him that a great millstone¹¹ had been

hanged upon his neck and he be sunk in the depths of the sea. Woe to the world because of offences! For it must needs be that offences come; yet woe to that¹² man by whom the offence comes! And if thy hand or thy foot offend¹³ thee, cut it¹⁴ off and cast [it] from thee; it is good for thee to enter into life lame or maimed, [rather] than having two hands or two feet to be cast into eternal fire. And if thine eye offend¹⁵ thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell¹⁶ of fire. See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens. For the Son of man has come to save that which was lost.¹⁷ What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray?¹⁸ And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not gone astray. So it is not the will of your Father¹⁹ who is in [the] heavens that one of these little ones should perish.

But if thy brother sin against thee, go,²⁰ reprove him between thee and him alone. If he hear thee, thou hast gained thy brother. But if he do not hear [thee], take with thee one or two besides, that every matter

¹ A Jewish personal tribute to the temple.

² Or 'Surely, our.'

³ Some read 'he' with *B D L 1 Am Memph.*

⁴ A 'stater' or 'shekel' equals two didrachmas.
⁵ *asias*, i.e., comparative, but hence 'greater' than others; only it is thus characteristic, not personal, as a *prospero* would be. 'Greatest' answers to it in English.

⁶ *B F L V 1 Memph.* read 'he.'

⁷ Or 'in no wise.' ⁸ *me.*

⁹ 'Greater' he who has that character.

¹⁰ That is, 'be a snare to,' but there is no English word which can be carried through.

¹¹ *casabas* is a 'trap-fall,' not a 'stumbling-block.'

¹² Literally an 'ass-militiam,' i.e., turned by an ass, as too great for the hand.

¹³ Some read 'to the man,' with *B D F L 1 22 Am Syrr Memph; B E X 2 Ac.* have *is*.

¹⁴ T. R. reads 'them,' with *E A 2 Ac.* Memph; text *B D L 1 13 Ital Vulg.* ¹⁵ *Gentian.*

¹⁶ *B Lomti ver. 11. D E I 2 Ac.* Am Syrr insert.

¹⁷ Literally, 'there is no will before your (B F H I F 2 'my') Father.' Common chag. xi. 26.

¹⁸ T. R. adds 'and,' with *E I 2 Ac.* Am Memph; omit *B D L 1 22 Am Syrr.*

¹⁹ *B D H 40 omitt; L A 2 22 Am Memph insert.*

may stand upon the word²¹ of two

¹⁷ witnesses or of three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to these as one of the nations and a tax-

¹⁸ gatherer. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth

¹⁹ shall be loosed in heaven. Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens. For where two or three are gathered together unto my name, there am I in the midst of them.

²⁰ Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him?

²¹ until seven times? Jesus says to him, I say not to thee until seven times, but until seventy times seven.

²² For this cause the kingdom of the heavens has become like a king²³ who would reckon with his bondmen.

²⁴ And having begun to reckon, one debtor of ten thousand talents was brought to him. But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that payment should be

²⁵ made. The²⁶ bondman therefore falling down did him homage, saying, Lord, have patience with me and I

²⁷ will pay thee all. And the lord of that bondman, being moved with compassion, loosed him and forgave him the loan. But that bondman

²¹ Literally 'mouth.'

²² Literally 'a man a king.'

²³ *B D L 1 Am read 'the' for 'his.'*

²⁴ *B D L 1 2 22 Am Syrr Memph read 'That' for 'The.'*

²⁵ Many omit 'Lord,' with *B D Am Syr-Crt.*

²⁶ T. R. has 'me' in text, with *C E 2 Ac.*, and reads 'what thou owest,' with a few cursives.

²⁷ Someone 'at his feet,' with *B C D G L 1 Am.*

²⁸ T. R. adds 'all,' with *C (K) L X II 2 22 Am Memph.*

²⁹ *evi* denotes more a consequence or motive than a cause. (See Matt. xvi. 6; Luke 1. 34. So

having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me]³⁰ if thou owest anything. His fellow-bondman therefore, having fallen down [at his feet]³¹, besought him, saying, Have patience with me,

³² and I will pay thee.³³ But he would not, but went away and cast him into prison, until he should pay what

³⁴ was owing. But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord all that had

³⁵ taken place. Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee

³⁶ all that debt because thou besoughtest me; shouldest not thou also have had compassion on thy fellow-bondman, as I also had compassion on thee?

³⁷ And his lord being angry delivered him to the tormentors till he paid all that was owing to him.

³⁸ Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.³⁹

XIX. And it came to pass, when Jesus had finished these words, he withdrew⁴⁰ from Galilee, and came to the coasts of Judea beyond the Jordan;

⁴¹ and great crowds followed him, and he healed them there.

⁴² And the⁴³ Pharisees came to him tempting him, and saying,⁴⁴ Is it lawful for a man to put away his wife for every cause?

⁴⁵ But he answering said [to them], Have ye not read that he who made [them], from

⁴⁶ the beginning made them male and female, and said, On account of this

³⁰ *irebas*, Luke 1. 1. Hence used when a negative cause, so to speak, is spoken of.

³¹ T. R. adds 'to *epaperapeis* *evi*,' 'their offences,' with *C E 2 Ac. Syrr.*, *B D L 1 22 Am Syr-Crt Memph* omit.

³² Or 'took himself away.'

³³ Some omit 'the,' with *B C L M A H 2 22.*

³⁴ T. R. adds 'to him,' with *D E Ac. P R C K L M F H 2 1 Am Syr-Crt & Pal Memph omit.*

³⁵ Many omit 'to them,' with *B D L Memph; C E 2 Ac. Am Syr-Crt.*

³⁶ It may be translated 'that he who made them from the beginning, made them.' Ac.

a man shall leave father and mother, and shall be united to his wife, and the two shall be¹ one flesh; so that they are no longer two, but one flesh? What therefore God has joined together, let not man separate. They say to him, Why then did Moses command to give a letter of divorce and to send [her] away? He says to them, Moses, in view of your hardness, allowed you to put away your wives; but from the beginning it was not thus. But I say unto you, that whosoever shall put away his wife, not² for fornication, and shall marry another, commits adultery; and he who marries one put away commits adultery. His disciples say to him, If the cause of the man be so with his³ wife, it is not good to marry. And he said to them, All cannot receive this word, but those to whom it has been given; for there are eunuchs which have been born thus from [their] mother's womb; and there are eunuchs who have been made eunuchs of men; and there are eunuchs of themselves for the sake of the kingdom of the heavens. He that is able to receive [it], let him receive [it].

Then there were brought to him little children that he might lay his hands on them and pray; but the disciples rebuked them. But Jesus said, Suffer little children, and do not hinder them from coming to me; for the kingdom of the heavens is of

¹ Literally 'in one flesh'; sic, 'shall become two,' 'be for it,' 'though two persons, no longer two.' In 'but one' there is no sic, but simply *vix* *mix*. The sic is probably a Hebrewism.

² B D L Z 1 22 Corb Am omit 'her' B C E I N 3 Ac. 33 Brix Memph Syrr insert.

³ T. R. reads 'unless.' B D 1 22 Memphis expressio Aesop; text *ab* *ad* B C E I N 2 2 Ac. Am Syrr.

¹ Some read 'The,' with T. R., but C D H I L N 2 2 Ac. have *sicut*.

² *sicut*, 'who are such as have,' Ac. 1 23 69.

³ B C D L M Am Syrr Memphis add 'to them.'

⁴ Or 'forbid not.'

⁵ T. R. adds 'good,' with C R F A 2 Ac. Am Syrr Memphis; B D L 1 22 omit.

⁶ T. R. reads 'why callest thou me good?' no

such: and having laid his hands upon them, he departed thence.

And lo, one coming up said to him, Teacher, what good thing shall I do that I may have life eternal?

And he said to him, What askest thou me concerning goodness? one is good. But if thou wouldest enter into life, keep the commandments.

He says to him, Which? And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy⁷ father and thy⁸ mother, and Thou shalt love thy neighbour as thyself. The young man says to him, All these have I kept; what lack I yet? Jesus said to him, If thou wouldest be perfect, go, sell what thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me.

But the young man, having heard the word, went away grieved, for he had large possessions. And Jesus said to his disciples, Verily I say unto you, A rich man shall with difficulty enter into the kingdom of the heavens; and again I say unto you, It is easier for a camel to enter⁹ a needle's eye than a rich man¹⁰ into the kingdom of God. And when the¹¹ disciples heard [it] they were exceedingly astonished, saying, Who then can be saved? But Jesus, looking on [them], said to them, With men this is impossible; but with God all things are possible. Then Peter answering said to him, Behold, we have left all

one is good save God alone, with C E 2 Ac. Syrr. As it stands in text there is an article before *kyrie*: 'the Good one'; text B D L 1 22 Am. D omits articles before *kyrie* and *kyriou*.

⁷ *vix* and *mix*. Literally 'the father and the mother.'

T. R. with C 25 69 and other curiosities, adds *ou*, 'thy,' to 'father,' not after *kyrie*.

T. R. adds 'from my youth,' with C (Dmitrius) 3 Ac. 33 69 Syrr Memphis; omit. B L 1 22 Corb.

⁸ So C E L Z 2 Ac. 1 23 69 Syrr Memphis; T. R. *kyrie*, with B D G S V X F Ital Am.

⁹ B C D L M Am Syrr Memphis add 'to them.'

¹⁰ T. R. with C 2 Ac. has 'to enter' *stereos*; it is very doubtful; B D have it after *kyriou*.

T. R. at the end: 'B L Z 1 23 Corb have not it.'

¹¹ T. R. reads 'his,' with H Ac. Corb; B C D K L Z 2 23 69 Am Syrr Memphis omit.

things and have followed thee; what then shall happen to us? And Jesus said to them, Verily I say unto you, That ye who have followed me, in the regeneration when the Son of man shall sit down¹² upon his throne of glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel. And every one who¹³ has left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold,¹⁴ and shall inherit life eternal. But many first shall be last, and last first. (XX.) For the kingdom of the heavens is like a¹⁵ householder who¹⁶ went out with the early morn to hire workmen for his vineyard. And having agreed with the workmen for a denarius the day, he sent them into his vineyard. And having gone out about [the¹⁷] third hour, he saw others standing in the market-place idle; and to them he said, Go also ye into the vineyard, and whatsoever may be just I will give you. And they went their way. Again, having gone out about the sixth and ninth hour, he did likewise. But about the eleventh [hour], having gone out, he found others standing,¹⁸ and says to them, Why stand ye here all the day idle? They say to him, Because no man has hired us. He says to them, Go also ye into the vineyard, and whatsoever may be just ye shall receive¹⁹. But when the evening was come, the lord of the vineyard says to his steward, Call the workmen and pay [them]²⁰ their wages, beginning from the last even

¹² 'To sit down' is the active voice of *satipse*, 'set,' 'set himself down on.' In 'sit on' the verb *ia* is in the middle voice.

¹³ T. R. adds 'idle,' with C E 2 Ac. 1 69 Syrr; B C D L 22 Am Memph omit.

¹⁴ The clause enclosed in [] is doubtful. But Mayor remarks that if borrowed from ver. 4 it would be 'I will give you' not 'ye shall receive.'

¹⁵ B D L Z 1 Am and most Latin copies omit, C E N 2 Am, and mostly all Brix Syrr insert.

¹⁶ C L Z omit; B D N 3 1 22 Ac. and various insert; 'their' is the article, not the pronoun.

¹⁷ B L Z Memph omit 'for many are called ones, but few chosen ones.'

¹⁸ Some omit 'disciples,' with B D L Z; Memph; C E N 2 Ac. 33 69 Am Syrr insert.

may sit, one on thy right hand and one on thy left in thy kingdom.
 22 And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which I am about to drink?
 23 They say to him, We are able. [And] he says to them, Ye shall drink indeed my cup, but to sit on my right hand and on [my¹] left is not mine to give but to those for whom it is prepared of my Father. And the ten, having heard [of it], were indignant about the two brothers. But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them. It shall not be thus amongst you, but whosoever will be great among you, shall be² your servant; and whosoever will be first among you, let him be your bondman; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.

24 And as they went out from Jericho a great crowd followed him. And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on us, Lord, Son of David. But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that I shall do to you? They say to him, Lord, that

¹ T. R. omits 'thy,' with D 1. 33. (B omit first 'thy.')
² T. R. adds (from Mark) 'and (most read 'or') he baptised with the baptism that I am baptised with' and the same in verse 25, with C E Z 2 ac. M 69 Syrr; omit H D L Z 1 23 Am Memph; at D omit, and Z on close examination; C E X 2 ac. Memph insert.
³ T. R. adds see, with E A ac.; # B C D K L M N Z H 2 1 33 omit.
⁴ T. R. adds 'But,' with C M X 35 Syrr Memph; # B D E L Z 2 3 ac. I 23 Am omit.
⁵ I read 'shall be' with # B C D X Z Z A 2 ac. i 23 69 Syrr Memph; T. R. omits, with H L M S Am. Most of the above have *drank* again in ver. 25, but H G V X F have *drew*, with H 8.
⁶ 'Or' immediately they saw and. So # B D L (and from space Z) 1 33 Am Memph; C E N 2 ac. have 'their eyes,' which has the advantage of

our eyes may be opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they⁷ followed him.
 XXI. And when they drew near to⁸ Jerusalem and came to⁹ Bethphage, at¹⁰ the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them] and lead [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them. But all¹¹ this came to pass, that that might be fulfilled which was spoken through the prophet, saying, Say to the daughter of Zion, Behold thy King cometh to thee, meek, and mounted upon an ass, and upon¹² a colt the foal¹³ of an ass. But the disciples, having gone and done as Jesus had ordered¹⁴ them, brought the ass and the colt and put their garments upon them, and he sat on them.¹⁵ But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees¹⁶ and strewing them on the way. And the crowds who went before him¹⁷ and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the] Lord¹⁸; hosanna in the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who

being the more difficult reading. Tisch. (7th ed.) retains the words. In his 8th ed. he omits them.
⁸ sic, the point they were going towards.
⁹ apud, that in the presence of, at which, they were. apud with accusative is apud if the place is reached.
¹⁰ Many have cut 'all,' with # C D L Z Am Memph; B E N 2 ac. almost all and Syrr insert.
¹¹ T. R. omits the second 'upon,' with C D E X 2 ac.; # H L N 1 Syrr have it.
¹² Literally 'son,' from Hebrew.
¹³ # E L N X P A Z ac. *metaphorically*, with T. R.; B C D 33 *overreading*; hence the same.
¹⁴ T. R. (not Stephens), with some cursives Am Memph, reads 'they set [him] on them'; # has *inclusio excessio de auro*.
¹⁵ T. R., with E F N X A 2 ac., omits 'him'; # B C D L 1 23 69 Syrr Memph have it.
¹⁶ Kyprian without the article, for 'Jehovah.'

is this? And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.

17 And Jesus entered into the temple¹⁹ [of God²⁰], and cast out all that sold and bought in the temple,²¹ and overthrew the tables of the money-changers and the seats of those that sold the doves. And he says to them, It is written, My house shall be called a house of prayer, but *ye* have made²² it a den of robbers. And blind and lame came to him in the temple,²³ and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple²⁴ and saying, Hosanna to the Son of David, they were indignant, and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.

18 But early in the morning, as he came back into the city, he hungered. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was immediately dried up. And when the disciples saw [it], they wondered, saying, How immediately is the fig-tree dried up! And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

¹⁹ lepro, the general building, not the *sanctum*.
²⁰ 'Of God' is doubtful; # B L 23 Ver Memph omit; C D E F N A 2 ac. Am Syrr insert.
²¹ Many read 'marks it,' with # B L Memph; C D E F N A 2 ac. Am 'have made.'
²² # B C D R L 1 23 69 Syrr Memph have it.
²³ # B L 23 Am 'a man a householder,' with H X ac.; # B C D R L S V A 2 1 23 omit *re*.

25 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this authority? And Jesus answering said to them, I also will ask you one thing, which if ye tell me, I also will tell you by what authority I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves saying, If we should say, Of heaven, he will say to us, Why then have ye not believed him? but if we should say, Of men, we fear the crowd, for all hold John for a prophet. And answering Jesus they said, We do not know. He also said to them, Neither do I tell you by what authority I do these things. But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work in [my²¹] vineyard. And he answering said, I will not; but afterwards repented himself he went. And coming to the second he said likewise; and he answering said, I [go], sir, and went not. Which of the two did the will of the father? They say [to him²²]. The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you. For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.

26 Hear another parable: There was a householder²³ who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left the country. But

when the time of fruit drew near, he sent his bondmen to the husbandmen to receive his fruits. And the husbandmen took his bondmen, and beat one, killed another, and stoned another. Again he sent other bondmen more than the first, and they did to them in like manner. And at last he sent to them his son, saying, They will have respect for my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard comes, what shall he do to those husbandmen? They say to him, He will miserably destroy those evil men, and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons. Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the cornerstone: this is of the Lord, and it is wonderful in our eyes? Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the Pharisees, having heard his parables, knew that he spake about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

¹ *explore*: T. R. reads *exhortare*, with C X & 2 Ac. 67; & B D L Z 1 22 33 have *explore*.

² *clerks*.

³ There is no good English word for this: out of England it is quite general that a part of the fruit or wine is paid in kind according to assessment, instead of a fixed rent. So with all kinds of produce. But we can hardly say 'pay fruit,' nor 'give' nor indeed 'render,' but there is nothing better than this last. The usage makes the meaning plain, and the meaning of *avolētēs*.

⁴ 'This' refers grammatically to 'census stone.'

XXII. And Jesus answering spoke to them again in parables, saying, The kingdom of the heavens has become like a king who⁵ made a wedding feast for his son, and sent his bondmen to call the persons invited to the wedding feast, and they would not come. Again he sent other bondmen, saying, Say to the persons invited, Behold, I have prepared my dinner; my oxen and my fatted beasts are killed, and all things ready; come to the wedding feast. But they made light of it, and went, one to his own land, and another to his commerce. And the rest, laying hold of his bondmen, ill-treated and slew [them]. And [when] the king heard of it he was wroth,⁶ and having sent his forces, destroyed those murderers and burned their city. Then he says to his bondmen, The wedding feast is ready, but those invited were not worthy; go therefore into the thoroughfares of the highways, and as many as ye shall find invite to the wedding feast. And those bondmen went out into the highways, and brought together all as many as they found, both evil and good; and the wedding feast was furnished with guests. And the king, having gone in to see the guests, beheld there a man not clothed with a wedding garment. And he says to him, [My] friend, how camest thou in here not having on a wedding garment? But he was speechless. Then said the king to the servants, Bind him feet and hands, and take him away,⁷ and cast him out into the outer darkness: there shall be the weeping and

⁵ Literally 'speaks.'

⁶ *sever*.

⁷ I suppose it B L 1 22, which have only 'And the king was wroth,' have probably the true reading approved by Meyer and Alford after him. D Verl Ver Colb add 'that' before 'king.' Tisch. 7th ed. (in which follows it) and Mathieu have *etiam* *adversarii* & *clerici*, with some cursives Am (Syrri).

⁸ The readings vary. O H A & 2 Ac. have 'take him away'; so Tisch. (7th ed.) & B L 1 22 60 Am Memphis leave it out; so Meyer, whom Alford follows. The sense remains unchanged. It is mutilated. I have therefore not altered T. R.

¹⁴ the gnashing of teeth. For many are called ones, but few chosen ones.

¹⁵ Then went the Pharisees and held a council how they might ensnare him in speaking. And they send out to him their disciples with the Herodians, saying, Teacher, we know that thou art true and teachest the way of God in truth, and carest not for any one, for thou regardest not men's person; tell us therefore what thou thinkest: Is it lawful to give tribute to Caesar or not? But Jesus, knowing their wickedness, said, Why tempt ye me, hypocrites? Show me the money of the tribute. And they presented to him a denarius. And he says to them, Whose [is] this image and superscription? They say to him, Caesar's. Then he says to them, Pay then what is Caesar's to Caesar, and what is God's to God. And when they heard [him], they wondered, and left him, and went away.

¹⁶ On that day came to him Sadducees, who say there is no resurrection; and they demanded of him, saying, Teacher, Moses said, If any one die, not having children, his brother shall marry his wife and shall raise up seed to his brother. Now there were with us seven brethren; and the first having married died, and not having seed, left his wife to his brother. In like manner also the second and the third, unto the seven. And last of all the woman also died. In the resurrection therefore of which of the seven shall she be wife, for all had her? And Jesus answering said to them, Ye err, not knowing the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are as angels of God.

¹⁷ *ekvysalipōtēs*, have only (see Gen. xxxviii. 8); it refers to the Levitical law and previous usage.

⁸ & B L 1 22 60 omit 'so before God'; B D 1 Verl Ver Colb Hitz smit both.

⁹ * T. R. reads 'as footstool of,' with H A & 2 Ac.

¹⁰ & B L 1 22 60 Memphis omit 'and saying'; D H A & 2 Ac. and almost all insert.

¹¹ T. R. reads 'Jesus,' with (D) E & O 2 Ac. 1 Syrr; but & B L 1 22 Memphis. T. R. with & 2 Ac seems to me corrupt.

¹² in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God,

¹³ saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God¹⁴ is not God of [the] dead, but of [the] living. And when the crowds heard [it] they were astonished at his doctrine.

¹⁵ But the Pharisees, having heard that he had put the Sadducees to silence, were gathered together. And one of them, a lawyer, demanded, tempting him, and saying, Teacher, which is the great commandment in the law? And he¹⁶ said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy understanding. This is (the) great and first¹⁷ commandment. And (the) second is like it, Thou shalt love thy neighbour as thyself. On these two commandments the whole law and the prophets hang.

¹⁸ And the Pharisees being gathered together, Jesus demanded of them,

¹⁹ saying, What think ye concerning the Christ? whose son is he? They say to him, David's. He says to them, How then does David in spirit call him Lord, saying, The Lord said to my Lord, Sit on my right hand until I put thine enemies under²⁰ thy feet? If therefore David call him Lord, how is he his son? And no one was able to answer him a word, nor did any one dare from that day to question him any more.

²¹ (XXIII.) Then Jesus spoke to the crowds and to his disciples, saying, The scribes and the Pharisees have set themselves down in Moses' seat:

²² all things therefore, whatever they may tell you, do and keep.²³ But do other cursive, close.

²⁴ T. R. reads 'first and greatest,' with H A & 2 Ac. & B L 1 22 60 omit 'so before God'; B D 1 Verl Ver Colb Hitz smit both.

²⁵ * T. R. reads 'as footstool of,' with H A & 2 Ac.

²⁶ & B L 1 22 60 Memphis omit 'and saying'; D H A & 2 Ac. and almost all insert.

²⁷ T. R. reads 'Jesus,' with (D) E & O 2 Ac. 1 Syrr; but & B L 1 22 Memphis. T. R. with & 2 Ac seems to me corrupt.

not after their works, for they say and do not, but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with their finger. And all their works they do to be seen of men: for they make broad their phylacteries and enlarge the borders [of their garments¹], and love the chief place in feasts and the first seats in the synagogues, and salutations in the market-places, and to be called of men, Rabbi, Rabbi. But ye, be not ye called Rabbi; for one is your instructor,² and all ye are brethren. And call not [any one] your father upon the earth; for one is your Father, he who is in the heavens. Neither be called instructors,³ for one is your instructor, the Christ. But the greatest⁴ of you shall be your servant. And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men; for ye do not enter, nor do ye suffer those that are entering to go in.⁵ Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry [land] to make one proselyte, and when he is become [such], ye make him twofold more [the] son of hell⁶ than yourselves. Woe to you, blind guides, who say, Whosoever shall swear by the temple,⁷ it is nothing; but whosoever

¹ Text # B L M & # D 2 1 20 Am Syrr Memphis. T. R. reads 'for,' with D E K A c.; 'they' would then be added: 'for they.'

² T. R. reads 'but' or 'and,' with E A # 2 Ac.; 'for,' # B D L 1 13 22 23 # Ital. Vulg. Syrr. Memphis.

³ T. R. has 'of their garments,' with E # 2 Ac. # Syrr Memphis; # B D (X) 1 22 Am omit; I. & have 'of the garment.' It was probably inserted to complete the sense when what is spurious was, because no longer well known.

⁴ Or 'guide.' (B U 33 read 'teacher.') T. R. adds 'the Christ,' with E & 2 Ac.; # B D L H 1 22 Ital. Vulg. Syrr. Memphis omit.

⁵ Or 'guides.'

⁶ See note to xviii. 1.

⁷ T. R. adds 'Woe to you, scribes and Pharisees to men, but within are full

shall swear by the gold of the temple,⁸ he is a debtor. Fools and blind, for which is greater, the gold, or the temple⁹ which sanctifies the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it is a debtor. [Fools and]¹⁰ blind ones, for which is greater, the gift, or the altar which sanctifies the gift?

He therefore that swears by the altar swears by it and by all things that are upon it. And he that swears by the temple¹¹ swears by it and by him that dwells¹² in it. And he that swears by heaven swears by the throne of God and by him that sits upon it.

Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise and cummin, and ye have left aside the weightier matters of the law, judgment and mercy and faith: these ye ought to have done and not have left those aside. Blind guides, who strain out the gnat, but drink down the camel. Woe to you, scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the dish, but within they are full of rapine and intemperance.¹³

Blind Pharisee, make clean first the inside of the cup and of the dish, that their outside also may become clean.

Woe to you, scribes and Pharisees, hypocrites, for ye are like whitened sepulchres, which appear beautiful outwardly, but within are full of dead men's bones and all uncleanness.

Thus also ye, outwardly ye appear

soo, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive a severer judgment' (ver. 14), with E A # 2 Ac. Syrr. # B D L 1 20 Am omit.

⁸ Gk. 'the house, property speaking.'

⁹ T. R., with C E & 2 Ac. Syrr. Memphis, reads 'Fools and,' # D L 2 1 Ital (except Colb Beck) Am omit.

¹⁰ Or 'has dwelt,' or 'taken his shade in it,' accompanied, with C D L 2 A 2 Ac.; T. R., with B H 1 13 # Ital. omits.

¹¹ Or 'self-indulgence,' want of self-restraint in feeding one's lust in any way. (C E Ac. read 'injustice,' 2 'uncleanness.') Text # B D L A H 1 13 22 23.

¹² 'gnome,' 'which are such as.'

righteous to men, but within are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites, for ye build the sepulchres of the prophets and adorn the tombs of the just, and ye say, If we had been in the days of our fathers we would not have been partakers with them in the blood of the prophets. So that ye bear witness of yourselves that ye are sons of those who slew the prophets: and ye, fill ye up the measure of your fathers. Serpents, offspring of vipers, how should ye escape the judgment of hell?

Therefore, behold, I send unto you prophets, and wise men, and scribes; and [some] of them ye will kill and crucify, and [some] of them ye will scourge in your synagogues, and will persecute from city to city; so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the temple¹⁴ and the altar. Verily I say unto you, All these things shall come upon this generation.

Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye would not! Behold, your house is left unto you desolate; for I say unto you, Ye shall in no wise¹⁵ see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.¹⁶ XXIV. And Jesus went forth and went away from the temple,¹⁷ and his disciples came to [him] to point out

¹³ Gk. 'gnome.'

¹⁴ # B M & II X 1 13 23 # Am omit and; C D B L X Ac. Memphis insert.

¹⁵ 'gnome,' 'I have willed,' 'desired.'

¹⁶ 'so ye, stronger than 'not.'

¹⁷ Known, without an article, for 'Jehovah.'

¹⁸ 'Iesus,' the whole system of buildings.

¹⁹ T. R. reads 'and Jesus said, with C H X A X Ac.; text # B D L 1 20 # Am Memphis.'

²⁰ 'so,' with # B C D E L A 2 Ac. #, T. R. #, #.

²¹ Some read 'coming and of the,' i.e., have a

second article. The omission of the article in Greek brings the two words under one head. It B C L 1 23 omit -ic. But leaving out the article would in English connect 'desecration' with 'thy.'

²² # B D L 1 23 Memphis omit 'all these things.'

²³ Am and most Latin copies have 'those.' Brix all those? C E A 2 Ac. Syrr have 'these only.'

²⁴ 'Or 'has been multiplied.'

²⁵ 'the multitude,' 'the mass,' but here that would tend to give the idea of the mass of the people, not professors.

talents, saying, [My] lord, thou deliveredest me five talents; behold, I have gained five other talents besides them.¹ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy lord. And he also that had received² the two talents came to [him] and said, [My] lord, thou deliveredest me two talents; behold, I have gained two other talents besides them.³ His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scattered, and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is thine. And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered; thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with interest. Take therefore the talent from him, and give it to him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.

But when the Son of man comes⁴ in his glory, and all the⁵ angels with him, then shall he sit down upon his

throne of glory, and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, and the goats on [his] left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was ill, and ye visited me; I was in prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink? and when saw we thee a stranger, and took thee in; or naked, and clothed thee? and when saw we thee ill or in prison, and came to thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me. Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison, and ye did not visit me. Then shall they also answer⁶ saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered⁷ to thee? Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have ye done it to me. And these shall go away

¹ It B (D) L 23 Ital Vulg Memph omit 'besides them.' A C F X A 2 Ac. 1 Syrr insert, so Tisch 7th ed. (in this he omits). Meyer Alford.

² T. R. adds 'it'. And 'or' 'But' with A F G H S V X A II Memph.

³ A B C L (A?) II 2 1 23 69 Syrr omit 'as well.'

⁴ Or 'shall have come.'

⁵ T. R. adds 'holy,' with A E A 2 Ac. Syrr; B D L 2 2 23 Ital (exc. Brix) Am Memph omit.

⁶ T. R. adds 'him'; it is corrupt, it has always corrected; the rest have out 'him.'

⁷ Elsewhere translated 'served.'

into eternal punishment, and the righteous into life eternal.

XXVI. And it came to pass when Jesus had finished all these sayings, he said to his disciples, Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified. Then the chief priests¹ and the elders of the people were gathered together to the palace of the high priest who was called Caiaphas, and took counsel together in order that they might seize Jesus by subtlety and kill him; but they said, Not in the feast, that there be not a tumult among the people.

But Jesus being in Bethany, in Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head as he lay at table. But the² disciples seeing it became indignant, saying, To what end [was] this waste? for this³ might have been sold for much and been given to the poor. But Jesus knowing [it] said to them, Why do ye trouble the woman? for she has wrought a good work toward me. For ye have the poor always with you, but me ye have not always. For in pouring out this ointment on my body, she has done it for my burying. Verily I say to you, Wheresoever these glad tidings may be preached in the whole world, that also which this woman has done shall be spoken of for a memorial of her.

Then one of the twelve, he who was called Judas Iscariote, went to the chief priests and said, What are ye willing to give me, and I will deliver him up to you? And they appointed⁴ to him thirty pieces of

¹ T. R. adds 'and the scribes,' with E A 2 Ac. Syrr; A B D L 2 1 23 69 Am Memph omit.

² T. R. reads 'the,' with A E A 2 Ac. 1 Colb Brix Syrr; A B D L 2 1 23 69 Am Memph omit.

³ T. R. adds 'sentiment,' with E 2 Ac. Colb; A B D E 2 1 2 2 1 Am Memph Syrr omit.

⁴ Or 'weighed to him.'

⁵ T. R. adds 'to him,' with A E Ac. Brix; A B D L 2 1 23 69 Am Memph omit.

⁶ Or 'I sleep,' it is the present, *εσθιω*.

⁷ επίστρεψας τοῖς, 'by these.'

⁸ silver. And from that time he sought a good opportunity that he might deliver him up.

⁹ Now on the first [day] of [the feast of] unleavened bread, the disciples came to Jesus, saying, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city unto such a one, and say to him, The Teacher says, My time is near, I will keep¹⁰ the passover in thy house¹¹ with my disciples.

¹⁰ And the disciples did as Jesus had directed them, and they prepared the passover. And when the evening was come he lay down at table with the

¹¹ twelve.¹² And as they were eating he said, Verily I say to you, that one of you shall deliver me up. And being exceedingly grieved they began to say to him, each of them, Is it I, Lord?

¹² But he answering said, He that dips his hand with me in the dish, he it is who shall deliver me up. The Son of man goes indeed according as it is written concerning him, but woe to that man by whom the Son of man is delivered up; it were good for that man if he¹³ had not been born. And Judas, who delivered him up, answering said, Is it I, Rabbi? He says to him, Thou hast said.

¹³ And as they were eating, Jesus, having taken [the¹⁴] bread and blessed, broke [it] and gave [it] to the disciples, and said, Take, eat; this is my body. And having taken [the¹⁵] cup and given thanks, he gave [it] to them, saying, Drink ye all of it. For this is my blood, that of the [new¹⁶] covenant, that shed for many for remission of sins. But I say to you, that I will not at all¹⁷ drink henceforth of this fruit of the vine,

¹⁴ A L M A II 2 33 Ital Vulg Memph add 'disciples'; B D E Ac. 1 omit.

¹⁵ Lit. 'it were good for him if that man.'

¹⁶ T. R. has 'the,' with A E A 2 Ac; and most (which also read 'given thanks' for 'blessed').

¹⁷ B C D G L Z 2 1 23 69 omit H.

¹⁸ A B F G L Z 2 1 23 69 omit 'the.'

¹⁹ A B L Z 2 1 23 69 Am Memph omit.

²⁰ In Mark xiv. 24, it is not in A B C D L Memph.

²¹ οὐ μη, a strengthened negative, 'in no wise.'

until that day when I drink it new¹ with you in the kingdom of my Father. And having sung a hymn, they went out to the mount of Olives. Then saith Jesus to them, All ye shall be offended² in me during this night. For it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad; but after that I shall be risen, I will go before you to Galilee. And Peter answering said to him, If all shall be offended in thee, I will never be offended. Jesus said to him, Verily I say to thee, that during this night, before [the] cock shall crow, thou shalt deny me thrice. Peter says to him, If I should needs die with thee, I will in no wise deny thee. Likewise said all the disciples also.

Then Jesus comes with them to a place called Gethsemane, and says to the³ disciples, Sit here until I go away and pray yonder. And taking with [him] Peter and the two sons of Zebedee, he began to be sorrowful and deeply depressed. Then he⁴ says to them, My soul is very sorrowful even unto death; remain here and watch with me. And going forward a little he fell upon his face, praying and saying, My Father, if it be possible let this cup pass from me; but not as I will, but as thou [wilt]. And he comes to the disciples and finds them sleeping, and says to Peter, Thus ye have not been able to watch one hour with me? Watch and pray, that ye enter not into temptation: the spirit indeed [is] ready, but the flesh weak. Again going away a second time he prayed saying, My Father, if this⁵ cannot pass [from me]⁶ unless I drink it, thy will

¹ *sacra*, not 'know,' but 'in a different manner,' of another kind.
² Or 'find an occasion of stumbling.'

T. R. reads 'Evening,' with P. K. II Am Syrr. omits *et* and *en*; text A B C D E I Δ 2 2c.
³ A C D 2 1 add *en*, reading 'his.'

Some read 'Jesus,' with E A 2c, and very many; it is as T. R., with A B C D I L 2 33 6b Am Memphis.

T. R. adds 'cup,' with (D) E F 2 2c, (B) Am Memphis; Σ A B C I L Δ 1 33 omit.

⁴ Some omit 'from me,' with Σ B D L 1 33 6b Am Memphis; A C E I Δ 2 2c, insert.

T. R. reads 'finds,' with E and others; text Σ A B C D I K L Δ H 2 1 33 6b. Many read 'and coming again, he . . . with Σ B C D I F 2 1 33.

T. R. reads 'his,' with D E Ac, Am Memphis; Σ A B C K L M A X 1 33 6b have 'the.'

'Or' kissed him earnestly.'

¶ R. L 23 Memphis omit; A puts the words after *laudat*.

⁵ *leips*, the whole edition.

⁶ *Someomit* 'from me,' with Σ B D L 1 33 6b Am Memphis; A C E I Δ 2 2c, insert.

⁷ *Now* they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end. And the chief priests and the elders⁸ and the whole sanhedrin sought false witness against Jesus, so that they might put him to death. And they found none,⁹ though many false witnesses came forward. But at the last two false witnesses came forward and said, He¹⁰ said, I am able to destroy the temple¹¹ of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that¹² thou tell us if thou art the Christ the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the¹³ blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

come¹⁴ to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled. Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the officers to see the end. And the chief priests and the elders¹⁵ and the whole sanhedrin sought false witness against Jesus, so that they might put him to death. And they found none,¹⁶ though many false witnesses came forward. But at the last two false witnesses came forward and said, He¹⁷ said, I am able to destroy the temple¹⁸ of God, and in three days build it. And the high priest standing up said to him, Answerest thou nothing? What do these witness against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that¹⁹ thou tell us if thou art the Christ the Son of God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the²⁰ blasphemy. What think ye? And they answering said, He is liable to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,

¹⁴ to the end that.

T. R. reads 'his,' with A C E Δ Σ 2 Ac, and most, Σ B D L 2 Am Memphis omit *en*.

¹⁵ *en* is used both for the palace, as a whole, and the court round which the buildings were.

AC F H M S U V X F Δ 1 add *en*, 'them.'

¹⁶ Many omit 'to him,' with Σ B D L 33 Am; A C E Δ Σ 2 Ac, Syrr Memphis insert.

¹⁷ Or perhaps 'as to,' see 1 Cor. xv. 15.

¶ R. L 23 Memphis omit *laudat*.

Σ B C L 2 33 omit the second article. * B *

L X F 2 1 69 do the same in ver. 12.

¹⁸ *ruin*, the house itself.

* hanged himself. And the chief priests took the pieces of silver and said, It is not lawful to cast them into the Corban,¹ since it is [the] price of blood. And having taken counsel, they bought with them the field of the potter for a burying-ground for strangers. Wherefore that field has been called Blood-field unto this day. Then was fulfilled that which was spoken through Jeremias the prophet, saying, And I took² the thirty pieces of silver, the price of him that was set a price on, whom [they who were] of the sons of Israel had set a price on, and they gave³ them for the field of the potter, according as [the] Lord commanded me.

⁴ But Jesus stood before the governor. And the governor questioned him, saying, Art thou the King of the Jews? And Jesus said to him, Thou sayest. And when he was accused of the chief priests and the elders, he answered nothing. Then says Pilate to him, Hearest thou not how many things they witness against thee? And he answered him not so much as one word, so that the governor wondered exceedingly. Now at [the] feast the governor was accustomed to release one prisoner to the crowd, whom they would. And they had then a notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them, Whom will ye that I release to you, Barabbas, or Jesus who is called Christ? For he knew that they had delivered him up through envy. But, as he was sitting on the judgment-seat, his wife sent to him, saying, Have thou nothing to do with that righteous man; for I have suffered to-day many things in a

¹ Κορβαν, the treasury of the temple: cf. Mark vii. 12. * Or 'they took.'

² οὐ δέκειν, with A B L Δ 2 Ac, and most Am Memph: B D Vero Veronit 'righteous ones,' reading 'of this blood.' A Δ read νόσον τούτου.

³ εἰς νόσον, as their object.

⁴ σωμάτιον, either a maniple, the third part of a cohort of five hundred men or less, or a cohort in a loose sense.

* Literally 'put round.'

⁵ dream because of him. But the chief priests and the elders persuaded the crowds that they should beg for Barabbas and destroy Jesus. ⁶ And the governor answering said to them, Which of the two will ye that I release unto you? And they said, ⁷ Barabbas. Pilate says to them, What then shall I do with Jesus, who is called Christ? They all say, Let him be crucified. And the governor said, What evil then has he done? But they cried more than ever, saying, Let him be crucified. And Pilate, seeing that it availed nothing, but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying, I am guiltless of the blood of this righteous⁸ one: see γε [to it]. And all the people answering said, His blood [be] on us and on our children. Then he released to them Barabbas; but Jesus, having scourged [him], he delivered up that he might be crucified.

⁹ Then the soldiers of the governor, having taken Jesus with [them] to the praetorium, gathered against¹⁰ him the whole band,¹¹ and having taken off his garment, put on¹² him a scarlet cloak, and having woven a crown out of thorns, they put it on his head, and a reed in his right hand; and, bowing the knee before him, they mocked him, saying, Hail, King of the Jews! And having spit upon him, they took the reed and beat¹³ [him] on his head. And when they had mocked him, they took the cloak off him, and put his own clothes on him, and led him away to crucify.

¹⁴ And as they went forth they found a man of Cyrene, Simon by name; him they compelled to go [with them] that he might bear his cross. And

having come to a place called Golgotha, which means¹ Place of a skull, they gave to him to drink vinegar² mingled with gall; and having tasted [it], he would not drink. And having crucified him, they parted his clothes amongst [themselves], casting lots.³ ⁴ And sitting down, they kept guard over him there. And they set up over his head his accusation written: This is Jesus, the King of the Jews. Then are crucified with him two robbers, one on the right hand and one on the left. But the passers-by reviled⁵ him, shaking their heads and saying, Thou that destroyest the temple⁶ and buildest it in three days, save thyself. If thou art Son of God, descend from the cross. [And⁷] in like manner the chief priests also,⁸ mocking, with the scribes and elders,⁹ said, He saved others, himself he cannot save. He is¹⁰ King of Israel: let him descend now from the cross, and we will believe on¹¹ him. He trusted upon God; let him save him now if he will [have] him. For he said, I am Son of God. And the robbers also who had been crucified with him cast the same reproaches on him.

¹² Now from [the] sixth hour there was darkness over the whole land¹³ until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?¹⁴ ¹⁵ And some of those who stood there, when they heard [it], said, This[man] calls for Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to drink.

¹⁶ Literally 'is called.'

¹ Many read 'wine' with κ B D K L II 1 33 69 Am Memph: οἴνος Α Β Ν α 2 ac. Syrr. The drink of the soldiers was sour wine.

² T. R. adds 'that that might be fulfilled which was spoken through the prophet. They purified my garments among them and on my vesture they cast lots,' with Δ 1 Vero Ver Colb Am.

³ τοῦ σπιθαμῆς, the house itself.

⁴ οὐδὲ, 'and' or 'also'; B K 1 33 69 Ital (exc. Corb) omit 'And' only.

⁵ Ε Δ Χ ac. Brix Syrr add 'and Pharisees.'

¹ T. R. reads 'If he be,' with Α Β Δ Σ ac. Ital Vnde Syrr Memph: κ B D L 33 omit 'Il.'

² T. R. omits 'on' (is'). κ B L 33 ιν' αύριον; 2 ac. αύριον; Η Δ ac. ιν' αύριον. Α Δ 1 69 αύριον simply. Ital Am also probably.

³ Οὐδὲ, 'earth.'

⁴ αίνειν, 'who were such as;' the character as well as the persons.

⁵ Elsewhere translated 'serving.'

⁶ Μ B L 1 33 omit the second νόσου.

⁷ Οὐ τοι τὸ σῶμα καὶ ψάλιε.

⁴³ Pilate, saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise. Command therefore that the sepulchre be secured until the third day, lest ⁴⁴ his ^b disciples should come and steal him away, and say to the people, He is risen from the dead; and the last error shall be worse than the first. And ^a Pilate said to them, Ye have a watch: go, secure it as well as ye know how. And they went and secured the sepulchre, having sealed the stones, with the watch [besides].

XXVIII. Now late on sabbath, as it was the dusk of the next day after sabbath,¹ came Mary of Magdala and the other Mary to look at the sepulchre.

^a And behold, there was a great earthquake: for an angel of [the] Lord, descending out of heaven, came and rolled away the stone² and sat upon it. And his look was as lightning, and his clothing white as snow. And for fear of him the guards trembled and became as dead men. And the angel answering said to the women, Fear not ye, for I know that ye seek Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the Lord lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. Behold, I have told you. And going out quickly from the tomb with fear and great joy, they ran to bring his

^a disciples word. And as they went to bring his disciples word,³ behold also, Jesus met them, saying, Hail! And they coming up took him by the feet⁴ and did him homage. Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.

¹² And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place. And having assembled with the elders, and having taken counsel, they gave a large sum of money to the soldiers, saying, Say that his disciples coming by night stole him [while] we [were] sleeping. And if this should come to the hearing of the governor, we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

¹³ But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, they did homage to him;⁵ but some doubted.⁶ And Jesus coming up spoke to them, saying, All power has been given me in heaven and upon earth. Go [therefore] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold, I am with you all the days, until the completion of the age.

^a *parties*, 'lest may be.'

^b *B* omit *serve*.

¹ T. R. adds 'by night,' with C⁴ F¹ G¹ M¹ U¹ P² *om*; ² A B C⁴ D E H K V A H 133 Ital Am Memph *omit*.

² B E L and others 20 49 and versions omit 'And.' ³ A C D M¹ S U V A H 2 1 and others *base* it.

³ Or 'the first day of the week,' as Mark XVII.

⁴ T. R. adds 'from the door,' with A C E¹ a *Ac*, and many; B F Y L M¹ S U V A H 2 133 and others Memph Brix 'from the door of the sepulchre'; ⁵ B D Ital Am *omit*.

⁵ Some, with ⁶ B 33 Memph, read 'he' for 'the Lord.' Text A C D H A 2 4c, Ital Am Syr.

⁶ Many, with ⁷ B 33 Ital (except Brix) Am Memph, omit 'And as they went to bring his disciples word,' beginning 'And behold Jesus,' A C B L A 2 *Ac*, *insert*.

⁷ Many omit 'to him,' with ⁸ B D 33 Latt.

⁸ Or 'were at a loss (what to think),' 'hesitated.'

⁹ The insertion of 'therefore' is very doubtful; ¹⁰ A E Am *om*; B A H 2 133 Am Syr (Memph) *insert*. D has v.

¹¹ T. R. adds 'Amen,' with K A 2 *Ac*, Am Syr; ¹² A B D 1 22 33 Memph *omit*.

GOSPEL ACCORDING TO M A R K.

I. Beginning of the glad tidings of ¹¹ him. And there came a voice out of the heavens: Thou art my beloved Son, in thee¹² I have found my delight.

¹³ And immediately the Spirit drives him out into the wilderness. And he was¹⁴ in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered¹⁵ to him.

¹⁴ But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the kingdom¹⁶ of

¹⁵ God, and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and believe in the glad

¹⁶ tidings. And walking¹⁷ by the sea of Galilee, he saw Simon, and Andrew, [Simon's¹⁸] brother, casting out¹⁹ a net in

²⁰ the sea, for they were fishers. And Jesus said to them, Come after me, and I will make you become fishers

²¹ of men; and straightway leaving their trawl-nets²² they followed him.

²³ And going on thence²⁴ a little, he saw James the [son] of Zebedee, and John his brother, and these [were]

²⁵ in the ship repairing the trawl nets; and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.

¹ T. R. reads 'in the prophets,' with A and its followers. The reading here is doubtful and disputed since the earliest days, being noticed by Porphyry. The reading in these quotations of names has not in the various cases the same certainty with me as the body of the text, the margin so easily supplied them. ² B (D) L A 23 read *eroy* Memph *om*. My impression is, that it was originally *eroy* *exodus* simply, and I find Krüter has the same thought. ³ D & H, *eroy*.

⁴ T. R. adds 'before that,' with A B A 2 *Ac*, Corb Brix; ⁵ B D K L P II⁶ Am *omit*.

⁶ Some read *s. servos*, 'the baptiser,' but it hardly makes a sentence; but some, as B 33, leave out *et* and then it does. ⁷ K L A have *o* and *esi*. ⁸ T. R. with B 33 *omit subapop.*

⁹ See note to Matt. iv. 18. Here the verb is *apobatai*. T. R. *apobatere*, with M F and many curiosities. (¹⁰ B 33 *omit subapop.*)

¹¹ See note to Matt. iv. 30. (¹² H C Lomti *eloye*)

¹³ A C E A 2 *Ac*, Am have 'thence'; B D L Memph *omit*; ¹⁴ T. R. *eroy* 'a little.'

¹¹ And they go into Capernaum. And straightway on the sabbath he entered^a into the synagogue and taught. ¹² And they were astonished at his doctrine, for he taught them as having authority, and not as the scribes. ¹³ And there was in their synagogue a man [possessed] by^b an unclean spirit, and he cried out saying, Eh! what have we to do with thee, Jesus, Nazarene?^c Art thou come to destroy us? I know thee who thou art, the holy one of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice, came out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new doctrine is this? for with authority he commands even^d the unclean spirits and they obey him. And his fame went out straightway into the whole region of Galilee around. And straightway going out of the synagogue, they came with James and John into the house of Simon and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to him about her. And he went up to [her] and raised her up, having taken her by the hand, and straightway the fever left her, and she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed by demons;^e and the whole city was gathered together at the

^a Some, with **A C L A 20**, omit 'entered.'
^b i.e. not merely he had one, but he was completely under its power, characterised by it.
^c The imperative of *see*, but used as an interjection, as a cry of dissatisfaction. There is some doubt if it should be read here at all. ^d **B D H** **I** **A** **M** **M** **Memph** omit; **A C E L A 2 Ac.** insert.
^e The force of 'Nazarene' is simply, I apprehend, 'of Nazareth,' *Nazarenos*. Called a Nazrene, in Authorised Version in Matt. ii. 22, is *Nazorean*.

^a Many read, with **B L 33**, 'a new doctrine with authority?' He commands even, 'or a new doctrine? He commands even the unclean spirits with authority?' It is a question of stops. Text **(A) C E A 2 Ac.** Am.

^b T. R. reads 'her,' with **A C A 2 Ac.**; **M B L** omits *sister*.
^c **B C L 123** **Memph** omit 'straightway'; **A D E A 2 Ac.** **Syrr Am** insert.
^d *Spiritus peccatorum*.
^e *peccatores* had the inward consciousness who he was (it is not *peccatores*).
^f T. R. omits 'elsewhere,' with **A C D E A 2 Ac.**; **M B C V L 23** **Memph** insert.
^g **B D** read 'And . . . be touched'; text **A C E A 2 Ac.** and most **Am Syrr** (**Memph**).
^h *epicos*, more than *peccatores*; 'to touch freely,' 'handle.'

ⁱ **B D L 40** **Memph** omit 'as he spoke.'

^j *peccatores*, the impudent, 'were, or kept, coming to him'; 'not the arist. **Am**'

¹¹ door. And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they knew^k him. And rising in the morning long before day, he went out and went away into a desert place, and there prayed. And Simon and those with him went after him: and having found him, they say to him, All seek thee. And he says to them, Let us go elsewhere^l into the neighbouring country towns, that I may preach there also, for for this purpose am I come forth. And he was preaching in their synagogues in the whole of Galilee, and casting out demons.

¹² And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me. ¹³ But Jesus,^m moved with compassion, having stretched out his hand, touchedⁿ him, and says to him, I will, be thou cleansed. And as he spoke^o straightway the leprosy left him, and he was cleansed. And having sharply charged him, he straightway sent him away, and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them. But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came^p to him from every side.

^k *in ver. 9.*
^l *lepers*, 'at home,' in the sense of 'not away on a journey.' (**Sac B D L 232**; **T. R.** *similar*.)
^m *apostolus* **A C D E 2 Ac.**; *discipulus* **B 33 Syrr.** **omis** **B D G L A 123**; **omis** **C * 0 Am**; **omis** **T. R.**, with **A C E 2 Ac.** **Syrr**.
ⁿ T. R. reads 'Why does he thus speak blasphemies?' with **A C E A 2 Ac.** **Syrr**; text with **B D L 1 Am** **Memph**.
^o *expones*, more than *peccatores*; 'knowing well,' or 'recognizing because we know.'

^p *discipulos* **A C D E 2 Ac.**; *discipulus* **B 33 Am** **Syrr**.

^q 'These' is left out by many, with **B E 2 Ac.** **omis** **memph**; **T. R.**, **omis** **Ac.**, with **A C D S T A 9**.

^r *discipulos*; see note to Matt. ix. 6; x. 1.

^s T. R. adds 'and,' with **A E W A 2 Ac.**; **M B C D L F 133** **Memph** omit **H**; **C D L 2123** **omit**

^q and all the crowd came^q to him, and he taught them. And passing by, he saw Levi the [son] of Alpheus sitting at the tax-office, and says to him, Follow me. And he rose up and followed him. And it came to pass as he lay at table in his house, that^r many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were many, and they followed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers,^s said to his disciples, Why [is it] that he eats and drinks with tax-gatherers and sinners? And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not come to call righteous [men], but sinners.^t

^u And the disciples of John and the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples]^u of the Pharisees fast, but they^v disciples fast not? And Jesus said to them, Can the sons of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can^w not fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day.^x No one sews a patch of new^y cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there is a worse rent. And no one puts new wine into old skins; otherwise

^u *in ver. 9.*
^v *figures*, were so doing, as in chap. i. 46.
^w *am*, as often as used, including withal the idea of 'also'; see Luke ii. 15.
^x T. R. reads 'the tax-gatherers and sinners,' with **A C E 2 Ac.** **Syrr Memph**; **4**, **sac B D** **2** **123** **Am**; **T. R.** is perhaps as good a reading.
^y T. R. adds 'to repentance,' with **C E 2 Ac.** **33** **23**; **M A B D K L A 2 1 Am** **Syrr Memph** **omit**.
^z T. R. reads 'and those of,' with **E L A 2 Ac.** **123**; text **M A B C D K M D 6 Am** **Memph**.
^{aa} 'The disciples of' **R B C L 33**; **T. R.**, 'those of,' with **D E A H 2 Ac.** **Am Syrr**.
^{bb} T. R. reads 'in those days,' with **E Ac.** Text **S A B C (D) E L A 2**; **D G M 2** **read sides** **22**.
^{cc} See note to Matt. ix. 16.

the ⁴ wine bursts the skins, and the wine is poured out,⁵ and the skins will be destroyed; but new wine is to be put into new skins.

⁶ And it came to pass that he went on the sabbath through the corn-fields; and his disciples began to walk on, plucking the ears. And the Pharisees said to him, Behold, why do they on the sabbath what is not lawful? And he said to them, Have ye never read what David did when he had need and hungered, he⁷ and those with him, how he entered into the house of God, in [the section of] Abiathar (the) high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to those that were with him? And he said to them, The sabbath was made on account of man, not man on account of the sabbath;⁸ so that the Son of man is lord of the sabbath also.

III. And he entered again into the synagogue; and there was there a man having his hand dried up. And they watched him if he would heal him on the sabbath, that they might accuse him. And he says to the man who had his hand dried up,⁹ Rise up (and come) into the midst. And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to kill? But they were silent. And looking round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch out thy hand. And

he stretched [it] out, and his hand was restored.¹⁰ And the Pharisees going out straightway with the Herodians took counsel against him, how they might destroy him.

And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed him,¹¹ and from Judea, and from Jerusalem, and from Idumea and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what things he did, came to him. And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him.

For he healed many, so that they beset him that they might touch him, as many as had plagues. And the unclean spirits, when they beheld him, fell down before him, and cried saying, Thou art the Son of God. And he rebuked them much, that they might not make him manifest.

And he goes up into the mountain, and calls whom he himself would. And they went to him, and he appointed twelve that they might be with him, and that he might send them to preach, and to have power¹² [to heal diseases, and] to cast out demons. And he gave to Simon the surname of Peter; and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is, Sons of thunder; and Andrew, and Philip, and Bartholomew,

entering into their state; not sympathy, which is feeling with, but feeling what a state they were in, with grief for it.

¹³ T. R. adds 'wound as the other,' with E L ac. B L read 'and has it as in text, with A C E A Z A E.' B L read 'and the wine is lost and the skins.' Some, with D, have out 'but new wine it is to be put into new skins.' ¹⁴ And B have it, only leave out 'griefs.'

¹⁵ This is in A C A B 2 1 33 69 and in T. R., B B L ac. omit.

¹⁶ 'the sabbath.'

¹⁷ B C* L A 23 read 'who had the withered hand.'

¹⁸ 'maladive, here only. It is contested whether it means 'sympathising grief' (Paulin, ixia, ixx, 21 (30), or 'deep grief.' There is, I apprehend, sorrow for, with an intensive force, in every; but from its use, not its natural force,

and Matthew, and Thomas, and James the [son] of Alpheus, and Thaddaeus, and Simon the Cananean,¹⁹ and Judas Iscariote, who also delivered him up.

And they come to [the] house. And again a crowd comes together, so that they cannot even eat bread.

And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of his mind.

And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the

demons he casts out demons. And having called them to [him], he said to them in parables, How can Satan cast out Satan?

And if a kingdom has become divided against itself, that

kingdom cannot subsist. And if a house has become divided against itself, that house cannot subsist. And if Satan rise up against himself, and is divided, he cannot subsist, but has

an end. But no one can, having entered into his house, plunder the goods of the strong [man] unless he first bind the strong [man], and

then he will plunder his house. Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the²⁰ injurious speeches [with] which

they may speak injuriously; but whosoever shall speak injuriously against the Holy Spirit, to eternity has no

forgiveness; but lies under the guilt of an everlasting sin;²¹—because they

said, He has an unclean spirit. And his brethren and his mother²² come, and standing without sent to him

²³ Or 'Zenot.' Cananean being the Hebrew for 'son.' * B C D L A 23 Ital. Vulg. Memphis have 'sons'; most others 'sons,' as T. R.

²⁴ T. R. omits 'But,' with A D E 2 Ac. Am Syr. B C (?) L A 2 1 33 69 Memphis have it.

²⁵ Literally 'whatever the.' T. R. omits 'the,' with D K and others.

²⁶ T. R. reads 'but is subject to eternal judgment,' with A E 2 ac. 1 Bix Syr.; text B L A 23 Am.; C* D 23 69 omit 'an,' reading 'aspirer.'

²⁷ Many read 'his mother and his brethren,' with B C D G L A 1 33 Ital. Vulg. Memphis; text A K M H and, leaving out the second 'aspirer,' B 2 ac. 69. T. R. reads 'Them,' 'she,' for 'And,' with A E 2 ac.

* B C D L A 2 1 33 69 Am. Memphis read 'say.'

²⁸ calling him. And a crowd sat around him. And they said²⁹ to him, Behold, thy mother and thy brethren³⁰ seek thee without.

³¹ And he answered them, saying, Who is my mother or my brethren?

³² And looking around in a circuit at those that were sitting around him, he says, Behold my mother and my brethren: for whosoever shall do the will of God, he is my brother, and sister,³³ and mother.

IV. And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were close to the sea on the land. And he taught them many things in parables. And he said to them in his doctrine, Hearken:

³⁴ Behold, the sower went forth to sow. And it came to pass as he sowed, one fell by the wayside, and the birds³⁵

came and devoured it. And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out of the ground because it had no depth of earth; and when the sun arose³⁶ it was burnt up, and because of its not having any root it withered.

³⁷ And another fell among the thorns, and the thorns grew up and choked it, and it yielded no fruit.

³⁸ And another fell into the good ground, and yielded fruit, growing up and increasing;³⁹ and bore, one thirty, and one sixty, and one a hundred. And he said,⁴⁰ He that has ears to hear, let him hear. And when he was alone, those about him with the

⁴¹ Almost all editors add here 'and thy sisters.'

⁴² B C D L A 23 Ital. Vulg. Memphis have 'sons'; most others 'sons,' as T. R.

⁴³ T. R. omits 'my sister,' with C E U Ac. Am Syr. Memphis; * B C D L A 2 1 33 69 omit 'son.'

⁴⁴ T. R. omits 'of the heaven,' with D G M; * A B C E K L A 2 1 33 69 Am Syr. Memphis omit.

⁴⁵ T. R. reads 'the sun having arisen,' with A E 2 Ac. Syr.; text B C D L A 2 1 33 69 Am. Memphis.

⁴⁶ These words agree with fruit, and must be applied by general allusion to the plant, or directly to its figurative purport. Meyer's idea of fruit-stalk is feasible.

⁴⁷ T. R. adds 'to them,' with a few cursives.

twelve asked him [as to] the parables.²
¹¹ And he said to them, To you is given [to know³] the mystery of the kingdom of God; but to them who are without, all things are done in parables, that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be,⁴ they should be converted and they should be forgiven.⁵ And he says to them, Do ye not know this parable? and how will ye be acquainted with all the parables? The sower sows the word: and these are they by the wayside where the word is sown, and when they hear, immediately Satan comes and takes away the word that was sown in them.⁶ And these are they in like manner who are sown upon the rocky places, who when they hear the word, immediately receive it with joy, and they have no root in themselves, but are for a time: then, tribulation arising, or persecution on account of the word, immediately they are offended. And others⁷ are they who are sown among the thorns: these are they who have heard⁸ the word, and the cares of⁹ life, and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes unfruitful. And these¹⁰ are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred [fold].

² The parables, with **B C L A** Am Memph; but *parabolē*, which A also has, is at habitual practice, T. R., with **(A) B D E Ac.**, has 'the parable,' and *parabolē*. D reads *parabolē* *parabolē*.

³ I have left in 'to know' an explanatory; **A** **B C L K H** omit; **D E A Z Ac.** Am Syrr have it. In classical Greek more strictly 'lest at any time,' but in New Testament more used in the sense of 'perhaps,' exactly as *sic* in German, *dann nicht etwa*. See Matt. xxi. 9; Acta v. 30; Matt. xi. 29, xv. 22; Luke iii. 19; John vii. 20. The 'perhaps' is, I suspect, the sense in all the passages, the *π* has sometimes the force of a question. For Hebr. ix. 17 see Winer, 602, Syr. cap. v. 25.

⁴ T. R. adds 'their (vñ) sins,' with **A D E (A) H Ac.** Syr Am; (X) 'offences'; A adds *sinis*; just **B C L** Ver Memph.

¹¹ And he said to them, Does the lamp come that it should be put under the bushel¹¹ or under the couch? [Is it] not that it should be set upon the lampstand? For there is nothing hidden which shall not be made manifest; nor does any secret thing take place but that it should come to light. If any one have ears to hear, let him hear. And he said to them, Take heed what ye hear; with what measure ye mete, it shall be meted to you; and there shall be [more] added to you.¹² For whosoever has, to him shall be given; and he who has not, even what he has shall be taken from him.

¹³ And he said, Thus is the kingdom of God, as if a man should cast the seed upon the earth, and should sleep and rise up night and day, and the seed should sprout and grow he does not know how. ¹⁴The earth bears fruit of itself, first [the] blade, then an ear, then full corn in the ear. But when the fruit is produced, immediately he sends the sickle, for the harvest is come.

¹⁵ And he said, How should we liken the kingdom of God, or with what comparison should we compare it?

¹⁶ As to a grain of mustard [seed], which, when it is sown upon the earth, is less than all seeds which are upon the earth, and when it has been sown, mounts up and becomes greater than all herbs, and produces great branches, so that the birds of heaven

¹¹ *στρων*, with **B C L A** Colb; *στρων* **B 13** **69**; T. R. reads 'in their hearts,' with **D E H Z Ac.** 35 Am Syrr.

¹² T. R. reads *ἀλλα*, 'these,' with **A C E H Z Ac.** Brix Syrr; 'others' **B C D L A** Am Memph.

¹³ T. R. reads 'who hear,' with **A E B Z Ac.** 1 Ital Vulg. Text **B C D L A** 13 Am Memph.

¹⁴ T. R. adds 'this,' with **A E B Z Ac.** Brix Syrr Memph; **B C D L A** 1 Am omit.

¹⁵ See note to Matt. xiii. 22.

¹⁶ For *στρων*, 'these,' many read *στρων*, 'those,' with **B C L A**; 'these' **A D E Z Ac.** Am Memph. See Matt. v. 18.

¹⁷ T. R. adds 'that hear,' with **A E H Z Ac.** 13 Bix Syrr; **B C D L A** Am Memph omit.

¹⁸ T. R. adds 'For,' *ye*, with **E A H Z Ac.** Ital Am Syrr; **B C D L** omit. D has *in*.

¹⁹ T. R. reads 'To what,' with **A D E H Z Ac.** Syr Memph; text **B C L A** 35 Am Ver.

²⁰ can roost under its shadow. And with many such parables he spoke the word to them, as they were able to hear, but without a parable spoke he not to them; and in private he explained all things to his²¹ disciples.

²² And on that day, when evening was come, he says to them, Let us go over to the other side: and having sent away the crowd, they take him with [them] as he was in the ship. But other²³ ships also were with him.

²⁴ And there comes a violent gust of wind, and the waves beat into²⁵ the ship, so that it already filled. And he was in²⁶ the stern sleeping on the cushion. And they awake him up and say to him, Teacher, dost thou not care that we are perishing? And awaking up he rebuked the wind, and said to the sea, Silence; be mute. And the wind fail, and there was a great calm. And he said to them, Why are ye [thus]²⁷ fearful? how [is it] ye have not faith? And they feared [with] great fear, and said one to another, Who then is this that even the wind and the sea obey him?

V. And they came to the other side of the sea, to the country of the Gadarenes.²⁸ And immediately on his going out of the ship there met him out of the tombs a man possessed by²⁹ an unclean spirit, who had his dwelling in the tombs, and no one was able to bind him, not even with chains; because he had been often

²⁰ *στρων*, with **B C L A** and 'own,' 'alone, leaving out series'; B has both; *στρων* **A D E H Z Ac.** 13 69 Am.

²¹ T. R. reads 'little ships,' with **E L Ac.** and most; **B C D K M A** **H Z** 13 69 'ships.'

²² Or 'on.'

²³ T. R. 'on' or 'at,' *ζει*, with **K H Z Ac.**

²⁴ 'Thus' is in **A C E H Z Ac.** 13 Syrr; **B D L A** Ital Vulg. Memph omit; *τι στρων* **E** *τέρτη* 13 69.

²⁵ **B D L** 169 Am Memph read 'have ye not yet faith?' **A E H Z Ac.** 13 Brix Syrr as in text.

²⁶ Text, with **A C E H Z Ac.** 69 Syrr; *ταρπεινος* **B D** Ital Vulg.; *ταρπεινος* **L U** 13 Memph.

²⁷ See chap. i. 23.

²⁸ T. R. reads 'in the mountains and in the tombs,' with **D E Ac.**; text **B C O K L M U** **A B Z** 13 69 Am Syrr Memph.

²⁹ T. R. reads 'said,' with **D E Ac.** 69 Memph; text **A B C K L M A** **Z** 13 Am.

³⁰ **A B C K L M H** 2 13.

³¹ **A B C K L M U** 2 13 read simply 'went,' 'pass.'

³² **B D L A** **Z** 13 69 Am Memph omit; and, perhaps rightly; **A C H Z Ac.** insert.

³³ **A B C K L M A** **Z** 13 69 Am Syrr.

³⁴ **A B C K L M H** 2 13.

³⁵ **A B C K L M U** 2 13.

³⁶ **A B C K L M H** 2 13.

[him] that had had the legion: and they were afraid. And they that had seen [it] related to them how it had happened to the [man] possessed by demons, and concerning the swine. And they began to beg him to depart from their coasts. And as he went on board ship,¹ the man that had been possessed by demons besought him that he might be with him. And he suffered him not, but says to him, Go to thine home to thine own people, and tell them how great things the Lord has done for thee, and has had mercy on thee. And he went away and began to proclaim in the Decapolis how great things Jesus had done for him; and all wondered.

And Jesus having passed over in the ship again to the other side, a great crowd gathered to him; and he was by the sea. And [beside] there comes one of the rulers of the synagogue, by name Jairus, and seeing him, falls down at his feet; and he besought him much, saying, My little daughter is at extremity; [I pray] that thou shouldest come and lay thy² hands upon her so that she may be healed, and may live.³ And he went with him, and a large crowd followed him and pressed on him. And a certain woman who had had a flux of blood twelve years, and had suffered much under many physicians, and had spent everything she had and had found no advantage from it, but had rather got worse, having heard concerning Jesus, came in the crowd behind and touched his clothes; for she said, If I shall touch his clothes I shall be healed. And immediately her fountain of blood

¹ T. R. reads 'when he had gone,' with E ac., text *A B C D K L M A B Z I 35.

² Or 'the ship.'

³ T. R. reads 'But Jesus,' with D E ac. 30; text *A B C K L M A B Z I 35 Bzis Syrr Memphis.

⁴ 'Beside' is doubtful. T. R. with A C E B Z ac. 1 33 69 have it. *B D L A Am Memphis omit. *vif.

⁵ T. R. reads 'and she shall live,' which may be right, with A E B Z ac. 1 33; text *B C D L A ac. 35; Colb Bzis Am Syrr have it.

was dried up, and she knew in her body that she was cured from the scourge. And immediately Jesus, knowing in himself the power that had gone out of him, turning round in the crowd said, Who has touched my clothes? And his disciples said to him, Thou seest the crowd pressing on thee, and sayest thou, Who touched me? And he looked round about to see her who had done this. But the woman, frightened and trembling, knowing what had taken place in her, came and fell down before him, and told him all the truth. And he said to her, Daughter, thy faith has healed thee; go in peace, and be well of thy scourge. While he was yet speaking, they come from the ruler of the synagogue's, saying, Thy daughter has died, why troublest thou the teacher any further? But Jesus [immediately], having heard the word spoken, says to the ruler of the synagogue, Fear not; only believe. And he suffered no one to accompany him save Peter and James, and John the brother of James. And he comes to the house of the ruler of the synagogue, and sees the tumult and people weeping and wailing greatly. And entering he says to them, Why do ye make a tumult and weep? the child has not died, but sleeps. And they derided him. But he, having put [them] all out, takes with [him] the father of the child, and the mother, and those that were with him, and enters in where the child was lying. And having laid hold of the hand of the child, he says to her, Talitha koumi, which is interpreted, Damsel, I say to thee, Arise. And immedi-

ately the damsel arose and walked, for she was twelve years old. And they were astonished with great astonishment. And he charged them much that no one should know this; and he desired that [something] should be given her to eat.

VI. And he went out thence and came to his own country, and his disciples followed him. And when sabbath was come he began to teach in the synagogue, and many hearing were amazed, saying, Whences [has] this [man] these things? and what [is] the wisdom that is given to him, and such works of power are done by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? and are not his sisters here with us? And they were offended in him. But Jesus said to them, A prophet is not despised save in his own country, and among [his¹] kind² men, and in his own house. And he could not do any work of power there, save that laying his hands on a few infirm persons he healed [them]. And he wondered because of their unbelief. And he went round the villages in a circuit, teaching.

And he calls the twelve to [him]; and he began to send them out two [and] two, and gave to them power³ over the unclean spirits; and he commanded them that they should take nothing for the way, save a staff only;

¹ T. R., with some cursives, 'that [he] such works of power also.' (O-D K H iev.) The connection is broken in the text adopted by modern editors, with (*B L A 35) & C E V 2 Ac. 1 13 69.

² H C *K L (A) 2 add more.

³ Cursive, see note to Matt. 10, 1.

⁴ T. R., with B F B (L X) reads 'not not to put on.' So Dr. Wette.

⁵ T. R. 'as many as' with A C D H U 2 Ac. 23 Itsl Am Syrr, text *B L A 35 Memphis.

⁶ T. R. adds with A E H 2 Ac. 1 (25) O Syrr Memphis. Verily I say unto you, It shall be more tolerable for Sodom or Gomorrah in judgment day than for that city, pretty nearly as in Matthew. *B C D L A Ver Colb Corb Am.

⁷ Or 'display their form in' see Matt. xiv, 2.

⁸ T. R. omits 'and,' with P M U V, *A B C D

E L A H 2 Ac. 10 Ital Vn Memphis insert.

⁹ T. R. reads 'or as one,' with A.

¹⁰ *B L A 35 Memphis omit; A (C 2 2nd for 2d)

no scrip, no bread, no money in their belt; but be shod with sandals, and put not on¹ two body coats. And he said to them, Wheresoever ye shall enter into a house, there remain till ye shall go thence. And whatsoever place² shall not receive you nor hear you, departing thence, shake off the dust which is under your feet for a testimony to them.³ And they went forth and preached that they should repent; and they cast out many demons, and anointed with oil many infirm, and healed them.

And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of power are wrought by him.⁴ And others said, It is Elias; and others said, It is a prophet,⁵ as one of the prophets. But Herod when he heard [it] said, John whom I beheaded, he is it; he is risen [from among the dead]⁶. For the same Herod had sent and seized John, and had bound him in prison on account of Herodias, the wife of Philip his brother, because he had married her. For John said⁷ to Herod, It is not lawful for thee to have the wife of thy brother. But Herodias kept it [in her mind] against him, and wished to kill him, and could not: for Herod feared John knowing that he was a just and holy man, and kept him safe;⁸ and having heard him,

D E Ac. 1 13 69 Syrr insert. If we leave out 'from among the dead' we must read 'John whom I beheaded in it is [who is] risen.'

⁷ T. R. reads 'the prison,' with a few cursives, 'Gory, imperfect,' cf. 1, 45 (so Matl. xiv, 4).

⁸ Or 'observed him diligently.' The word has the force of 'watching closely, and keeping in mind,' whether to pay attention to, or to preserve. Which of these applications is the just one, is the question. It is used four times in the New Testament (three besides this); twice for 'preserved,' as the wine and the bottle; once for Mary's 'knowledge' the words of Jesus in her heart; in the Septuagint, for 'keeping back from evil'; 'keeping the wicked for the day of destruction'; 'watching a man's ways, works.'

⁹ 'keep favour, anger; preservation of life, of words in the heart.' I should have preferred 'observed him diligently,' but that I do not find that it is used of a person, meaning 'paying

*A B C L A 1 33 omit re, ss Luke viii, 43.

¹⁰ Here singular: the others are plural and more general.

*B D L A 1 Ital (see Ver.) Vulg Memphis omit 'immediately.' See ver. 43.

¹¹ Or 'they come,' with *A B C D F A I 35.

¹² T. R. omits 'and,' with D E ac. Memphis; *A B C L M U A H 2 1 33-35 Am Syrr insert.

¹³ Many omit 'lying,' with *B D L A Memphis.

It is the common question between these, and A C H 2 ac. 35; Colb Bzis Am Syrr have it.

did many things, and heard him gladly. And a holiday¹ being come, when Herod, on his birthday, made a supper to his grandees, and to the chilarchs, and the chief [men] of Galilee; and the daughter of the same Herodias having come in, and danced, pleased Herod and those that were with [him] at table; and the king said to the damsel, Ask of me whatsoever thou wilt and I will give it thee. And he swore to her, Whatsoever thou shalt ask me I will give thee, to half of my kingdom. And she went out, and said to her mother, What should I ask? And she said, The head of John the baptist. And immediately going in with haste to the king, she asked, saying, I desire that thou give me directly upon a dish the head of John the baptist. And the king, [while] made very sorry, on account of the oaths and those lying at table with [him] would not break his word with her.² And immediately the king, having sent one of the guard, ordered his head to be brought. And he went out and beheaded him in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave it to her mother. And his disciples having heard [it], came and took up his body, and laid it in a tomb.

And the apostles are gathered together to Jesus. And they related to him all things, [both³] what they had done and what they had taught.

attention to what he says.⁴ It is used of words and opinions, but then the word has still the force of 'keeping them safe.'

⁵ *vacation*. The meaning is doubtful: perhaps 'convenient,' i.e., to Herodias's future purpose, Hammond, Kainoc, and others give as the int.; Meyer, De Wette, and others, 'convenient.' It is not a festival, but a leisure day or holiday.

⁶ T. R. reads 'and having pleased . . . the,' with D E II 2 Ac. 1; text & B C 1; 23 Corb Memphis.

⁷ T. R. reads 'shall I,' with B F Ac. 1; text & A B C D G L A 2 23. See Kyrie.

⁸ T. R. has 'both,' i.e. repeats *sai*, with A E II Ac.; ⁹ leaves out first *sai*, with B C D E L V A 2 23 Ital Vulg Memphis. Omit second *sai* & C 1 Ital (exc. Colb) Vulg.

¹⁰ T. R. reads 'and the crowds saw them going,

¹¹ And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not leisure even to eat. And they went away apart into a desert place by ship. And many saw them going, and recognized them,¹¹ and ran together there on foot, out of all the cities, and got [there] before them.¹² And on leaving [the ship] [Jesus] saw a great crowd, and he was moved with compassion for¹³ them, because they were as sheep not having a shepherd. And he began to teach them many things. And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already late in the day: send them away that they may go into the country and villages around, and buy themselves bread, for they have not anything they can eat.¹⁴ And he answering said to them, Give ye them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread and give them to eat? And he says to them, How many loaves have ye? Go [and] see. And when they knew they say, Five, and two fishes. And he ordered them to make them all sit down by companies on the green grass. And they sat down in ranks by hundreds and by fifties. And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave [them] to his¹⁵ disciples that they might set

and many recognized him,¹⁶ of whom, with 13 69; 23rd, with B F Ac. 20. Text, after *litteratur*, with A K L M U A H 2 23 Brix Syrr Memphis; omit B D 1 13 Am; Zyzanor B¹⁷ D 1.

¹⁸ T. R. adds 'and came together to him,' with (A) E II 2 Ac. 23 (69); & B L A 1 13 Am Memphis.

¹⁹ 'Jesus' A D E B U A H 2 Am Syrr (but in different parts of the sentence); & B L 1 23 69 Memphis omit.

²⁰ T. R. reads 'about,' with A E I F A 2 Ac.

²¹ I leave T. R., with A E II 2 Ac. Syrr (so Tsch 2nd ed.); 2 has *desynon*; B (D) L A have 'buy themselves something to eat'; ²² has *desynon* & Am has substantially the same.

²³ B D L 1 23 Memphis read 'Go see'; 'Go and see' A E A H 2 Ac. 69 Am.

²⁴ & B L A 23 Memphis read 'the disciples.'

[them] before them. And the two fishes he divided among all. And they all ate and were satisfied. And they took up of fragments the fillings²⁵ of twelve hand-baskets, and of the fishes. And those that ate of the loaves were²⁶ five thousand men. And immediately he compelled his disciples to go on board ship,²⁷ and to go on before to the other side to Bethsaida, while he sends²⁸ the crowd away. And, having dismissed²⁹ them, he departed into the mountain to pray. And when evening was come, the ship was in the midst of the sea, and he alone upon the land. And seeing³⁰ them labouring in rowing, for the wind was contrary to them, about the fourth watch of the night he comes to them walking on the sea, and would have passed them by. But they, seeing him walking on the sea, thought that it was an apparition, and cried out. For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I; be not afraid. And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and wondered;³¹ for they understood not through the loaves: for their heart was hardened. And having passed over, they came to the land of Gennesaret and made the shore. And on their coming out of the ship, immediately recognising him, they ran through that whole country

²⁵ T. R. adds 'they found fault' with P K M N S U H 2 1 23 & Am Syrr; & A B E G H L V X & Memph omit.

²⁶ T. R. adds 'about,' with 1 and a few cursives.

²⁷ Or 'the ship.'

²⁸ T. R. should read 'with A E II 2 Ac. 23;

text *desynon*, & B D L A 1 2; *desynon* B¹⁹ K F 69.

²⁹ Same word as 'had eaten.' Luke ix. 61.

³⁰ T. R. reads 'he saw,' adding 'and' before

'about,' with A (D) E 2 Ac. 1; also & B D L A Am Memphis. See A K M V X H 2; also B Ac.

³¹ A D X F D 2 Ac. 23 Syrr have 'and wondered'; & B L A 1 Am Memphis omit, but it is hardly likely to have been added. & B L A 23 Am Memphis.

³² A D E X H 2 Ac. 1 69 have 'answering,' & B L 2 23 Memphis omit.

³³ & B D L A Memph omit. 'For,' A E X H 2

Ac. 1 23 69 Am Brix Syrr insert, & B L A 1 Memph also omit the end of the verse from 'washings of . . .' (cf. ver. 16.)

around, and began to carry about those that were ill on couches, where they heard that he was.³⁴ And wherever he entered into villages, or cities, or the country, they laid the sick in the market places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

VII. And the Pharisees and some of the scribes coming from Jerusalem are gathered together to him, and seeing some of his disciples eat bread with defiled, that is, unwashed, hands,³⁵ (for the Pharisees and all the Jews, unless they wash their hands diligently,³⁶ do not eat, holding what has been delivered by the ancients;³⁷ and [on coming] from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches), then³⁸ the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients,³⁹ but eat the bread with defiled⁴⁰ hands?⁴¹ But he answering said to them, Well did Esaias prophecy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is far away from me. But in vain do they worship me, teaching [as their] teachings commandments of men. [For⁴²], leaving the commandment of God, ye hold what is

³⁴ T. R. adds 'they found fault' with P K M N S U H 2 1 23 & Am Syrr; & A B E G H L V X & Memph omit.

³⁵ Or, as literally, 'with the fat,' a word of very uncertain and contested meaning.

³⁶ Or 'the tradition of the elders.'

³⁷ D L 1 23 Brix (exc. Brix) Am Memph read 'and';

³⁸ seems a mistake, it has *desynon*, em.

³⁹ T. R. reads 'unwashed,' with A B L X & Ac.

⁴⁰ Syrr; *desynon* & B D 1 23 Am Memphis.

⁴¹ A D E X H 2 Ac. 1 69 have 'answering,' & B L 2 23 Memphis omit.

⁴² & B D L A Memph omit. 'For,' A E X H 2

Ac. 1 23 69 Am Brix Syrr insert, & B L A 1 Memph also omit the end of the verse from 'washings of . . .' (cf. ver. 16.)

delivered by men [to keep]—washings of vessels and cups, and many other such like things ye do. And he said to them, Well do ye set aside the commandment of God that ye may observe what is delivered by yourselves¹ [to keep]. For Moses said, Honour thy father and thy mother; and he who speaks ill of father or mother, let him surely die. But ye say, If a man say to his father or his² mother, [It is] corban (that is, gift), whatsoever thou mightest have profit from me by... And ye no longer suffer him to do anything for his father or his mother, making void the word of God by your traditional teaching which ye have delivered; and many such like things ye do. And having called again³ the crowd, he said to them, Hear me, all [of you], and understand: There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man. If any one have ears to hear, let him hear.⁴ And when he went indoors from the crowd, his disciples asked him concerning the parable. And he says to them, Are ye also thus un-intelligent? Do ye not perceive that all that is outside entering into the man cannot defile him, because it does not enter into his heart but into his belly, and goes out into the draught, purging all meats?⁵ And he said, That which goes forth out of the man, that defiles the man. For from within, out of the heart of

men, go forth evil thoughts, adulteries, fornications, murders, thefts, covetousness,⁶ wickedness, deceit, licentiousness, a wicked eye, injurious language, haughtiness, folly; all these wicked things go forth from within and defile the man. And he rose up and went away thence into the borders of Tyre and Sidon;⁷ and having entered into a⁸ house he would not have any one know [it], and he could not be hid. But immediately⁹ a woman, whose little daughter had an unclean spirit, having heard of him, came and fell at his feet (and the woman was a Greek, Syrophoenician by race), and asked him that he would cast the demon out of her daughter. But [Jesus]¹⁰ said to her, Suffer the children¹¹ to be first filled; for it is not right to take the children's¹² bread and cast it to the dogs.¹³ But she answered and says to him, Yea, Lord; for even the dogs under the table eat of the children's¹⁴ crumbs. And he said to her, Because of this word, go thy way, the demon is gone out of thy daughter. And having gone away to her house she found the demon gone out, and her daughter lying on the bed. And again having left the borders of Tyre and Sidon, he came to¹⁵ the sea of Galilee, through the midst of the coast of Decapolis. And they bring to him a deaf [man] who could not speak right, and they beseech him that he might lay his hand¹⁶ on him. And having taken him away from the crowd apart, he put his

¹ Or 'your tradition.'

² Or 'abuse, curse.'

³ v. 16, 17.

⁴ T. R. reads 'all' with A E X II 2 Ac. 1 20 Am Syrr; text & B D L A Ital (exc. Heiz) Vulg Memphis; Qua Am; ⁵ & B D L A 30 read 'from the man' so Hail Vulg Memphis.

⁶ & B L A Memphis omit var. 16, but these soon corrupted from lectionaries. A D N X A 200 II 2 Ac. 1 22 Ital Vulg Syrr insert.

⁷ Literally 'contumacious.' But see the use of this word in Eph. iv. 18, and the note to Eph. v. 3. ⁸ *Leontine.*

⁹ D L A omit *sic* Leontine.

¹⁰ T. R. reads 'the' with D and some cursives.

¹¹ T. R. has 'For a woman,' with A E N X II 2 Ac. 1 20 and many, but *civis* is so unusual in

¹² Many, with & B D L A 23 Ital Vulg Memphis, read 'having left the borders of Tyre, he came through Sidon' &c.; text A E N X 2 Ac. 1 20 Syrr; & N W A 2 30 Venet read 'hands.'

fingers to his ears; and having spit, he touched his tongue; and looking up to heaven he groaned, and says to him, Ephphatha, that is, Be opened. And immediately¹⁷ his ears were opened, and the band of his tongue was loosed and he spoke right. And he charged them that they should speak to no one [of it]. But so much the more he charged them, so much the more abundantly they¹⁸ proclaimed it; and they were astonished above measure, saying, He does¹⁹ all things well; he makes both the deaf to hear, and the speechless to speak.

VIII. In those days, there being again a great²⁰ crowd, and they having nothing that they could eat,²¹ having called his²² disciples to [him], he says to them, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and if I should dismiss them to their home fasting, they will faint on the way; for some of them are come from far. And his disciples answered him, Whence shall one be able to satisfy these with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the crowd to sit down on the ground. And having taken the seven loaves, he gave thanks, and broke [them] and gave [them] to his disciples, that they might set [them] before [them]; and they set [them] before the crowd. And they had a few small fishes, and

having blessed them, he desired these also to be set before [them].²³ And they ate and were satisfied. And they took up of fragments that remained seven baskets. And they [that had eaten²⁴] were about four thousand; and he sent them away.

And immediately going on board ship²⁵ with his disciples, he came into the parts of Dalmanutha. And the Pharisees went out and began to dispute against him, seeking from him a sign from heaven, tempting him. And groaning²⁶ in his spirit, he says, Why does this generation seek²⁷ a sign? Verily I say unto you, A sign shall in no wise be given²⁸ to this generation. And he left them, and going again on board ship,²⁹ went away to the other side.

And they forgot to take bread, and save one loaf, they had not [any] with them in the ship. And he charged them, saying, Take heed, beware of the leaven of the Pharisees and [of] the leaven of Herod. And they reasoned with one another, [saying], [It is] because we have no bread. And Jesus³⁰ knowing [it], says to them, Why reason ye because ye have no bread? Do ye not yet perceive nor understand? Have ye your heart [yet]³¹ hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I broke the five loaves for the five thousand, how many hand-baskets full of fragments took ye up? They say to him, Twelve. And when the seven

¹ A M A H L N X & B L A 20, Am Syrr (& L A before & I have *coenobites* & A) B D 20 Memphis omit. I omit, *etc.* Readings vary: A X I omit both 'he' and 'they'; N Z 22 have both; T. R. omits *etc.*, with A E X II 20, 1 20 Am.

² Or 'has done,' it is the perfect, *accusative*.

³ So & B D G L M N & Z 2 13 30 & Ital Vulg Memphis water marks: T. R. 'there being a very great' *excessive*, with A E W X P H 2 Ac. Syrr.

⁴ T. R. adds 'Jesus' with B X Ac. 1 & A B D K L M N W & B 2 13 Ital (exc. Heiz) Am Syrr Memphis omit.

⁵ & D L N W & Z 1 Am read 'the.'

⁶ Or 'and,' with & B (D) L A 1 11 20 Memphis; & A E N X F 2 Ac. Am Brit. D 2000 x.

⁷ Readings vary in detail, but text follows, in substance, & A E C F K L & B Am Memphis.

⁸ & B L A 20 Memphis omit *si prophetae*; A C D E N H 2 Ac. 1 20 Ital Am Syrr insert. G A add *admodum*, at end.

⁹ 'Or 'the ship.'

¹⁰ 'Groaning deeply,' *asperguntur*, but the LXX uses *exsiccari* and *exsiccari* (wet). In classical Greek the latter is rather 'groaning aloud.'

¹¹ T. R. *etc.*, with A E N X F H 2 Ac.

¹² Literally 'if a sign shall be given,' a usual Hebraism, as in Hebrews ii. 11.

¹³ Or 'the ship.' Omit 'the ship' & B C L A Am; insert A E Ac. 20; D B N Z 2 20 also add &.

¹⁴ Saying is a doubtful reading. A C B L 2 Ac. Am Syrr Memphis ins. & B D 1 Ver. Ver Colb om.

¹⁵ & A C D E N X F 2 Ac. 1 20 Am. Am Syrr has a 'leontine.' B A Memphis omit.

¹⁶ T. R. has 'not yet,' with A E X Ac. 20 Am Syrr; & B C D L N A 2 30 Venet Memph omit.

for the four thousand, the filling of how many baskets of fragments took ye up?" And they said, Seven. And he said to them, How do ye not yet understand?

And he comes^b to Bethsaida; and they bring him a blind man, and beseech him that he might touch him. And taking hold of the hand of the blind man he led him forth out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he beheld^c anything. And having looked up, he said, "I behold men, for I see [them], as trees, walking." Then he laid his hands again upon his eyes, and he saw distinctly, and was restored and saw all things^d clearly. And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.

And Jesus went forth and his disciples, into the villages of Cesarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that I am? And they answered^e him, saying, John the baptist; and others, Elias; but others, One of the prophets. And he^f asked^g them, But ye, who do ye say that I am? And Peter answering says to him, Thou art the Christ. And he charged them straitly^h, in order that they should tell no man about him. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of

the chief priests and of the scribes, and be killed, and after three days rise [again]. And he spoke the thing openly. And Peter, taking him to [him], began to rebuke him. But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that are of men. And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and follow me. For whosoever shall desire to save his life shall lose it, but whosoever shallⁱ lose his^j life for my sake and the gospel's^k shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul? for what should^l a man give in exchange for his soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

(IX.) And he said to them, Verily I say unto you, There are some of those standing here that shall not^m taste death until they shall have seen the kingdom of God comeⁿ in power.

And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before them:

^o *sic.*

^p T. R. reads 'says to them,' with A E N X 2 Am Syrr (sc K L A H 1 omit. 'How,')

^q S C D L A 13 33 69 Am Syrr Memphis read 'they come' T. R. 'he comes,' with A E N X 2 Am Syrr.

^r Literally 'behind,' with A D E L N X 2 Ac. 1 69 Am Syrr, 'then behind' B C D * Memphis.

^s *disceps* A B E L X 2 H Ac. 1 Memphis; *disceps* C 1 Ac. 1 D N 2 13 69 Am.

^t T. R. i.e. Els. 1633, 'I behold men, as trees walking,' with C D 1 Syrr Memphis Grisebach, with the other marked *disceps* in margin; text & A B C K L N X 2 Ac. 69 Steph. 1550, Els. 1624.

^u T. R. reads 'made him look up,' with A E N X 2 Ac. 33 (13 69 add *disceps*); text & B C L A 1 Memphis.

^v All things, & B C D L A 1 13 69 Am Syrr Memphis; T. R. all men, with A E N X 2 Ac.

^w & B C L A Memphis 'speak to.' T. R. omits 'him saying,' with A E N X 2 Ac. 1 Syrr.

^x *disceps* A 1 23 omit, reading *disceps*. B reads second the first time also.

^y T. R. adds *disceps*, with C E Ac. 69.

^z T. R. reads 'or what shall,' with A C R Ac. Am Syrr (1 13 69 D); text & B L (A) Memphis.

^a 'in us,' a strengthened negative, 'in no wise.'

^b 'Come,' *disceps*, not 'coming.'

^c and his garments became shining, exceeding white [as snow,^r] such as fuller on earth could not whiten^s [them].^t And there appeared to them Elias with Moses, and they were talking with Jesus. And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias^u one. For he knew not what he should say, for they were filled with fear. And there came a cloud overshadowing^v them, and there came a voice out of the cloud,^w This is my beloved Son: hear him. And suddenly having looked around, they no longer saw any one, but Jesus alone with^x themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the son of man should^y be risen from among [the] dead. And they kept that saying, questioning among themselves,^z what rising from among [the] dead was. And they asked him saying, Why do the scribes say that Elias must first have come? And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much, and be set at nought: but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.

And when he came to the disciples he saw a great crowd around them, and scribes disputing against them.

^o & B C L A 1 omit; & D E N X 2 Ac. 33 69 Am Syrr (Memph *disceps*) insert.

^p & B C L N X 2 13 33 69 add *disceps*, 'thus.'

^q *disceps*, not as darkening, for it was a bright cloud, 'the excellent glory,' but surrounding and covering them. It is the word used for the cloud taking possession of the tabernacle.

^r T. R. adds 'saying,' with A D L 1 13 69 Am Syrr (A Ac), & B C E N X 2 Ac. Memphis omit.

^s Some connect *disceps* with 'kept that saying,' but I apprehend it is a mistake.

^t 'Or' the rising.'

^u Or, reading *disceps*, 'The scribes say.' But see ver. 28.

^v T. R. reads 'the scribes,' with A C E N X 2 Ac. 33 69; text & A B C D L Am Syrr.

^w And immediately all the crowd seeing him were amazed, and running to [him], saluted him. And he asked them, What do ye question with them about? And one out of the crowd answered him, Teacher, I brought to thee my son, who has a dumb spirit; and wheresoever it seizes him it tears him, and he foams and gnashes his teeth, and he is withering away. And I spoke to thy disciples, that they might cast him out, and they could not. But he answering them^x says, O unbelieving generation! how long^y shall I be with you? how long shall I bear with you? bring him to me. And seeing him the spirit immediately tore him; and falling upon the earth he rolled foaming. And he asked his father, How long a time is it that it has been like this with him? And he said, From childhood; and often it has cast him both into fire and into waters that it might destroy him: but if thou couldst^z do anything, be moved with pity on us, and help us. And Jesus said to him, The "if thou couldst" is [if thou couldst] believe:^u all things are possible to him that believes. And immediately the father of the young child crying out said [with tears^v], I believe,^w help mine unbelief. But Jesus, seeing that[the] crowd was running up together, rebuked the unclean spirit, saying to him, Thou dumb and deaf spirit, I command thee, come out of him and enter no more into him. And hav-

^o & B C L 1 13 69 Am Syrr; text & B D L A 1 Ital (exc. Ver.) Am Memphis.

^p T. R. reads 'answering said,' with A C E N X 2 Ac. Am Syrr (1 13) omitting *disceps* after 5th line; & B C L N X 2 13 33 69 add *disceps*, 'thus.'

^q *disceps*, not as darkening, for it was a bright cloud, 'the excellent glory,' but surrounding and covering them. It is the word used for the cloud taking possession of the tabernacle.

^r T. R. adds 'saying,' with A D L 1 13 69 Am Syrr (A Ac), & B C E N X 2 Ac. Memphis omit.

^s Some connect *disceps* with 'kept that saying,' but I apprehend it is a mistake.

^t 'Or' the rising.'

^u Or, reading *disceps*, 'The scribes say.' But see ver. 28.

^v T. R. adds 'Lord,' with C E N X 2 Ac. 33 69; text & A B C D L Am Syrr.

ing cried out and torn [him¹] mneb, he came out; and he became as if dead, so that the most² said, He is dead. But Jesus, having taken hold of him by the hand, lifted him up, and he arose.

³ And when he was entered into the house, his disciples asked him privately, Wherefore could not we cast him out? And he said to them, This kind can go out by nothing but by prayer and fasting.³

⁴ And going forth from thence they went through Galilee; and he would not that any one knew it; for he taught his disciples and said to them, The Son of man is delivered into men's hands, and they shall kill him; and having been killed, after three days⁴ he shall rise again. But they understood not the saying, and feared to ask him.

⁵ And he came to Capernaum, and being in the house, he asked them, Of what were ye reasoning⁵ by the way? And they remained silent, for by the way they had been reasoning with one another who [was] greatest.⁶ And sitting down he called the twelve; and he says to them, If any one would be first, he shall be last of all, and minister of all. And taking a little child he set it in their midst, and having taken it in his arms he said to them, Whosoever shall receive one of such little children in my name, receives me; and whosoever shall receive me, does not receive me, but him who sent me.⁷ And John answered him saying, Teacher, we saw some one casting

out demons in thy name, who does not follow us,⁸ and we forbade him, because he does not follow us.⁹ But Jesus said, Forbid him not; for there is no one who shall do a miracle in my name, and be able soon [after] to speak ill of me; for he who is not against us is for us. For whosoever shall give you a cup of water to drink in [my¹⁰] name, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.¹¹ And whosoever shall be a snare¹² to one of the¹³ little ones who believe [in me¹⁴], it were better for him if a millstone¹⁵ were hung about his neck, and he cast into the sea. And if thy hand serve as a snare¹⁶ to thee, cut it off; it is better for thee to enter into life maimed, than having thy two hands to go away into hell,¹⁷ into the fire unquenchable; [where their worm dies not, and the fire is not quenched¹⁸]. And if thy foot serve as a snare to thee, cut it off; it is better for thee to enter into life lame, than having thy two feet to be cast into hell,¹⁹ into the fire unquenchable,²⁰ [where their worm dies not, and the fire is not quenched²¹]. And if thine eye serve as a snare to thee, cast it out; it is better for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into the hell²² of fire, where their worm dies not, and the fire is not quenched.²³ For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt [is] good, but if the salt is become tasteless, wherewith will ye season it? Have salt in

¹ T. R. has 'him' in text, with A E C E N X 2 &c. 1 33 60 Am Syr Memphis; ² B C D L A Memph omit the first; DX 1 omits the second. A E N 2 &c. have both.

³ T. R. adds 'not' in text, with P D E A 26, 62. See note to Matt. xvii. 7.

⁴ T A C D L N A 1 add *reverent*, as Matt. 1, 42.

⁵ P C D 1 add; text A B C E L N X 2 &c. 1 60 Am Syr; ⁶ *verso versus* C D.

⁷ Or, with P B C D L A 1 Ital Vulg, 'a great *literally* *multitudine* of *millions*'.

⁸ *verso versus* C D. ⁹ Gehenna.

¹⁰ T. R. inserts 'among yourselves', with A E N X 2 &c. 1 33 60 Brix Syr; P B C D L A Memph omit.

¹¹ *verso versus* C D. See note to Matt. xvii. 1.

¹² The MSS. vary in leaving out one or other

yourselves, and be at peace with one another.

X. And rising up thence he comes into the coasts of Judea, and¹ the other side of the Jordan. And again crowds come together to him, and, as he was accustomed, again he taught them. And² Pharisees coming to [him] asked him, Is it lawful for a man to put away [his] wife? (tempting him). But he answering said to them, What did Moses command³ you? And they said, Moses allowed to write a bill of divorce, and to put⁴ away. And Jesus answering said to them, In view of your hard-heartedness he wrote this commandment for⁵ you; but from [the] beginning of [the] creation God⁶ made them male⁷ and female. For this cause a man shall leave his father and mother⁸ and shall be united⁹ to his wife, and the two shall be¹⁰ one flesh: so that they are no longer two but one flesh. What therefore God has joined together, let not man separate. And again in the house the¹¹ disciples asked him concerning this.¹² And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her. And if a woman put away her husband and shall marry another,¹³ she commits adultery.

¹⁴ And they brought little children to

him that he might touch them. But the disciples rebuked those that

¹⁵ brought [them]. But Jesus seeing [it], was indignant, and said to them,

Suffer the little children to come to me; for¹⁶ forbid them not; for of such is

the kingdom of God. Verily I say

¹ P B C L A Memph read 'and if she having put away, shall.'

² So P B C D L A 1 33 60 Ital Vulg Memphis; T. R. with A E N 2 &c. 26.

³ T. R. adds 'the', with P C N V X 21 30; text A B E L 2 &c. 26 Memph.

⁴ Some read 'he', with P B C L A Colb Corb Memphis; ⁵ *verso* A D E N X F H 2 &c. 1 60 Am Syr.

⁶ Literally 'in' or 'for one flesh,' *vir et vires* *unus*.

⁷ It is the Hebrew *sh*. (Gen. ii. 24.)

⁸ T. R. reads 'his' with A D E N X 2 &c. 1 60 Am Syr; P B C L A 1 60.

⁹ T. R. reads 'concerning the same thing,' with P D E 26; text A B C L M N X T & 31; *verso*.

¹⁰ *verso*, with P B C K 1 60, and so T. R. (not Steph.); P A E N 2 &c. read *verso*, 'enter.'

to you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter into it. And having taken them in his arms, having laid his hands on them, he blessed¹⁷ them.

¹⁸ And as he went forth into the way, a person ran up to [him], and knelling to him asked him, Good Teacher, what shall I do that I may inherit eternal life? But Jesus said to him, Why callest thou me good? no one is good but one, [that is] God. Thou knowest the commandments: Do not commit adultery. Do not kill, Do not steal. Do not bear false witness, Do not defraud. Honour thy father and mother. And he answering said to him, Teacher, all these things have I kept from my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross¹⁹]. But he, sad at the word, went away grieved, for he had large possessions. And Jesus looking around says to his disciples, How difficult shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God! It is easier for a camel to go²⁰ through the eye of a needle than for a rich man to enter into the kingdom of God. And they were exceedingly astonished, saying to one another, And who can be

¹⁷ P B C L A Memph read 'and if she having put away, shall.'

¹⁸ So P B C D L A 1 33 60 Ital Vulg Memphis; T. R. with A E N 2 &c. 26.

¹⁹ T. R. adds 'and' with P C D L 1 Ital Vulg Syr; P A E N X A D 2 &c. 26 Memph omit 'and.'

²⁰ Some read 'blesses,' perhaps rightly, but the word is a strong one - 'blesses them abundantly,' *exultat*; ²¹ P C O L N A Memph.

²² P B C D 2 Ital (exc. Ven. Monac) Vulg omit; A D E N X F H 2 &c. 1 60.

²³ *verso*, with P B C K 1 60, and so T. R. (not Steph.); P A E N 2 &c. read *verso*, 'enter.'

¹saved? But Jesus looking on them says, With men it is impossible,² but not with God; for all things are possible with God. ³Peter began to say to him, Behold, we have left all things and have followed thee. ⁴Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife], or children, or lands, for my sake and for the sake of⁵ the gospel, that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal. But many first shall be last, and the last first.

⁶And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to happen to him: ⁷Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days⁸ he shall rise again. ⁹And there come to him James and John, the sons of Zebedee, saying [to

him⁹], Teacher, we would that whatsoever we may ask thee, thou wouldest do it for us. And he said to them, What would ye that I should do for you? And they said to him, Give to us that we may sit, one on thy right hand, and one on thy left hand, in thy glory.¹⁰ And Jesus said to them, Ye do not know what ye ask. Are ye able to drink the cup which I drink, or¹¹ be baptized with the baptism that I am baptized with? And they said to him, We are able. And Jesus said to them, The cup that I drink ye will¹² drink and with the baptism that I am baptized with ye will be baptized, but to sit on my right hand or¹³ on my left is not mine to give, but for¹⁴ those for whom it is prepared. And the ten having heard [of it], began to be indignant about James and John. But Jesus having called them to [him], says to them, Ye know that those who are esteemed to rule over the nations exercise lordship over them; and their great men exercise authority over them; but it is¹⁵ not thus among you; but whosoever would be great among you, shall be your minister; and whosoever would be first of you shall be bondman of all. For also the Son of man did not come to be ministered to, but to minister, and give his life a ransom for many.

¹⁰ And they come to Jericho, and as

¹In English, the reference of 'impossible' to 'who can be' is here lost; *diversus*, *diversus*.
²T. R. adds 'And,' with D C N H 2 Ital Syrr.
³T. R., with (D) R. adds 'but' C E F G H N 2 Ital Syrr. and ⁴T. R. Memph omits 'answering.'
⁵'Or wife' is questionable here. A C E N H 2 Ital Syrr Brixius inserts B D G 1 Am Memph omits 'for the sake of,' with A B¹⁶ S¹⁷, N B C D N X Δ X A¹⁸ Am Syrr Memph inserts 'Memph' for 'my sake and.'

⁶T. R. reads 'the third day,' with A E N X Ac, 1 G Am Syrr; text B C D L A Memph.
⁷N B C L A Memph have 'to him.' T. R., with A E N X Ac, 1 G Am, omits.
⁸T. R. omits 'them,' with E X J Ac, Am; text A B C (D) E K L N Δ H 2 1 G Am Memph. Memph all after 'Teacher we would' to 'that we may sit one on thy right hand, and one on thy left hand.' Or 'that we may sit in thy glory.' Ac.

⁹T. R. reads 'and,' with A E X H 2 1 G Am Syrr;

¹⁰ B D L A Memph. (In ver. 38 C¹⁹ N Z 1 13 G also read 'or.')
¹¹T. R. adds 'indeed,' with A C²⁰ D N 2 Ac, 1 G or Matt. xx. 20; ¹²B C²¹ L A omits.
¹³'Or perhaps' to. But then ΔΔΔΔ is taken for εις, and so Matt. xx. 20. The emphasis is on εις δεσμον; wonderful perfectness and lowliness of the Lord! As to ΔΔΔΔ for εις, compare Mark ii. 8, and Matt. xxvi. 5, and 2 Cor. ii. 5. The difference is that εις connects itself with the previous phrase, 'They saw no one but.' 'No one but' is one idea. With ΔΔΔΔ it is complete without the second phrase, and ΔΔΔΔ comes in in contrast. They saw no man any more, i.e. of those appearing in glory; but [they saw] Jesus alone. So here: 'It is not mine to give.' That phrase is complete. 'But it is reserved for those for whom it is prepared' is for them, appropriated to them.
¹⁴T. R. reads 'shall not be,' with A C²² H N 2 Ac.
¹⁵Am Syrr Memph; text B S C²³ D L A Ital Am.

he was going out from Jericho, and his disciples and a large crowd, the son of Timaeus, Bartimaeus, the blind [man],²⁴ sat by the wayside begging. ²⁵And having heard that it was²⁶ Jesus the Nazarene,²⁷ he began to cry out and to say, O Son of David, Jesus, have mercy on me. And many rebuked him, that he might be silent; but he cried so much the more, Son of David, have mercy on me. And Jesus, standing still, desired him to be called. And they call the blind [man], saying to him, Be of good courage, rise up, he calls thee. And, throwing away his garment, he started up²⁸ and came to Jesus. And Jesus answering says²⁹ to him, What wilt thou that I shall do to thee? And the blind [man] said to him, Rabboni, that I may see. And Jesus said to him, Go, thy faith has healed thee. And he saw immediately, and followed him³⁰ in the way.

XI. And when they draw near to Jerusalem, to Bethphage and Bethany, at³¹ the mount of Olives, he sends two of his disciples, and says to them, Go into the village which is over against you, and immediately on entering into it ye will find a colt tied, upon which no [child] of man has ever³² sat: loose it and lead it [here]. And if any one say to you, Why do ye this? say, The Lord has need of it; and straightway he

²⁴sends³³ it hither. And they departed, and found a³⁴ colt bound to the door without at the crossway,³⁵ and they loose him. And some of those who stood there said to them, What are ye doing, loosing the colt? And they said to them as Jesus had commanded.³⁶ And they let them [do it]. And they led the colt to Jesus, and cast³⁷ their clothes upon it, and he sat on it; and many strewed their clothes on the way, and others cut down branches from the trees³⁸ [and went on strewing them on the way³⁹]. And those going on before and those following cried out, Hosanna! blessed [be] he that comes in [the] Lord's⁴⁰ name. Blessed [be] the coming kingdom⁴¹ of our father David. Hosanna in the highest! And he⁴² entered into Jerusalem and⁴³ into the temple;⁴⁴ and having looked round on all things, the hour being already late, he went out to Bethany with the twelve.

³⁰ And on the morrow, when they were gone out of Bethany, he hungered. And seeing from⁴⁵ afar off a fig-tree which had leaves, he came, if perhaps he might find something on it. And having come up to it he found nothing but leaves, for it was not the time of figs. And answering he⁴⁶ said to it, Let no one eat fruit of thee any more for ever. And his disciples heard [it]. And they come to Jerusalem, and⁴⁷ entering into the

¹⁶ Imperfect; ¹⁷B C D L Δ 1 read the present. Many read 'and others branches, having cut them out of the fields,' with B C L A (Memph). I suppose rightly as to εις εις: text A D B N 3 Ac, Ital Vulg Syrr.

¹⁸B D L Δ 1 Ital Syrr. Corp. Am read 'Nazarene.'

¹⁹T. R. reads 'rose up,' with A C E 2 Ac, Syrr; text B D L A Ital Vulg Memph.

²⁰B C D L Δ Memph read 'said.'

²¹T. R. reads 'Jesus,' with E X 2 Ac, 1 text; also, B A B C D L (M) A 1 G Ital Vulg Memph.

²²μητε: see notes to Matt. xxi. 1; Eph. iv. 12.

²³Literally 'no one of men.'

²⁴So στατησαι Δ 1 13 69 Am Syrr; T. R. omits εργα, with D E X 2 Ac.

²⁵B C L M Δ 13 69 omit 'and.'

²⁶T. R. omits 'from,' with E X 2 Ac.

²⁷T. R. reads 'Jesus,' with E X 2 Ac; ²⁸A B C Δ 1 1 Am Memph omits.

²⁹B C L M N Δ H 2 1 13 69 Ital Vulg Syrr Memph omits.

³⁰T. R. adds 'Jesus,' with A E N X 2 Ac, Syrr.

³¹B C D L Δ 1 22 Am Memph omits.

temple,³ he began to cast out those who sold and who bought in the temple,⁴ and he overthrew the tables of the money-changers and the seats of the dove-sellers, and suffered not that any one should carry any pack⁵ through the temple.⁶ And he taught saying⁷ to them, Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.⁸ And the chief priests and the scribes⁹ heard [it], and they sought how they might destroy him: for they feared him, because all the crowd were astonished at his doctrine. And when it was evening he went forth without the city. And passing by early in the morning they saw the fig-tree dried up from the roots. And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which thou cursedst is dried up. And Jesus answering says to them, Have faith in God. Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for¹⁰ him. For this reason I say to you, All things whatsoever ye pray for and ask,¹¹ believe that ye receive¹² it, and it shall come to pass for¹³ you. And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive you your offences.¹⁴ But if ye do not forgive, neither will your Father who is in the heavens forgive

³ *temples.* ⁴ Or 'vessel.' ⁵ T. R. reads 'scribes and chief priests' with B C L A 23 Memphis and omits. ⁶ T. R. adds 'and I will tell you by what authority I do these things.'

XII. And he began to say to them in parables. A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husbandmen, and left the country. And he sent a bondman to the husbandmen at the season that he might receive from the husbandmen of the fruit of the vineyard. But they took him, and beat [him], and sent [him] away empty. And again he sent to them another bondman, and [at] him they [threw stones, and] struck [him] on the head, and sent [him] away with insult.¹⁵ And [again]¹⁶ he sent another, and him they killed;

⁷ *saying.* ⁸ A D E N X 2 2 28, Am 'saying.' ⁹ B C L A 23 Memphis 'and said.'

¹⁰ T. R. reads 'scribes and chief priests' with B C L A 23 Memphis omit 'answering.' ¹¹ A D E N X 2 2 28, Am 'insert.'

¹² T. R. adds 'For' with A C E L A B X 2 28, 23 Memphis; ¹³ B D N 1 Ital (etc. Monos) Am omit.

¹⁴ Literally 'shall be in.' ¹⁵ *scandal.*

¹⁶ B C L A 23 Ital Vulg Memphis omit 'answering.' A C E N X 2 2 28, Syrr 'D 1 Ital Vulg Memphis.'

¹⁷ Many, with B C D L A 23 Ital Vulg Memphis, read 'and insulted (or 'dishonoured') him.'

¹⁸ Many omit 'with' or B C D L A 23 Memphis; A C E N X 2 2 28, Am Syrr have it.

and many others, beating some and killing some. Having¹⁹ yet therefore one beloved son,²⁰ he sent also²¹ him to them the last, saying, They will have respect for my son. But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance will be ours. And they took him and killed him, and cast him forth out of the vineyard. What therefore²² shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard to others. Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone: this²³ is of [the] Lord, and it²⁴ is wonderful in our eyes?²⁵ And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of²⁶ them. And they left him and went away.

16 And they send to him certain of the Pharisees and of the Herodians, that they might catch him in speaking. And they came and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Caesar or not?

17 Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a denarius that I may see [it]. And they brought [it]. And he says to them, Whose[27] is this image and superscription? And they

¹⁹ Having A C D R N X 2 2 28, 1 29 Am Memphis; 'he had.' ²⁰ B C L A 23 Syrr. ²¹ B C L A 23 29 Ver Memphis omit 'therefore.'

²² T. R. reads 'one son, his beloved,' with A E N X 2 2 28, 1 29 29; text B C D L A 23 Memphis.

²³ B C L A 23 omit 'also.'

²⁴ B L Memphis omit 'therefore.'

²⁵ 'This' and 'it' refer to 'corner-stone' grammatically.

²⁶ 'Or' reading. ²⁷ B C L A 23 Memphis omit 'answering.'

²⁸ B C L A 23 omit 'answering.' A D E N X 2 2 28, 1 29 Am have it.

²⁹ B D omit 'to them.'

³⁰ T. R. (and Stephen) adds 'therefore,' with C D M 2 23 Am; text W A B C E L X I F A 2 2 28.

³¹ B C L A 23 Memphis read 'not leaving'; text A D B 2 2 28, Am Syrr.

³² 'Or' knowing, 'else, as in ver. 18.'

³³ A B C L O M A 2 2 28 (99) omit; A D E X 2 2 28, Am 'answering cum similitudine septem.'

³⁴ T. R. adds 'therefore,' with A C D G K M 2 2 28 Am; text B C E L X I F A 2 2 28.

³⁵ B C D L A 23 Memphis omit 'when they shall rise again,' but it is probably a correction for

³⁶ A E X F I 2 2 28, 1 29 Am insert.

³⁷ B C L A 23 Memphis omit 'answering.'

³⁸ T. R. has it in text, with A B E G H S V X P.

³⁹ 'Or' 'God is not (God) of the dead, but God of the living,' according to T. R. which adds 'as in a second time, with B G H M S V P.'

⁴⁰ B C L A 23 Memphis omit 'cum non obire'; A D E X 2 2 28, 1 29 Am Syrr insert.

⁴¹ 'Or' 'knowing,' 'else, as in ver. 18.'

he had answered them well, demanded of him, Which is [the] first commandment of all? And Jesus answered him, [The] first commandment of all¹ [is], Hear, Israel: the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thine understanding, and with all thy strength. This is [the] first commandment.² And a second like it³ [is] this: Thou shalt love thy neighbour as thyself. There is not another commandment greater than these. And the scribe said to him, Right, teacher; thou hast spoken according to [the] truth. For he⁴ is one, and there is none other besides him; and to love him with all the heart, and with all the intelligence,⁵ and with all the soul,⁶ and with all the strength, and to love one's neighbour as one's self, is more than all the burnt-offerings and⁷ sacrifices. And Jesus, seeing that he had answered intelligently, said to him, Thou art not far from the kingdom of God. And no one dared question him any more. And Jesus answering said [as he was] teaching in the temple,⁸ How do the scribes say that the Christ is son of David?⁹ [for] David himself said [speaking] in the Holy Spirit, The Lord said to my Lord, Sit on my right hand until I put thine enemies [as] footstool¹⁰ of thy feet. David himself [therefore]¹¹ calls him Lord, and whence is he his son? And the mass of the people¹² heard him gladly. And he said to them in his doctrine, Beware of

¹ Readings vary: T. R. reads 'first of all the commandments,' with E. F. A. 69; * B. L. A. Memph read 'The first is,' omitting *versus deinceps*; text, with A. C. K. (M.) U. H. 2. 33 Am. D. X. 1 read 'The first of all.'

² * B. L. A. Memph omits 'This is [the] first commandment.' A. D. X. 2. A. 1. 33. 69 Am. Syrr. insert.

³ * B. L. A. Memph. Theō omits 'like it'; A. (D) R. X. 2. A. 1. 33. 69 Am. Syrr. various insert.

⁴ T. R. reads 'God,' with D. E. P. G. H. 69 Memph; text * A. B. K. L. X. 1. 2. A. 1. 33 Am.

⁵ *Horn soliloquy.* In ver. 30 it is *huius*.

⁶ * B. L. A. 1 Memph omits 'and with all the soul.'

⁷ * B. M. 1. 13. 33. 69 however, with T. R.; others omit.

⁸ *sepius.*

the scribes, who like to walk about in long robes, and salutations in the market places, and first seats in the synagogues, and first places at suppers; who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.¹³ And Jesus, having sat down opposite the treasury, saw how the crowd was casting money into the treasury; and many rich cast in much. And a poor widow came and cast in two mites, which is a farthing. And having called his disciples to [him] he said¹⁴ to them, Verily I say unto you, This poor widow has cast in more than all who have cast into the treasury: for all have cast in of that which they had in abundance, but she of her destitution has cast in all that she had, the whole of her living.

XIII. And as he was going out of the temple, one of his disciples says to him, Teacher, see what stones and what buildings! And Jesus answering¹⁵ said to him, Seest thou these great buildings? not a stone shall be left upon a stone which shall not be thrown down. And as he sat on the mount of Olives opposite the temple, Peter and James and John and Andrew¹⁶ asked him privately, Tell us, when shall these things be, and what is the sign when all these things are going to be fulfilled. And Jesus answering¹⁷ them began to say, Take heed lest any one mislead you. For¹⁸ many shall come in my name, saying, It is I, and shall mislead many. But when ye shall hear of wars and

⁹ * B. L. T. A. 13. 69 Memph omits *yoip;* A. R. X. 2. A. 2. 33 Am. Syrr. insert.

¹⁰ * B. L. A. 2. 33. 69 Ital. Vulg. Syrr. have *iesos*, 'footstool'; B. D. T. Memph has *esos*, 'under.'

¹¹ * B. D. L. T. A. Memph omits; A. R. X. (2) A. 2. 33. 69 Am. Syrr. insert. 2 'if their David.'

¹² Literally 'the great crowd,' *oikoi oikoi.*

¹³ *spurio;* see note on Luke xii. 47.

¹⁴ T. R. reads 'says,' with E. X. A. 1. 69 Am. 1. test.

¹⁵ * B. D. L. U. A. II. 2. 33 Syrr. Memph.

¹⁶ * B. L. 2. Memph omits 'answering.'

¹⁷ * B. L. 2. Memph omits 'answering.' A. D. X. 2. A. 2. A. 1. 33. 69 insert.

¹⁸ * B. L. Memph 'Per;' A. D. E. X. 2. A. 2. Am. Ital. Vulg. Syrr. Memph insert.

rumours of wars, be not disturbed, for¹⁹ [this] must happen, but the end²⁰ is not yet. For nation shall rise up against nation, and kingdom against kingdom; and²¹ there shall be earthquakes in [different] places, and there shall be famines and troubles;²² these things [are the] beginnings of²³ throes. But ye, take heed to yourselves, for²⁴ they shall deliver you up to synagogues and to rulers and kings for my sake, for²⁵ a testimony to them; and the gospel must first be preached to all the nations. But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse:]²⁶ but whatsoever shall be given you in that hour, that speak: for ye are not the speakers, but the Holy Spirit. But brother shall deliver up brother to death, and father child; and children shall rise up against parents and cause²⁷ them to be put to death. And ye will be hated of all on account of my name; but he that has endured to the end, he shall be saved. But when ye shall see the abomination of desolation²⁸ standing where it should not, (he that reads let him consider²⁹ [it]), then let those in Judea flee to the mountains, and him that is upon the housetop not come down into the house,³⁰ nor enter [into it] to take away anything out of his house; and him that is in the

¹⁹ * B. Memph omits *yoip.*

²⁰ * B. L. Memph omits 'into the house.'

²¹ * T. R. reads 'your flight,' with A. R. X. 2. A. 2. Am. 1. Syrr.; after *synagogues* Memph: * B. D. L. 69 Am. omit; D has *synagogues.*

²² Kōjō, without the article, for 'Jehovah.'

²³ Literally 'the' K. F. G. M. Δ. X. 2. 1. 33. 69 add 'the' the first time, and 2 the second time also.

²⁴ * B. L. 69 Am. omit 'or.' B. reads 'and.'

²⁵ * B. D. 69 omits 'even.'

²⁶ B. L. Ver. Memph omits 'behold.'

²⁷ 'Or "out of [their place]"' *exterritoriis*, a word used by Homer, *xexterritorios.* B. C. D. H. detach *is* and put it before *out of* *expatrio.* Vulg. has *desertores.* Ital. *eadent* or *erunt eadentes.*

²⁸ * B. D. L. omit first *iesos*; D. L. 1. omit second *iesos.*

²⁹ Weigh with intelligence so as to understand.

¹⁰ that it is near, at the doors. Verily I say unto you, This generation shall in no wise pass away till all these things take place. The heaven and the earth shall pass away, but my words shall in no wise pass away. ¹¹ But of that day or² of that hour no one knows, neither the angels who are³ in heaven, nor the Son, but the Father. Take heed, watch and pray; for ye do not know when the time is: ¹² [it is] as a man gone out of the country, having left his house and given to his bondmen the authority, and⁴ to each one his work, and commanded the doorkeeper that he should watch. Watch therefore, for ye do not know when the master of the house comes: evening, or midnight, or cock-crow, or morning; lest coming suddenly he find you sleeping. But what I say to you, I say to all, Watch.

XIV. Now the passover and the [feast of] unleavened bread was after two days. And the chief priests and the scribes were seeking how they might seize him by subtlety and kill him. ¹³ For⁵ they said, Not in the feast, lest perhaps⁶ there be a tumult of the people. And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure⁷ nard, very costly; and⁸ having broken the alabaster flask, she poured it out upon his head. And there were some indignant in themselves and

⁹ T.R. reads 'and' with ¹⁰ M D P R 1.13.00 Memph; text A B C E L W X T A II 2 Ac. Am.
¹⁰ (B) D K L U W X Am omit 'or', 'who are.'
¹¹ B D Vero Corb. Tunc omit 'and pray.'
¹² Some leave out 'and', with B C O¹ D L Am Memph; A C² E W X A 2 Ac. 1.00 Syrr Thob insert.
¹³ T. R. with A C E W X A 2 Ac. 1.00, reads 'And (or 'But') they said.' For refers to ¹², 'by subtlety.' ¹⁴ B C D L Am Memph read 'For.'
¹⁵ *sewre*. See Matt. v. 25.

This would confirm its being a Latin word. It is not of very great consequence; the sense is plain: it was of the best and most precious kind. Cf. note to John xii. 3.

¹⁶ B L Memphis omit 'and'; A C D B W X F A B 2 Ac. 1.00 Ital. Valc. Syrr insert.
¹⁷ Some omit 'and saying,' with B C¹ L; A C² E W X A 2 Ac. (1.00) Am insert.
¹⁸ T. R. omits 'ointment,' with B X F Am. Memphis; (1.00) A B C D K L U A II 2 Am insert. ¹⁹ omits *nard*.

²⁰ T. R. reads 'on' or 'toward' me, vir, with a few *curiosi*; all else, *co agniti*.

²¹ T. R. omits 'And,' with A C F H M U X A 2 Ac. 1.00 Am Memph; B D E L A and others Vero Corb. Some omit these, reading 'the glad tidings,' with B D L 1.00 Vero Corb.; A C E W X T A II 2 Ac. 1 Am versions insert.

²² T. R. adds 'the,' with A B L W X A 2 Ac. 1.00 Memphis; ²³ B C¹ D 00 omit.

my²⁴ guest-chamber where I may eat²⁵ the passover with my disciples? for this ointment²⁶ could have been sold for more than three hundred denarii and given to the poor. And they spoke very angrily at her. But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as to²⁷ me; for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always. What she could she has done. She has beforehand anointed my body for the burial. And²⁸ verily I say unto you, Wheresoever these²⁹ glad tidings may be preached in the whole world, what this [woman] has done shall be also spoken of for a memorial of her.

³⁰ And Judas Iscariote, one of the twelve, went away to the chief priests that he might deliver him up to them; and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.

³¹ And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of water; follow him. And wheresoever he enters, say to the master of the house, The Teacher says, Where is

²⁴ T. R. reads 'the,' with A B F W X &c. Syrr Memphis; text B C D L A 2 1.00 and others Am. ²⁵ some (see Luke xxi. 12, *caecis*). ²⁶ B C L omit 'And' (B D omit); Am of ille; A B F W X & 2 Ac. Syrr omit 'and.'

²⁷ B L & 1.00 Memphis omit 'given.'

²⁸ Not to designate the person but the character, as adding to grief. *co agniti* *co rite*.

²⁹ B C D L Am Syrr Memphis omit; A D B W X 2 Ac. 1.00 insert.

³⁰ Many leave out 'answered and.' A E F W X & 2 Ac. 1.00 insert; B C D L Am Memphis omit.

³¹ 'Or 'one who.' See note to ver. 18.

³² B L omit; Am *deceas* *est*; A C D P Z Ac. Am Syrr Memphis insert; English requires it.

³³ B C D P W X 2 ac. Am Syrr Memphis have Jesus'; B D omit.

³⁴ T. R. adds 'est,' with B W X 2 Ac. 00 Corb; ³⁵ Am Syrr Memphis omit; A E S N W X A 2 1.00 Am insert.

³⁶ Or 'deeply depressed.'

A B C D K L M² P U A II 1 Am Syrr Memphis.

²⁴ Many omit 'to,' with B C D L W X A 2 1.00; others insert, as A B P F B 2 Ac. 00; the Latin does not help. Perhaps 'taking a cup,' as Luke xii. 17. 1 Cor. xi. 25 has 're.'

²⁵ B C D L Memphis omit 'new'; A E F W X 2 Ac. 1.00 Am Syrr insert.

²⁶ *caecis*, not 'saw,' but 'in a new way,' or of a new kind.

²⁷ 'Or 'End an occasion of stumbling.' T. R. reads 'In me this night,' with A E N X 2 and others Am. Syrr; B C D H L B V W X F 2 ac. omit.

²⁸ T. R. leaves out 'than,' with B C D A; A B P L N W X 2 Ac. 1.00 Am Syrr Memphis insert.

²⁹ A C G M N S U 2 1.00 read 'Peter' for 'he.'

³⁰ B C D L Memphis omit; A E S N W X A 2 1.00 Am insert.

¹⁹ And going away, he prayed again, saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they should answer him. ²⁰ And he comes the third time and says to them, Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of sinners. ²¹ Arise, let us go; behold, he that delivers me up has drawn nigh.

²² And immediately, while he was yet speaking, Judas comes up, [being] one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders. Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead [him] away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and he covered him with kisses.¹ And they laid their hands upon him and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and sticks to take me? ²³ I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be fulfilled. And all left him and fled. ²⁴ And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young men²] seize him; but he, leaving the linen cloth behind [him], fled from them naked.

²⁵ And they led away Jesus to the

¹ Some add 'Inscripsit,' with A D K M U W II Ital Vulg Syr; ² B C E L N X A 2 ac. 1 60 Am Memph omit.

R A B C D K L N S U W II 2 omit 2, T. R. has it, with E X A 2 ac. 1 60.

E B L 13 60 Syr Memph omits 'great'; A G D H N W X A 2 ac. 1 Am insert.

* B C D L M A Am Memph omits 2nd 'Rabbi.'

'Or 'kissed him caressingly.'

* B C D L A Am Memph omits, reading

high priest. And there came together to him all the chief priests and the elders and the scribes. And Peter followed him at a distance, till [he was] within the court of the high priest's palace;³ and he was sitting with the officers and warming himself in the light [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not find [any]. For many bore false witness against him, and their testimony did not agree. And certain persons rose up and bore false witness against him, saying, We heard him saying, I will destroy this temple⁴ which is made with hands, and in the course of three days I will build another not made with hands. And neither thus did their testimony agree. And the high priest, rising up before them all,⁵ asked Jesus, saying, Answerest thou nothing? What do these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest, having rent his clothes, says, What need have we any more of witnesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be guilty of death. And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.⁶

³ And Peter being below in the palace-court, there comes one of the maids

'they.' A E N P W X 2 ac. 1 60; insert the words.

* B C L Colb Taur Memph omits 'from them'; A D E N F X A 2 ac. 1 60 Am insert.

'Court of the palace,' aut. see ver. 60, and note to Matt. xxvi. 59.

⁴ *τεμνειν*, the house itself.

⁵ Literally 'in the midst.'

⁶ Many for *ἐπέβαλλεν* read *ἐπέβαλον*, 'received him with buffets,' as both classes of MSS read, A I N ac. and B confirmed by it. The Latin gives the

⁷ of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene, Jesus. But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock crew. ⁸ And the maid, seeing him, again began to say to those that stood by, This is [one] of them. And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Galilean.⁹ But he began to curse and to swear, I know not this man of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought¹⁰ thereon he wept.

XV. And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered² him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said to him, Thou sayest. And the chief priests accused him urgently. And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness against thee.¹¹ But Jesus still answered nothing, so that Pilate marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged of him.¹² Now there

sense merely, but seems to read *ἐπέβαλεν*; *ἐπέβαλo* is read even in one of Matthew's, which he says generally agrees with the best Versions and Codices, which he puts in the very first class.

Scriven however treats it as a mistake. Griesbach and De Wetje do not accept it. I notice it here, disposed to receive it, which is certainly supported by MSS. The sense is the same. Some of the doctors 'began to spit on him,' ac., and the attendant officers received him with these insults, a *scorpaenaria*, another step, as Renold says, in the scene of His blessed humiliation. Both give a perfectly good sense. See quotations in Stintz, and Krit. 198, 1848. T. R. reads *ἐπέβαλεν*, with B 2, E M U W X 23 *ἐπέβαλo*.

* T. R. adds 'and thy speech is like it,' with A B N X 2 ac. Syr; * B C D L 1 Am Memph omits.

was the [person] named Barabbas bound with those who had made insurrection with * [him], [and] that* had committed murder in the insurrection. And the crowd crying out¹³ began to beg [that he would do] to them as he had always done. But Pilate answered them saying, Will ye that I release to you the King of the Jews?¹⁴ for he knew that the chief priests had delivered him up through envy. But the chief priests stirred up the crowd that he might rather release Barabbas to them. And Pilate answering said to them again, What will ye then that I do [to him] whom ye call¹⁵ King of the Jews? And they cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more¹⁶ urgently, Crucify him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him, that he might be crucified. And the soldiers led him away into the court which is [called the] praetorium, and they call together the whole band.¹⁷ And they clothe him with purple, and bind round on him a crown of thorns which they had plaited. And they began to salute him, Hail, King of the Jews! And they struck his head with a reed, and spat on him, and, bending the knee, did him homage. And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may

¹ A difficult word, but I think best translated thus.

* B C D 1 Ital Vulg Memph read 'accuse thee'; textas T. R. with A E N 2 ac. 33 60 Syr.

* B C D K 1 13 60 Am omit 'with,' reading *ἐπέβαλo*, not *ἐπέβαλεν*; the 'him' then is unnecessary. A B N X A 2 ac. 33 have *ἐπέβαλo*, * *ἐπέβαλe*.

* Some read 'coming up,' *ἀναβαίνει*, with A B D Am Memph, for *ἐπέβαλo*; text A C E N X A 2 ac. 13 60 Syr.

* A D 1 13 60 Ital Vulg omit *be before*; B omits but has *Argere*. * A B C A 1 13 60 have *rejoice*; T. R. with E N X 2 ac. 33, omits *rejoice*.

* T. R. 'much more,' with E N P X 2 ac. and others. Text A B C D G H K M A 13 1 23 60.

* See note to Matt. xxvii. 27.

¹ crucify him. And they compel to go [with them] a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry his cross. ² And they bring him to the place [called] Golgotha, which, being interpreted, is Place of a skull. And they offered him wine [to drink⁴] medicated with myrrh; but he did not take [it]. And having crucified him, they part⁵ his clothes amongst [themselves], casting lots on them what each one should take. And it was the third hour, and they crucified him. And the superscription of what he was accused of was written up: The King of the Jews. And with him they crucify two robbers, one on his right hand, and one on his left. [And the scripture was fulfilled which says, And he was reckoned with the lawless.⁶] And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple⁷ and buildest it in three days, save thyself, and descend from the cross. In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others; himself he cannot save. Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him. And when [the] sixth hour was come, there came darkness over the whole land⁸ until [the] ninth hour; and at the ninth hour, Jesus cried with a loud voice, [saying⁹] Eloi,

⁴ Or 'earth.'⁵ Doubtful: ^a B D L Memphis omit: A C R P X ^b 2.4c. 3.33.60 Am insert.^c Filled...and...is resolved. After ^c A C V X ^d 2.4c. have ^e 2.4. 3.33.60 have ^f before it: ^g B D L St. Memphis omit both.^h Both classes of MSS. ⁱ and ^j, and many of Matthew leave this out. Ital Vulgate and Syr have it, but Cant not Taur. That is, all the versions except Theb have it and most uncials including P.X. the oldest uncials leave it out, i.e., ^k A B C D and no X. It is in Luke's narrative, and those who repeat it suppose it first put in margin, Hence I leave it in the text with this notice.⁴ ^o ^o the house, property speaking.⁵ T. R. adds 'And' or 'But,' with C¹ M² X³.⁶ ^a B D L Memphis omit ^b before ^c before it: Am has it, with A C E X A X ^d 2.4c. 3.33.60 Syr.

Elo, luma sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? And some of those who stood by, when they heard [it], said, Behold, he calls for Elias. And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him down. And Jesus, having uttered a loud cry, expired. And the veil of the temple¹⁰ was rent in two from the top to the bottom. And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son of God. And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses, and Salome; who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.

And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath, Joseph of Arimathea, an honourable counsellor, who also himself was awaiting the kingdom of God, coming,¹¹ emboldened himself and went in to Pilate and begged the body of Jesus.

And Pilate wondered if he were already dead; and having called to him the centurion, he inquired of him if he had long died. And when he knew from the centurion, he granted the body¹² to Joseph. And having bought fine linen, [and¹³] hav-

ing taken him down, he swathed him in the fine linen, and laid him in a sepulchre which was cut out of rock, and rolled a stone to the door of the sepulchre. And Mary of Magdala and Mary the¹⁴ [mother] of Joses saw where he was put.

XVI. And the sabbath being [now] past, Mary of Magdala, and Mary the [mother] of James, and Salome, bought aromatic spices that they might come and embalm him. And very early on the first [day] of the week they came to the sepulchre, the sun having risen. And they said to one another, Who shall roll us away the stone out of the door of the sepulchre? And when they looked, they see that the stone has been rolled [away],¹⁵ for it was very great. And entering into the sepulchre, they saw a young man sitting on the right, clothed in a white robe, and they were amazed and alarmed,¹⁶ but he says to them, Be not alarmed. Ye seek Jesus, the Nazarene, the crucified one. He is risen, he is not here; behold the place where they had put him. But go, tell his disciples and Peter, he goes before you into Galilee; there shall ye see him, as he said to you. And they went out,¹⁷ and fled from the sepulchre. And trembling and excessive amazement possessed them, and they said nothing to any one, for they were afraid.

Now when he had risen very early, the first [day] of the week, he appeared

¹⁰ T. R. omits 'the,' with D E L Ac. 2.4c. A B C G & 2.4c have it. (A 2 read 'Joseph.')¹¹ (H) B L Memphis omit; A C D X & 2.4c and all other uncials and cursives and versions have the present.¹² The one Greek word *ekphorein* embraces, I think, the complete idea expressed by the two 'amid' and 'alarmed' in English. The second time it is used I have repeated the latter only, as sufficiently recalling the idea.¹³ T. R. adds 'quickly,' with B and a few curs.¹⁴ I do not enter on the question of the authenticity of verses 9-20 here. I read them as scripture.¹⁵ Burgon has pretty well demolished the authorities against them, but he has not accounted for their peculiar character. It omits,

first to Mary of Magdala, out of whom he had cast seven demons. She went and brought word to those that had been with him, [who were] grieving and weeping. And when these heard that he was alive and had been seen of her, they disbelieved [it]. And after these things he was manifested in another form to two of them as they walked, going into the country; and they went and brought word to the rest; neither did they believe them. Afterwards as they lay at table he was manifested to the eleven, and reproached [them with] their unbelief and hardness of heart, because they had not believed those who had seen him risen.¹⁶ And he said to them, Go into all the world, and preach the glad tidings to all the creation. He that believes and is baptised shall be saved, and he that disbelieves shall be condemned. And these signs shall follow those that have believed: in my name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they should drink any deadly thing it shall not¹⁷ injure them; they shall lay hands upon the infirm, and they shall be well.

The Lord¹⁸ therefore, after he had spoken to them, was taken up into heaven, and sat at the right hand of God. And they, going forth, preached everywhere, the Lord working with [them], and confirming the word by the signs following upon [it].*

¹⁵ putting at versus 8 *ekphorein* *en* *Magnes*; so B, omits *en* *Magnes*; L has it, but apart with a note, and *ekphorein*; A C D X & 2.4c and all other uncials and cursives and versions have the present.¹⁶ (H) B L Δ & 2.4c Hl Memphis add 'Jesus'; A C¹ D E X Ac. 40 Am omit. H omits *ekphorein*.¹⁷ T. R. adds 'Amot,' with C¹ D E L X & 2.4c, 60 Am Memphis; A C¹ 2.4c Syr omit.

GOSPEL ACCORDING TO
LUKE.

I. Forasmuch as many have undertaken to draw up a relation concerning the matters fully believed among us, as those who from the beginning were eye-witnesses of and attendants on the Word have delivered them to us, it has seemed good to me also, accurately acquainted from the origin with all things, to write to thee with method, most excellent Theophilus, that thou mightest know the certainty of those things in which thou hast been instructed.

There was in the days of Herod, the king of Judea, a certain priest, by name Zacharias, of the course of Abia, and his wife of the daughters of Aaron, and her name Elizabeth. And they were both just before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because Elizabeth was barren, and they were both advanced in years. And it came to pass, as he fulfilled his priestly service before God in the order of his course, it fell to him by lot, according to the custom of the priesthood, to enter into the temple^a of the Lord to burn incense. And all the multitude of the people were praying without at the hour of incense. And an angel of [the] Lord appeared to him, standing on the right of the altar of incense. And Zacharias was troubled, seeing [him], and fear fell

^a upon him. But the angel said to him, Fear not, Zacharias, because thy supplication has been heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And he shall be to thee joy and rejoicing, and many shall rejoice at his birth. For he shall be great before [the] Lord, and he shall drink no wine nor strong drink; and he shall be filled with [the] Holy Ghost even from his mother's womb. And many of the sons of Israel shall he turn to [the] Lord^b their God. And he shall go before him in [the] spirit and power of Elias, to turn hearts of fathers to children, and disobedient ones to^c [the] thoughts of just [men], to make ready for [the] Lord^d a prepared people. And Zacharias said to the angel, How shall I know this, for I am an old man, and my wife advanced in years? And the angel answering, said to him, I am Gabriel, who stand before God, and I have been sent to speak to thee, and to bring these glad tidings^e to thee; and behold, thou shalt be silent and not able to speak till the day in which these things shall take place, because thou hast not believed my words, the which^f shall be fulfilled in their time. And the people were awaiting Zacharias, and they wondered at his delaying in the temple.^g But when he came out he could not speak to

^a Literally 'in their days.'

^b *scis.* the house itself; so ver. 21, 22.

^c Or 'thou shalt have joy and rejoicing.'

^d The MSS and editors vacillate greatly as to the article before *Kinōs*. In very many cases it is left out, because *Kinōs* is a name, being used by the LXX for 'Jehovah,' and so in the New Testament. My impression is that it is so here. ^e A C G L P 133 have not the article. The Latin affords no help. It has *et*, with D E X Δ Α Η Σ. In English we must have the article.

^f *In ēi.* The *ēi*, which gives a date, precludes Meyer's idea: *ēi ēi* would have been 'already in,' being still there. Cf. Gal. 1. 15.

^g Here without article, for 'Jehovah' as a name; *ēi*; but 'through' would suppose other men, whereas it is here characteristic mainly of their own new path. 'Thought' is *diēsēs*, 'practical wisdom.'

^h Literally 'in her days.'

ⁱ Or 'to bring the glad tidings of these things.'

^j *scis.*, 'which are such as shall be'; giving the character, not merely a relative pronoun. I have imitated an expression of the Authorized Version used elsewhere, by adding the article, which, though somewhat antiquated, gives in a measure the idea of character, and may serve to distinguish *scis.* from *ēi*.

LUKE 1.

them, and they recognised that he had seen a vision in the temple. And he was making signs to them, and continued dumb. And it came to pass, when the days of his service were completed, he departed to his house.

^k Now after these days, Elizabeth his wife conceived, and hid herself five months, saying, Thus has the Lord^l done to me in [these] days in which he looked upon [me] to take away my reproach among men.

^m But in the sixth month, the angel Gabriel was sent of God to a city of Galilee, of which [the] name [was]

ⁿ Nazareth, to a virgin betrothed to a man whose name [was] Joseph, of the house of David; and the virgin's

^o name [was] Mary. And the angel came in to her, and said, Hail, thou favoured one! the Lord [is] with thee: [blessed art thou amongst women.]

^p But she, [seeing]^q [the angel], was troubled at his^r word, and reasoned in her mind what^s this

^t salvation might be. And the angel said to her, Fear not, Mary, for thou

^u hast found favour with God; and behold, thou shalt conceive in the womb and bear a son, and thou shalt

^v call his name Jesus. He^w shall be great, and shall be called Son of [the] Highest; and [the] Lord^x God shall give him the throne of David his

^y father; and he shall reign over the house of Jacob for the ages,^z and of his kingdom there shall not be an

^{aa} end. But Mary said to the angel, How shall this be, since I know not

^{bb} a man? And the angel answering said to her, [The] Holy Spirit shall come upon thee, and power of [the]

^{cc} Here it is the same question as in ver. 16. ^{dd} C D L 33 omit the article. In any case, here it is clearly 'Jehovah.' In nos. 16, 17 we have consistently *Kinōs* as a name, 'Jehovah.'

^{ee} or B L 1 omit; A C D E X A A 33 69 insert.

^{ff} or B D L X 1 omit; A C E W A A 33 69 insert.

^{gg} or B D L X 1 omit; his. A C E W A A 33 69 insert.

^{hh} Those who omit 'his' and *ēi* in *ēi hōmōn kaiētēs*, D has *ēi hōmōn*; C omits 'at his word.'

ⁱⁱ *ēi hōmōn*, 'of what nature or character.' 'what

^{jj} the aim or meaning of it was.'

^{kk} *ēi hōmōn*, 'elsewhere.'

^{ll} 'Highest' is really a name. I notice there-

Highest overshadow thee, wherefore the holy thing also which shall be

^{mm} born shall be called Son of God. And behold, Elizabeth, thy kinswoman, she also has conceived a son in her old age, and this is the sixth month

ⁿⁿ to her that was called barren: for nothing shall be impossible with

^{oo} God. And Mary said, Behold the bondmaid of [the] Lord; be it to me according to thy word. And the angel departed from her.

^{pp} And Mary, rising up in those days, went into the hill country with haste,

^{qq} to a city of Judah, and entered into the house of Zacharias, and saluted

^{rr} Elizabeth. And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with [the]

^{ss} Holy Spirit, and cried out with a loud voice and said Blessed [art] thou amongst women, and blessed

^{tt} the fruit of thy womb. And whence [is] this to me, that the mother of

^{uu} my Lord should come to me? For behold, as the voice of thy salutation sounded^{vv} in my ears, the babe leaped

^{ww} with joy in my womb. And blessed [is] she that has believed, for there shall be a fulfilment of the things

^{xx} spoken to her from [the] Lord. And Mary said, My soul magnifies the

^{yy} Lord, and my spirit has rejoiced in God my Saviour. For he has looked upon the low estate of his bondmaid; for behold, from henceforth all generations shall call me blessed.

^{zz} For the Mighty one has done to me great things, and holy [is] his name;

^{aa} and his mercy [is] to generations and generations^{bb} to them that fear

^{cc} him. He has wrought strength with

fore the absence of 'the.' It is *ēi*.

^{dd} *Kinōs*, without article, for 'Jehovah'; here 'Jehovah Elohim.'

^{ee} Or 'for ever,' but it is plural: *ēi vīsōn alēsōn*.

^{ff} Without article, for 'Jehovah.'

^{gg} Literally 'look place.'

^{hh} T. R. reads 'generations of generations,' with A C D E X A 33; ⁱⁱ F M O ^{jj} S 1 13 69 read *vīsōn alēsōn*, which represents the common literal Hebrew. Text: first *vīsōn* A B C D L E and others ^{kk} Am Syr ^{ll} Gen 13; second *vīsōn* B C L X Am Syr-Ptg Menaph.

his arm; he has scattered haughty [ones] in the thought of their heart. He has put down rulers from thrones, and exalted the lowly. He has filled the hungry with good things, and sent away the rich empty. He has helped Israel his servant, in order to remember mercy, (as he spoke to our fathers,) to Abraham and to his seed for ever. And Mary abode with her about three months, and returned to her house.

But the time was fulfilled for Elizabeth that she should bring forth, and she gave birth to a son. And her neighbours and kinsfolk heard that [the] Lord^c had magnified his mercy with her, and they rejoiced with her. And it came to pass on the eighth day they came to circumcise the child, and they called it after the name of his father, Zacharias. And his mother answering said, No; but he shall be called John. And they said to her, There is no one among thy kinsfolk who is called by this name. And they made signs to his father as to what he might wish it to be called. And having asked for a writing-table, he wrote saying, John is his name. And they all wondered. And his mouth was opened immediately, and his tongue, and he spake, blessing God. And fear came upon all who dwelt round about them; and in the whole hill-country of Judea all these things were the subject of conversation. And all who heard them laid them up in their heart, saying, What then will this child be? And [the] Lord's hand was with him. And Zacharias his father was filled with [the] Holy Spirit, and prophesied, say-

ing, Blessed be [the] Lord^c the God of Israel, because he has visited and wrought redemption for his people, and raised up a horn of deliverance for us in the house of David his servant; as he spoke by [the] mouth of his holy prophets, who have been since the world began; deliverance from our enemies and out of the hand of all who hate us; to fulfil mercy with our fathers and remember his holy covenant, [the] oath which he swore to Abraham our father, to give us, that, saved out of the hand of our^d enemies, we should serve him without fear in piety and righteousness before him all our days.^e And thou, child, shalt be called [the] prophet of [the] Highest; for thou shalt go before the face of [the] Lord^c to make ready his ways; to give knowledge of deliverance^f to his people by [the] remission of their sins on account of [the] bowels of mercy of our God; wherein [the] dayspring from on high has visited us, to shine upon them who were sitting in darkness and in [the] shadow of death, to guide our feet into [the] way of peace.—And the child grew and was strengthened in spirit; and he was in the deserts until the day of his shewing to Israel.

But it came to pass in those days that a decree went out from Caesar Augustus, that a census should be made of all the habitable world. The census itself first took place when Cyrenius had the government of Syria. And all went to be inscribed in the census roll, each to his own city: and Joseph also went up from Galilee out of the city Nazareth to Judæa, to David's city,^g which is

^a Here again 'Jehovah.'

^b Or 'of,' ^c with ^d A B C^c L A A H E S Memphis.

T. R. reads ^c, with C D E G A C. 1. 69.

^d *reipas*, 'to work,' or 'accomplish,' what the fathers had lived on as promised mercy by faith;

'Your father Abraham saw my day and was glad.'

^e ^f B L W 1 13 69 omit ^{is} ⁱⁿ; A C D E O ^c R

A C. Am Syr Memphis insert.

^g T. R. reads 'all the days of our life,' with B

and others 1. 69; N A B C F L R A C. Ital Vulg Syr Memphis omit.

^a See note to ver. 58.

^b Without article for 'Jehovah,' so ver. 28, 34, 36.

^c *ekran*; stood all at once by them.

^d T. R. omits 'and,' with A F A C. Verbo Memphis.

^e B L P S X 1 33 Am Syr have it. ^f D omit ^{is} ⁱⁿ *ekranos*.

^g T. R. has 'the,' with little authority.

^h Or 'delight.'

ⁱ *ekranos* is frequently used in Luke where it is absolutely unnecessary in English. Literally, 'and the men the shepherds.' ^j B L W 1 omit ^{is} ⁱⁿ *ekranos*. ^k *ekran* is very frequently used in

called Bethlehem, because he was of the house and family of David, to be inscribed in the census roll with Mary who was betrothed to him [as his] wife,^l she being great with child. And it came to pass, while they were there, the days of her giving birth [to her child] were fulfilled, and she brought forth her first-born son, and wrapped him up in swaddling-clothes and laid him in the^m manger, because there was no room for them in the inn.

And there were shepherds in that country abiding without, and keeping watch by night over their flock. And lo, an angel of [the] Lord^c was there byⁿ them, and [the] glory of [the] Lord^c shone around them, and they feared [with] great fear. And the angel said to them, Fear not, for behold, I announce to you glad tidings of great joy, which shall be to all the people; for to-day a Saviour has been born to you in David's city, who is Christ [the] Lord. And this is the sign to you: ye shall find a babe wrapped in swaddling-clothes, and lying in a^o manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good pleasure^p in men. And it came to pass, as the angels departed from them into heaven, that the^q shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made known to us. And they came with haste, and found both Mary and

^l It B (C^c?) D L H 1. Memph omit '[as his] wife.' A (C^c?) E A E. 33 69 Am insert.

^m T. R. D L H omit ^{is}.

ⁿ Without article for 'Jehovah,' so ver. 28, 34, 36.

^o *ekranos*; stood all at once by them.

^p T. R. omits 'and,' with A F A C. Verbo Memphis.

^q B L P S X 1 33 Am Syr have it. ^r D omit ^{is} ⁱⁿ *ekranos*.

^s T. R. has 'the,' with little authority.

^t Or 'delight.'

^u *ekranos* is frequently used in Luke where it is absolutely unnecessary in English. Literally,

'and the men the shepherds.'

^v B L W 1 omit ^{is} ⁱⁿ *ekranos*.

^w *ekran* is very frequently used in

Joseph, and the babe lying in the manger; and having seen [it] they made known about the country^x the thing which had been said to them concerning this child. And all who heard [it] wondered at the things said to them by the shepherds. But Mary kept all these things [in her mind], pondering [them] in her heart. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.

And when eight days were fulfilled for circumcising him,^y his name^z was called Jesus, which was the name given by the angel before he had been conceived in the womb.

And when the days were fulfilled for their^{aa} purifying according to the law of Moses, they brought him to Jerusalem to present [him] to the Lord (as it is written in the law of [the] Lord): Every male that opens the womb shall be called holy to the

^{aa} Lord, and to offer a sacrifice according to what is said in the law of [the] Lord: A pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and [the] Holy

Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see [the] Lord's Christ. And he came in the Spirit into the temple;^{ab} and as the parents brought in the child Jesus that they might do for him according

Luke in the sense of 'that,' as here, *ekranos* ^{is}. It may be a Hebraism; it offers no difficulty. It is sometimes found without *ekranos*, but where the sense is the same. See ver. 21, and I think ver. 28, but there it may be 'and he also.'

^x T. R. D L H *ekranos*; text ^{is} ⁱⁿ A E P R A C. 33 69; text ^{is} ⁱⁿ A B L R E A C. 1 Am Memphis.

^y See note on ver. 15 as to the use of *ekranos*.

^z Eusebius 1st 2nd 3rd ed. Steph 1590, Mill. Webstein have all 'their.' Council Bonn Eliz. 'her.' A. V. I suppose followed Bonn. The reading cannot be considered doubtful. D has *ekranos*.

^{ab} *ekranos*; see note to Matt. xii. 12.

³³ to the custom of the law, he " received him into his arms, and blessed God, ³⁴ and said, Lord, " now thou lettest thy bondman go, according to thy word, ³⁵ in peace; for mine eyes have seen ³⁶ thy salvation, which thou hast prepared before the face of all peoples; ³⁷ a light for revelation of [the] Gentiles and [the] glory of thy people Israel. ³⁸ And his father⁷ and mother wondered at the things which were said concerning him. And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for ³⁹ a sign spoken against; (and even a sword shall go through thine own soul;) so that [the] thoughts may ⁴⁰ be revealed from many hearts. And there was a prophetess, Anna, daughter of Phanuel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven ⁴¹ years from her virginity, and herself a widow up to ⁴² eighty-four years; who did not depart from the temple, serving night and day with fastings and prayers; and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in ⁴³ Jerusalem. ⁴⁴ And when they had completed all things⁸ according to the law of [the] Lord, ⁴⁵ they returned to Galilee to their own city Nazareth. And the child grew and waxed strong [in spirit⁹], filled with wisdom, and God's grace was upon him.

⁴⁶ And his parents went yearly to Jerusalem at the feast of the passover. And when he was twelve years old, and they went up [to Jerusalem]¹⁰

according to the custom of the feast ⁴⁷ and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents¹¹ knew not [of it]; but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their relations and acquaintances: and not having found him they returned to Jerusalem seeking him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them questions. And all who heard him were astonished at his understanding and answers. And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have sought thee distressed. And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied] in my Father's business? ⁴⁸ And they¹² understood not the thing that he said to them. And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept all these things in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

III. Now in the fifteenth year of the government of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, in the high priesthood of ¹³ Annas and Caiaphas, [the] word of God came

verses except Syr. Hel. If to be left out, it reads 'the redemption of Jerusalem.'

⁸ T. R. reads 'Joseph,' with A E X & Ac. 23 60 Syr.; # B D L 1 Am Memph read 'were more' (syriac) # A E L & Ac. Syr. Memph; B D 1 23 Am omit 'more.'

⁹ Literally 'many days.'

¹⁰ T. R. reads 'about' 'we for we.' I am not quite convinced of the change being right; however, most editors so read. T. R. with E X & Ac. Syr.; # B D L 23 Am Memph for. (Dmita.)

¹¹ *epis.*

¹² # B D L X E Ver. Memph read 'God.'

¹³ # B X 1 omit or; A D E L X A 80, insert, not

upon John, the son of Zacharias, in the wilderness. And he came into all the district round the Jordan, preaching [the] baptism of repentance for [the] remission of sins, as it is written in [the] book of [the] words¹⁴ of Esaias the prophet: " Voice of one crying in the wilderness: Prepare ye¹⁵ the way of [the] Lord, make straight his paths. Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked¹⁶ [places] shall become a straight [path], and the rough places smooth ways, and all flesh shall see the salvation of God. He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the coming wrath? Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to Abraham. And already also the axe is applied to¹⁷ the root of the trees; every tree therefore not producing good fruit is cut down and cast into [the] fire. And the crowds asked him saying, What should¹⁸ we do then?

¹⁹ And he answering says to them, He that has two body coats, let him give to him that has none; and he that has food, let him do likewise.

²⁰ And tax-gatherers came also to be baptised, and they said to him, Teacher, what should²¹ we do? And he said to them,

Take no more [money] than what is appointed to you. And persons engaged in military service also asked him saying, And we, what should²² we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.

²³ But as the people were in expecta-

¹⁴ *Agree*, something more than 'words.'

¹⁵ T. R. adds 'saying' with A C X A Ac. 23 60 Brix Syr.; # B D L 23 Am Memph omit.

¹⁶ Or 'Make ye ready,' as L. 78.

¹⁷ See note to Matt. 3 10, 19.

¹⁸ T. R. reads 'shall,' with G (K) U 1 Ital Vulg. text & (A, except ver. 14) B C D L Ac. 35 60.

¹⁹ #. See note to Matt. 3 11.

tion, and all were reasoning in their hearts concerning John whether he might be the Christ. John answered all, saying, I indeed baptise you with water, but the mightier than I is coming, the thong of whose sandals I am not fit to unloose; he shall baptise you with²⁴ [the] Holy Spirit and fire; whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Exhorting²⁵ then many other things also he announced [his] glad tidings to the people. But Herod the tetrarch, being reproved by him as to Herodias, the wife of his brother,²⁶ and as to all the wicked things which Herod had done, added this also to all [the rest], that he shut up John in prison.

²⁷ And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, " Thou art my beloved Son, in thee I have found my delight."

²⁸ And Jesus himself was beginning to be about thirty years old; being as was supposed son of Joseph; of Eli, of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naoum, of Esh, of Naggai, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joannes, of Resa, of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Joses, of Elieser, of Joram, of Josrim, of Matthat, of Levi, of Simon, of Juda, of Joseph, of Jonan, of Eliakim, of Meleas, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon,

²⁹ Exhorting many things is not quite correct English, but intelligible, and I think conveys best the sense. The *Vulg.* shews there were other subjects.

³⁰ T. R. adds 'Philip,' with A C K X II 23 Syr. Memph; # B D E L & X Ac. 1 60 Ital Vulg. omit.

³¹ T. R. adds 'saying,' with A E Ac. 1 33 & Syr.; # B D L Am Memph omit.

¹³ of Naasson, of Aminadab, of Aram, of Esrom, of Phares, of Juda, of Jacob, of Isaac, of Abraham, of Terah, of Nachor, of Serueh, of Ragau, of Phalek, of Eber, of Sala, of Caiman, of Arphaxad, of Sem, of Noe, of Lamech, of Methusala, of Enoch, of Jared, of Maleleel, of Cainan, of Enos, of Seth, of Adam, of God.

IV. But Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by¹ the Spirit in² the wilderness forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished³ he hungered. And the devil said to him, If thou be Son of God, speak to⁴ this stone, that it become bread. And Jesus answered unto⁵ him saying, It is written, Man shall not live by bread alone, but by every word of God.⁶

⁷ And [the devil⁷], leading him up into a high mountain,⁸ shewed him all the kingdoms of the habitable world in a moment of time. And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to whomsoever I will I give it. If therefore thou wilt do homage before me, all⁹ [of it] shall be thine. And Jesus answering him said, It is written, Thou shalt do homage to [the] Lord¹⁰ thy God, and him alone shalt thou serve.

¹¹ And he led him to Jerusalem, and set him on the edge of the temple,¹² and said to him, If thou be¹³ Son of God, cast thyself down hence; for it is written, He shall give charge to his angels concerning thee to keep thee;¹⁴ and on [their] hands shall they bear

¹² i.e., Compare chap. iii. 16.

¹³ T. R. reads 'into,' with A E W A M A. 1. 23
Am Memphis; text & B D L Ver Vg.
¹⁴ T. R. adds 'afterwards,' with A E W A M A. 1. 23 & Syr. Brix Corb.; text & B D L Am Memphis.
¹⁵ It is not *sic* here but *sic* means 'also' does not offend the ear as 'so.'

¹⁶ & B L Memphis omit 'but by every word of God.'

¹⁷ & B D L 1 Ver omitt; A R A M omitt; Am Syrrimser.

¹⁸ & B L Ver Am omitt 'into a high mountain.'

¹⁹ T. R. reads 'all things,' with Am and a few caravans; text & A B D L & the others, 1. 23

thee, lest in any wise thou strike thy foot against a stone. And Jesus answering said to him, It is said, Thou shalt not tempt [the] Lord²⁰ thy God. And the devil, having completed every temptation, departed from him for a time.²¹

²² And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding country about him; and he taught in their synagogues, being glorified of all.

²³ And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read. And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written, [The] Spirit of [the] Lord²⁴ is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me to preach to captives deliverance, and to [the] blind sight, to send forth [the] crushed delivered, to preach [the] acceptable year of [the] Lord.²⁵ And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue were fixed upon him. And he began to say to them, To-day this scripture is fulfilled in your ears. And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this the son of Joseph? And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard

²⁰ Syr. Memphis.

²¹ T. R. adds 'Get thee behind me, Satan,' with A E W A M A. & B D L 2. 1. 23 & Am and others omit. T. R. shoulds 'for,' with U W A A & Vg; & A B D E L 2. 1. 23 Am Syr. Memphis omitt.

²² Kepher, as the name 'Jehovani.'

²³ Ispes; see Mat. iv. 5; xxii. 12.

²⁴ T. R. adds 'the,' with little or no authority.

²⁵ Am. *sic*, 'till [another] season.' See Acts xiii. 11.

²⁶ T. R. adds 'to heal the broken in heart,' with A E W A M A. & B D L 2. 1. 23 & Am Memphis.

has taken place in Capernaum do here also in thine own country. And he said, Verily I say to you, that no prophet is acceptable in his [own]

²⁷ country. But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon all the land, and to none of them was Elias sent but to Sarepta of Sidonia,²⁸ to a woman [that was] a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman the Syrian.

²⁹ And they were all filled with rage in the synagogue, hearing these things; ³⁰ and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might throw him down the precipice; ³¹ but he, passing through the midst of them, went his way, and descended to Capernaum, a city of Galilee, and taught them on the sabbaths. And they were astonished at his doctrine, for his word was with authority.

³² And there was in the synagogue a man having a spirit of an unclean demon, and he cried with a loud voice, saying, Eh! what have we to do with thee, Jesus, Nazaren? hast thou come to destroy us? I know thee who thou art, the Holy [One] of God. And Jesus rebuked him, saying, Hold thy peace, and come out from³³ him. And the demon, having thrown him down into the midst, came out from him without doing him any injury. And astonishment came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean

³⁴ = T. R. reads 'of Sodom,' with B A M. Syr. text & A B C D L X 2. 1. 23 & Its Vulg. Memphis.

³⁵ * T. R. reads 'in order to,' with A C B A M. text & B D L 1. 1. 23 & Its Memphis.

³⁶ See note to Mark i. 24.

³⁷ * T. R. reads 'of,' with A C Q X A M. & B D L Vg 1. 1. 23 & Its Vulg. &c. In ver. 28, the same (ext. V), with C Q 23, also read *zis* for *is.*

³⁸ spirits, and they come out. And a rumour went out into every place of the country round concerning him.

³⁹ And rising up out of⁴⁰ the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and standing over her, he rebuked the fever, and it left her; and forthwith standing up she served them. And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed them; and demons also went out from many, crying out and saying, Thou art⁴¹ the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.

⁴² And when it was day he went out, and went into a desert place, and the crowds sought after him, and came up to him, and [would have] kept him back that he should not go from them. But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been⁴³ sent forth. And he was preaching in the synagogues of Galilee.

V. And it came to pass, as the crowd pressed on him to hear the word of God, that⁴⁴ he was standing by the lake of Gennesaret: and he saw two ships standing by the lake, but the fishermen, having come down from them, were washing their nets. And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out of the ship. But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let down

⁴⁵ * T. R. adds 'the Christ,' with A E Q A M. Syr. Brix Mem; & B C D P L R X 2. 33 Am Memphis cont.

⁴⁶ * T. R. omitts 'after,' with B G H K U; & A B C D P L M Q X H 2. 1. 23 & Its insert.

⁴⁷ * T. R. reads 'am I,' with A B Q R F A M. text B C D L X 1. 1. 23 & Its.

⁴⁸ 'sic, used in 'that,' as ver. 17 and often in Luke. One might almost say, 'he was standing also.'

¹ your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will let down the net. And having done this, they enclosed a great multitude of fishes. And their net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sinking. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man, Lord. For astonishment had laid hold on him and on all those who were with him at the haul of fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men. And having run the ships on shore, leaving all they followed him.

¹² And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able to cleanse me. And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy departed from him. And he enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them. But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed¹³ from their infirmities. And he withdrew himself, and was about in the desert [places] and praying.¹⁴

¹⁵ And it came to pass on one of the days, that he was teaching, and

there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judea and [out of] Jerusalem; and [the Lord's] power was [there] to heal them. And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in, and put [him] before him. And not finding what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but God alone? But Jesus, knowing their reasonings, answering said to them, Why reason ye in your hearts? which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man has power¹⁶ on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

¹⁷ And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him, Follow me. And having left all, rising up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with them. And their scribes and

¹ Here *pericope*; in vnr. 10, it is *succinct*.

² *om.* used for 'that'. See note ver. 1.

³ T. R. adds 'by him,' with (A) C E & Ac. 33;

⁴ B C D L 1 22 60 Ital Vulg Memph omit.

⁵ Literally 'And' (or 'But,' 44) 'he was with drawing himself in the deserts and praying.' He

was at that time waiting, occupied with prayer.

⁶ *Kepos* without article, 'Jehovah.'

⁷ T. R. reads 'by what,' with a few cursives.

⁸ T. R. adds 'to him,' with A E Ac., C D Memph add 'to the paralysed man.' ⁹ B L 1 33 Am omit.

¹⁰ Or 'authority.' *Qesiba*: see Matt. ix. 6, x. 1.

the Pharisees¹¹ murmured at his disciples, saying, Why do ye eat and drink with¹² tax-gatherers and sinners? ¹³ And Jesus answering said to them, They that are in sound health have not need of a physician, but those who are ill. I am not come to call righteous persons, but sinful ones to repentance. And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees, but thine eat and drink? And he¹⁴ said to them, Can ye make the sons of the bride-chamber fast when the bridegroom is with them? But days will come when also the bridegroom will have been taken away from them; then shall they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend¹⁵ the new, and the¹⁶ piece which is from the new will¹⁷ not suit with the old. And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will be destroyed; but new wine is to be put into new skins, and both are preserved.¹⁸ ¹⁹ ed.²⁰ And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.²¹

VI. And it came to pass on [the] second-first²² sabbath, that he went through²³ cornfields, and his disciples

were plucking the ears and eating [them], rubbing [them] in their hands. But some of the Pharisees said to them,²⁴ Why do ye what is not lawful to do²⁵ on the sabbath? ²⁶ And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those who were with him, how²⁷ he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any] eat, unless the priests alone? ²⁸ And he said to them, The Son of man is Lord of the sabbath also.

²⁹ And it came to pass on another sabbath also³⁰ that he entered into the synagogue and taught; and there was a man there, and his right hand was withered. And the scribes and the Pharisees were watching³¹ if he would heal on the sabbath, that they might find something of which to accuse him. But he knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen up he stood [there]. Jesus therefore said to them, I will ask you if it is³² lawful on the sabbath to do good or to do evil? to save life or to destroy [it]? And having looked around on them all, he said to him,³³ Stretch out thy hand. And he did [so]³⁴ and his hand was restored as

¹¹ B L Memph Syr-Pst read 'good.' (Dismiss the verse.)

¹² B L 1 22 23 60 Memph omit 'second-first' but A C D E R X & Ac. have it, so Am Verz Corb Beiz Svr-Hel.

¹³ T. R. adds 'the' with C D E R Ac. 33 69

¹⁴ B C L X 1 Verz Corb Memph omit 'to them.' A H R A Ac. 33 69 Am Syr insert (D 33 69)

¹⁵ A C R Ac. have *mosse*; R D 69 Am omit.

¹⁶ B L 1 22 60 Memph.

¹⁷ B L X 1 13 23 60 Memph.

¹⁸ T. R. adds 'him,' with A B D L X 60 Syr Memph; A B P R A Ac. 1 and most curs. omit.

¹⁹ Some, with T. R. read 'ask you something.'

²⁰ Some 'I will ask you, What is,' with A and many others. Text B D L Am Memph (B L Am Memph read 'I ask').

²¹ T. R. reads 'the man,' with A B E A Ac. Syr.

²² T. R. has 'so,' with K II and many cursives.

¹¹ the other.^a But they were filled with madness, and they spoke together among themselves what they should do to Jesus.

¹² And it came to pass in those days that he went out into the mountain to pray, and he spent the night in prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom also he named apostles: Simon, to whom also he gave the name of Peter, and Andrew his brother, [and^b] James and John, [and^c] Philip and Bartholomew, [and^d] Matthew and Thomas, James the [son] of Alpheus and Simon who was called Zealot, [and^e] Judas [brother] of James, and Judas Iscariote, who was also^f [his] betrayer; and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed of their diseases; and those that were beset by unclean spirits^g were healed. And all the crowd sought to touch him, for power went out from him and healed all. And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of God. Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven,

^a T. R. reads 'while as the other,' with E M S V F A 39; & A B D Q & Ac. 1 33 Ital Vulg Syr Memph omit 'while'; 'as the other' A D R Q A 1 39 Syr; & B L 33 Am Memph omit.

^b T. R. omits 'and,' with A E X Ac. & B D L and others have it. The MSS vary in detail.

^c & B L Ital Vulg Memph omit 'also.'

^d T. R., with E X & Ac. 1 39 Syr, reads 'spirits'; and they were; & A B D L Q 33 Ital Vulg Memph omit 'said.'

^e & B L Q X R & A 2 1 22 23 29 Memph add 'now'; A D E P Ac. Ital (exc. Brit) Vulg omit.

for after this manner did their fathers set toward the prophets. But woe to you rich, for ye have received your consolation. Woe to you that are filled^h, for ye shall hunger. Woe to you who laugh now, for ye shall mourn and weep. Woeⁱ, when all men speak well of you, for after this manner did their fathers to the false prophets. But to you that hear I say, Love your enemies; do good to those that hate you; bless those that curse you; pray for those who use you despitefully. To him that smites thee on the cheek, offer also the other; and from him that would take away thy garment, forbear not thy body cost also. To every one that asks of thee, give; and from him that takes away what is thine, ask it not back; and as ye wish that men should do to you, do ye also to them in like manner. And if ye love those that love you, what thank is it to you? for even sinners love those that love them. And if ye do good to those that do good to you, what thank is it to you? for even sinners do the same. And if ye lend to those from whom ye hope to receive, what thank is it to you? [for^k] even sinners lend to sinners that they may receive the like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the^l] Highest; for he is good to the unthankful and wicked. Be ye therefore merciful, even as your Father also is merciful. And judge not, and ye shall not^m be judged; condemn not, and ye shall notⁿ be condemned. Remit, and it shall be remitted to you.

^h T. R. adds 'to you,' with D A 13 29 Memph; & A B E P Q X R & Ac. 1 33 omit. & B R L S X R 1 39 40 omit it the second time in ver. 25.)

ⁱ T. R. adds 'and,' with some cursives.

^j T. R. adds 'And,' & with A D E P X & N ac.

^k & B L E Memph omit it.

^l & B L E Memph omit 'also.'

^m T. R. adds 'the' in text, with some cursives.

ⁿ Omits 'not,' with B D L S 1 23 Memph; A E P X & Ac. Am Brit Syr insert.

^o A strong negative, 'no not,' hard to put into English: 'in no wise.'

^p Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given^q into your bosom: for with the same measure with which ye mete it shall be measured to you again.

^r And he spoke also^s a parable to them: Can a blind [man] lead a blind [man]^t shall not both fall into [the] ditch?

^u The=disciple is not above his teacher, but every one that is perfect^v shall be as his teacher. But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine own

^w eye? or^x how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye?

^y Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy

^z brother. For there is no good tree which produces corrupt fruit, nor^{aa} a corrupt tree which produces good

^{ab} fruit; for every tree is known by its own fruit, for figs are not gathered^{ac} from thorns, nor grapes vintaged from a bramble.

^{ad} The good man, out of the good treasure of his heart, brings forth good; and the wicked [man^{ae}] out of the wicked,^{af} brings forth what is wicked: for out of the abundance

^{ag} of the heart his mouth speaks. And why call ye me, Lord, Lord, and do not the things that I say?

^{ah} Every one that comes to me, and hears my words and does them, I will shew you to whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house,

^{ai} and could not shake it, for it had been

^{aj} founded on the rock.^{ak} And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

VII. And when he had completed all his words in the hearing of the people,

^{al} he entered into Capernaum. And a certain centurion's bondman who was dear to him was ill and about to die;

^{am} and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save^{an} his

^{ao} bondman. But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou

^{ap} shouldest^{aq} grant this, for he loves our nation and himself has built the syn-

^{ar} agogues for us. And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldst enter

^{as} under my roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my ser-

^{at} vant shall be healed. For I also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he

^{au} does [it]. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I

^{av} found so great faith. And they who had been sent returning to the house found the bondman, who was ill,^{aw} in good health.

^{ax} And it came to pass afterwards^{ay} he went into a city called Nain, and many of his disciples and a great

^{ak} This is an example of Luke's use of the third person active with a passive sense, or impersonal statement of the fact.

^{al} T. R. omits 'about,' with A E P Ac. Memph; & B C D F I, R X & 22 23 29 Ital Vulg insert.

^{am} See Matt. x. 24.

^{an} (16) Compt. A C D E P A Ac. insert. # adds &.

^{ao} & B L 2 1 22 23 Memph add wider, 'again.'

^{ar} & B L 2 1 Memph omit; A C D E Ac. insert.

^{aw} Or 'on the following day' - cf. ix. 37.

¹⁸ crowd went with him. * And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the city [was] with her. ¹⁹ And the Lord, seeing her, was moved with compassion for her, and said to her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up. And the dead sat up and began to speak; and he gave him to his mother. And fear seized on all, and they glorified God, saying, A great prophet has been raised up amongst us; and God has visited his people. And this report went out in all Judaea concerning him, and in all the surrounding country.

²⁰ And the disciples of John brought him word concerning all these things: ²¹ and John, having called two of his disciples, sent to Jesus, saying, Art thou he that is coming, or are we to wait for another? But the men having come to him said, John the baptist has sent us to thee, saying, Art thou he that is coming, or are we to wait for another? In that hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight. And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are raised, poor are evangelized; and blessed is whosoever shall not be offended in me. And the messengers of John having departed, he began to speak to the crowds con-

cerning John: What went ye out into the wilderness to behold? a reed shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are in the courts of kings. But what went ye out to see? a prophet? Yes, I say to you, and [what is] more excellent than a prophet. This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee; for I say unto you, Among them that are born of women a greater [prophet] is no one than John [the baptist]; but he who is a little one¹ in the kingdom of God is greater than he. (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the baptism of John; but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.) To whom therefore shall I liken the men of this generation, and to whom are they like? They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you,² and ye have not wept. For John the baptist has come neither eating bread nor drinking wine, and ye say, He has a demon. The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker,³ a friend of tax-gatherers and sinners; and wisdom has been justified of all her children.

²² But one of the Pharisees begged

* sc., for 'that,' necessarily left out in English.

¹ T. R. has 'was' in text, with ⁴ B L N 21 49 Memph; Stephens, with ⁴ B C¹ S L V 21 33, puts it before 'widow'; A E K R X Δ ac. omit it.

² T. R. reads 'is risen up,' with E R X Δ ac. 49, text & A B C (D 49), L 21 33.

³ It has 'not' 'eaten,' with T. R. and A D E R X Δ ac. Syrr; B R L 21 33 49 Verbo Corbi Am. επεινε.

⁴ See note to Matt. xi. 3.

⁵ T. R. reads 'And in the same,' with A D E R X Δ ac. 25 Am Syrr; text & B L 21 33 49 Memph.

⁶ * L 29 read 'day.'

⁷ * B D E Am Memph omit 'to you.'

⁸ See note to Matt. xi. 18.

him that he would eat with him. And entering into the house of the Pharisee, he took his place at table; and behold, a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed¹ his feet, and anointed [them] with the myrrh. And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner. And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher, say [it]. There were two debtors of a certain creditor: one owed five hundred denarii and the other fifty; but as they had nothing to pay, he forgave both of them [their debt]: [say,] which of them therefore will love him most? And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast rightly judged. And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and wiped them with her hair.² Thou gavest me not a kiss, but she from the time I came in has not ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my feet with myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little. And he said to her, Thy sins are forgiven.

¹ T. R. omits 'and,' with D E L Δ ac. 1 33 Am. Syrr Memph omit 'repeatedly.'

² Or 'affectionately kissed,' 'covered with kisses,' and so ver. 40; cf. xv. 39; Ac. xx. 37.

³ * It has 'in' as T. R. with A E I X Δ ac. 1 33 49 Memph; B D L P E Am omits.

⁴ * B D L H 1 Ital Vulg Syr-Crt & Pat Memph omit 'say.' (A) E I P X Δ ac. 33 49 insert.

⁵ * T. R. reads 'the hair of her head,' with E a

mit 'repeatedly'; A E I X Δ ac. 49 Briz Memph insert.

takes away the word from their heart that they may not believe and be saved. But those upon the rock, those who when they hear receive the word with joy; and those have no root, who believe for a time, and in time of trial fall away. But that that fell where the thorns were,² these are they who having heard go away and are choked under cares and riches and pleasures of life,³ and bring no fruit to perfection. But that in the good ground, these are they who⁴ in an honest and good heart, having heard the word keep it, and bring forth fruit with patience. And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lampstand, that they who enter in may see the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.

And his mother and his brethren came to him, and could not get to him because of the crowd. And it was told him [saying⁵]. Thy mother and thy brethren stand without, wishing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it⁶].

And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake; and they set off from shore. And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and

⁴ were in danger; and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?

⁵ And they arrived in the country of the Gadarenes,⁷ which is over against Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs. But seeing Jesus,⁸ he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee torment me not. For he had commanded the unclean spirit to go out from the man. For very often⁹ it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the demon into the desert. And Jesus asked him saying, What is thy name? And he said, Legion: for many demons had entered into him. And they besought¹⁰ him that he would not command them to go away into the bottomless pit. And there was there a herd of many swine feeding on¹¹ the mountain, and they besought him that he would suffer them to enter into those; and he suffered them. And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake, and were choked. But they that fed [them], seeing what had

¹ Or 'into the thorns.'

² See, life as such in this world.

³ Or 'am such as,' *sicut*.

⁴ *et B D L A N 1 22 33 Ital Vulg Memph Syr-Crt & Pst omit 'saying'; A E X & C 20 insert.*

⁵ *et B D L A N 1 22 33 Ital Vulg Memph Syr-Crt & Pst omit 'saying'; A E X & C 20 insert.*

⁶ T. R. inserts 'H' with E X & C 20 Memph.

⁷ Or 'Gergesenes' (C ver. 30) *B D Ital Vulg; Gergesenes' ** L X E 1 33 Memph; text A E R & C 20 Syr.* See Matt. viii. 28; Mark v. 1.*

⁸ T. R. with A E R & C 160, adds *et*, reading 'and crying out he fell,' text *et B (D) L X E 33.*

⁹ Or 'of a long time.'

¹⁰ Or 'be besought.' T. R. has *repetuisse*, but *E B C D F L S 1 13 23 69* have *repetivisse*, and so almost all versions. But it must be remembered that the verb singular follows a neuter plural. A. V. probably reads *repetuisse*, as Stephen and Beza have it.

happened, fled, and told [it] to the city and to the country. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting clothed and sensible, at the feet of Jesus. And they were afraid. And they also¹² who had seen it told them how the possessed man had been healed. And all the multitude of the surrounding country of the Gadarenes¹³ asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned. But the man out of whom the demons had gone besought him that he might be with him. But he¹⁴ sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.

And it came to pass when Jesus returned, the crowd received him gladly,¹⁵ for they were all expecting him. And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to his house, because he had an only daughter, about twelve years old, and she¹⁶ was dying. And as he went the crowd thronged him. And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by any one, coming up behind, touched the hem of his garment, and immediately her flux of blood stopped. And Jesus said, Who

has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest thou, Who has touched me? And Jesus said, Some one has touched me, for I have known that power has gone out from me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared¹⁷ before all the people for what cause she had touched him, and how she was immediately healed. And he said to her, [Be of good courage,¹⁸] daughter; thy faith has healed thee; go in peace. While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher. But Jesus, hearing it, answered him saying,¹⁹ Fear not: only believe, and she shall be made well. And when he came to²⁰ the house he suffered no one to go in but Peter and John and James²¹ and the father of the child and the mother. And all were weeping and lamenting her. But he said, Do not weep, for²² she has not died, but sleeps. And they derided him, knowing that she had died. But he, having turned them all out and taking hold of her hand, cried saying, Child, arise. And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to her. And her parents were amazed; but he enjoined them to tell no one what had happened.

X. And having called together the twelve,²³ he gave them power and

¹ T. R. adds 'departing,' with a few cursives; *M A B C D E* have *recessus* and omit *discedere*.

² *et B C D L P X 1 23 69* Memph omit 'also.'

³ 'Gergesenes' *B C* L P X 1 13 23* Memph;

⁴ 'Gergesenes' *B C* D Ital Vulg; text * A E R & C Syr.*

⁵ T. R. reads 'Jesus,' with *A C E P R X & C 20 23 69 Am Syr; et B D L X 1 23 69* Memph omit.

⁶ T. R. omits *ye*, 'for,' with *A E R & C 20 Am Syr.*

⁷ *et B C D P L X A 1 23 69 Syr Memph* insert.

⁸ *et B D L X 1 Am* omit 'having turned them all out and' (*C* omits *Am* only); *A E R & C 20 23 69 Brin Monac Syr* insert.

⁹ T. R. adds 'to him,' with *C* E P R A & C 20 23 69 Am Syr Memph* insert.

¹⁰ *et B C D L X 2 1 23 69 Ital Vulg Memph Syr Crt & Pst omit.*

¹¹ *et B D L E 1 Ital Vulg Memph omit; A C E P R X & C 20 23 69 Syr insert. * also omits 'to her.'*

¹² *et B C D L X 1 23 69* Memph omit 'saying.'

¹³ T. R. with *D V*, reads 'entered into.'

¹⁴ T. R. reads 'Peter and James and John,' with *M A L S X 1 23 Am Syr-Crt & Pst Memph; text B C D E R & C 20 1 23 Ital.*

¹⁵ T. R. omits *ye*, 'for,' with *A E R & C 20 Am Syr; et B D L X 1 23 69* Memph omit.

¹⁶ T. R. omits *ye*, 'for,' with *A E R & C 20 Am Syr.*

¹⁷ *et B C D P L X A 1 23 69 Syr Memph* insert.

¹⁸ *et B D L X 1 Am* omit 'having turned them all out and' (*C* omits *Am* only); *A E R & C 20 23 69 Brin Monac Syr* insert.

¹⁹ T. R. adds 'to him,' with *C* E P R A & C 20 23 69 Am Syr Memph* insert.

²⁰ *et B C D L X 2 1 23 69 Ital Vulg Memph Syr Crt & Pst omit.*

authority over all demons, and to heal diseases, and sent them to proclaim the kingdom of God and to heal the sick.¹ And he said to them, Take nothing for the way, neither staff, nor scrip, nor bread, nor money; nor to have two body coats apiece. And into whatsoe'er house ye enter, there abide and thence go forth. And as many as may not receive you, going forth from that city, shake off even the dust from your feet for a witness against them. And going forth they passed through the villages, announcing the glad tidings and healing everywhere. And Herod the tetrarch heard of all the things which were done [by him²], and was in perplexity, because it was said by some that John was risen from among [the] dead, and by some that Elias had appeared, and by others that one³ of the old prophets had risen again. And Herod said, John I have beheaded, but who is this of whom I hear such things? and he sought to see him.

10 And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into [a desert place of⁴] a city called Bethsaida. But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those that had need of healing. 11 But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go into the villages around, and [into]

the fields, and lodge and find victuals, for here we are in a desert place. 12 And he said to them, Give ye them to eat. And they said, We have not more than five loaves and two fishes, unless we should go and buy food for all this people; for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties. And they did so, and made them all sit down. 13 And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples to set before the crowd. 14 And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve hand-baskets.⁵

15 And it came to pass as he was praying alone, his disciples were with him, and he asked them saying, Who do the crowds say that I am? But they answering said, John the baptist; but others, Elias; and others, that one⁶ of the old prophets has risen again. And he said to them, But ye, who do ye say that I am? And Peter answering said, The Christ of God. But, earnestly charging them, he enjoined [them] to say this to no man, saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day he raised up. 16 And he said to [them] all, If any one will come after me, let him deny himself and take up his cross daily⁷ and

¹ * It has *scribes* with (-ensis) A D L E 133, the others read *scriparios*. (B omits *root* *des*.)

² T. R. reads 'slaves' with A A 4c, 133 40 Ital Vulg Syr Theb.

³ Aorist, 'have it done.' * B C D L X 133

omit *en*, 'even.' A C E 2 4c, Am Syr insert.

* B C D L E 69 Memphis omit 'by him,' A C

B X A 4c, 133 Am Syr insert.

⁴ Literally 'a prophet, one of the old (ones).' T. R. has 'prophet.'

⁵ T. R. has 'crosses,' B C L X Memphis omit.

⁶ The readings vary; probably these words are

inserted from Matthew or Mark. B D L X 133

Memphis omit. It has *vixen* *epicure* only, but is corrected; Am has 'a desert place which is Bethsaida.' T. R. is in A C E 2 4c.

⁷ T. R. reads 'go away,' with B X A 4c, 1; text

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seeing the reasoning of their heart, having taken a little child set it by him, and said to them, Whosoever shall receive this little child in my name receives me, and whosoever shall receive me receives him that sent me. For he who is the least among you all, he is great. And John answering said, Master, we saw some one casting out demons in thy name, and we forbade him, because he follows not with us. And Jesus said to him, Forbid [him] not, for he that is not against you is for you.¹

² And it came to pass when the days of his receiving up were fulfilled, that he stedfastly set his face to go to Jerusalem. And he sent messengers before his face. And having gone they entered into a village of the Samaritans that they might make ready for him. And they did not receive him, because his face was [turned as] going to Jerusalem. And his disciples James and John seeing [it] said, Lord, wilt thou that we speak [that] fire come down from heaven and consume them, as also Elias did?² But turning he rebuked them [and said], Ye know not of what spirit ye are³. And they went to another village. ⁴ And it came to pass⁴ as they went in the way, one said to him, I will follow thee wheresoever thou goest, Lord.⁵ And Jesus said to him, The foxes have holes and the birds of the heaven roosting-places, but the Son of man has not where he may lay his head.

¹ T. R. reads 'shall be,' with A D E & Ac. 80 Syrr; text & B C L X II 33 Am Memph.

² cursives.

³ T. R. adds 'w., with H and a few cursives.'

⁴ Or 'hindered,' prohibited.'

⁵ Or 'hinder,' prohibit.'

⁶ T. R. reads 'against us is for us,' with R & c.; text B C D K L M R II 33 Ital Vulg Syrr Memphis. A X A have 'now,' 'on,' the second time, and so has R, but it has been tampered with. ⁷ ac.

⁸ Many, with A B L II Am omit; as also Elias did. A C D E X & Ac. 1 33 69 Syrr have it.

⁹ The words from 'and said' to 'ye are' are, to say the least, doubtful. D F K M U P A H II 1 69 Syrr Am and most Latin copies insert; & A B C E L A & Ac. 33 omit. T. R. adds besides, 'For the Son of man has not come to destroy men's lives, but to save [them],' with P K M U P A H II 1 69

¹⁰ And he said to another, Follow me. But he said, Lord, allow me to go first and bury my father. But Jesus said to him, Suffer the dead to bury their own dead, but do thou go and announce the kingdom of God. And another also said, I will follow thee, Lord, but first allow me to bid adieu to those at my house. But Jesus said to him, No one having laid his hand on [the] plough and looking back is fit for the kingdom of God.

X. Now after these things the Lord appointed seventy others also, and sent them two and two before his face into every city and place where he himself was about to come. And he said to them, The harvest indeed [is] great, but the workmen few; supplicate therefore the Lord of the harvest that he may send out workers into his harvest. Go: behold I send you forth as lambs in the midst of wolves. Carry neither purse nor scrip nor sandals, and salute no one on the way. And into whatsoever house ye enter, first say, Peace to this house. And if a son of peace be there, your peace shall rest upon it; but if not it shall turn to you again. And in the same house abide, eating and drinking such things as they have;⁸ for the workman is worthy of his hire. Remove not from house to house. And into whatsoever city ye may enter and they receive you, eat what is set before you, and heal the sick in it, and say to them,

¹⁰ Syrr Am; & A B C D E L X & Ac. 33 omit. The added words may come as alleged from Matt, but the occasion and words are very different. A X receives both, though with marks of doubt; Meyer rather defends the first words, but rejects decidedly the latter.

& B C L X II 33 69 Memphis Syr-Cri & Pet omit 'it came to pass.'

¹¹ & B D L II Am Memphis omit 'Lord'; A C E X & Ac. Syrr Beza Monacus accep.

¹² & B omits 'Jesus,' with B D L II 33 Memphis; A C E X & Ac. 1 33 69 Ital (exc. Ver) Vulg Syrr insert.

¹³ T. R. has also, 'Therefore,' with A E X & Ac.

¹⁴ & A B Ver omit cyl.

¹⁵ T. R. adds 'indeed,' and Elias. (not Stephens) for 'a,' has 'the,' with a few cursives.

¹⁶ Or 'as may be [offered you] by them.'

The kingdom of God is come nigh to you. But into whatsoever city ye may have entered¹ and they do not receive you, go out into its streets and say, Even the dust of your city which cleaves to us on the feet² do we shake off against you; but know this, that the kingdom of God is come nigh.³

¹² I say to you that it shall be more tolerable for Sodom in that day than

¹³ for that city. Woe to thee, Chorazin! woe to thee, Bethsaida! for if the works of power which have taken place in you had taken place in Tyre and Sidon, they had long ago repented, sitting in sackcloth and ashes.

¹⁴ But it shall be more tolerable for Tyre and Sidon in the judgment than

¹⁵ for you. And thou, Capernaum, who hast been raised up to heaven,⁴ shalt

¹⁶ be brought down even to hades. He that hears me, and he that rejects me rejects me, and he that rejects me rejects him that sent me.

¹⁷ And the seventy returned with joy, saying, Lord, even the demons are subject to us through thy name.

¹⁸ And he said to them, I beheld Satan as lightning falling out of heaven.

¹⁹ Behold, I give⁵ you the power⁶ of treading upon serpents and scorpions and over all the power of the enemy,

²⁰ and nothing shall in anywise injure

²¹ you. Yet in this rejoice not, that the spirits are subjected to you, but rejoice⁷ that your names are written

⁸ in the heavens. In the same hour Jesus⁸ rejoiced in spirit⁹ and said, I praise thee, Father, Lord of the heaven and of the earth that thou hast hid these things from wise and prudent, and hast revealed them to babes: yea, Father, for thus has it been well-pleasing in thy sight.¹⁰ All things have been delivered to me by my Father, and no one knows who the Son is but the Father, and who the Father is but the Son, and he to whomsoever the Son is pleased to

¹¹ reveal [him]. And having turned to the disciples privately he said, Blessed are the eyes which see the

¹² things that ye see. For I say to you that many prophets and kings have

¹³ desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

¹⁴ And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what, shall I inherit life

¹⁵ eternal? And he said to him, What is written in the law? how readest

¹⁶ thou? But he answering said, Thou shalt love the Lord thy God with¹¹ all thy heart, and with¹² all thy soul, and with¹³ all thy strength, and with¹⁴ all thine understanding; and thy neighbour as thyself. And he said to him, Thou hast answered right: this do

¹⁵ and thou shalt live. But he, desirous of justifying¹⁵ himself, said to Jesus,

¹ T. R. reads 'may enter,' with A E X & Ac.; text & B C D L II 1 33 69 Am. The same reading elsewhere in ver. 1, with P & X also.

² T. R. omits 'on the feet,' with B & A and a few others. A C L X II and others 'on our feet.'

³ T. R. adds 'to,' with A C E X & Ac.

⁴ Syrr Beza; text & B D L II 1 33 69 Am.

⁵ T. R. adds 'But,' with A D M S V Memphis; A B C O R L R X & Ac. 1 33 69 Am Syrr omit.

⁶ It has an *ad epiptō* *epibapē*, with B D L II;

⁷ A C E X & Ac. 1 33 69 Am Syrr (Memphis) & few

⁸ express identical as text; Q D¹⁶ 1 insert & after &.

⁹ & B C L X I Am read 'I have given,' text A

¹⁰ D E W & Ac. 1 33 69 Syrr.

¹¹ cursives; see Matt. x. 1. The second 'power' in this verse is *foros*.

¹² T. R. adds 'rather,' with X and some cursives; & A B C D E F L W & Ac. 1 33 69 and most cursives Ital Vulg Syrr Memphis omit.

¹³ A C E L W X & Ac. 1 33 have 'Jesus.' & B D H Am Memphis omit.

¹⁴ T. R. reads 'Holy Spirit.' in brackets) introduce here. And turning to the disciples he said, See Meyer and De Wetto. But they are mistaken as to Elias, and B. & B D L M H II 1 33 69 Am Memphis rejects it; so Eras. (1) and Beza. Stephens has it, with A C E W X & Ac. Syrr. Griesbach rejects it. As these editors had not & and are mistaken as to B, I have left it out with Elias, and added this note. It is more likely to have been put in than left out. It is in ver. 33.

¹⁵ i.e. T. R. has of the three times, with A C E X & Ac. 1 33 69, as in Mark xii. 30. & B (D) L II.

¹⁶ These words are difficult to express in English; it is the difference of having himself in that condition, and putting himself into it. See cf. 69, 61 and others. T. R. gives the sense of 'getting justified' the reading of most editors, however, gives the sense of having got into that

¹¹ And who is my neighbour? And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leaving him in a half-dead state. And a certain priest happened to go down that way, and seeing him, passed on on the opposite side; and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the opposite side. But a certain Samaritan journeying came to him, and seeing [him], was moved with compassion, and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and took care of him. And on the morrow [as he left²], taking out two denarii he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, I will render to thee on my coming back. Which [now]³ of these three seems to thee to have been neighbour of him who fell into [the hands of] the robbers? And he said, He that shewed him mercy. And Jesus⁴ said to him, Go and do thou likewise.

⁵ And it came to pass as they went that he entered into a certain village; and a certain woman, Martha by name, received him into her house. ⁶ And she had a sister called Mary, who also, having sat down at the feet of Jesus, was listening to his word.

state; he wanted to make the case out that he was so, not that he was obtaining it. T. R. reads *sicut*, with A C E A & B. 1.33.69; *desiderio* & B C D L X E.

² T. R. has *erexit* in text, with A C D H X A & ac.

³ Syr: & B L E 1.33 omit.

⁴ & B D L X E 1.33 Ital (exc. Monse) Vulg Syr-Ort & Ps. Memph omit; A C E A & ac. insert.

⁵ T. R. has 'to him,' with A C E X A & ac. Vero Brix Syr: B D L E 1.33 Am Memph omit.

⁶ T. R. has 'now,' with A C (D) E X A & ac.

⁷ T. R. reads 'Jesus therefore,' with A C E P Ac. Monse; text & B C D F L X A & 1.33.69 (Inl Vulg) Ver. Memph.

⁸ *sicut*.

⁹ Many read, with B C D L X Ital (exc. Ver)

¹⁰ Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she may help me. But Jesus¹ answering said to her, Martha, Martha, thou art careful and troubled about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

XI. And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also taught his disciples. And he said to them, When ye pray, say, 'Father,² thy name be hallowed; thy kingdom come;³ give us our needed bread for each day; and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.⁴' And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three loaves, since a friend of mine on a journey is come to me and I have nothing to set before him; and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise up to give [it] thee?—I say to you, Although⁵ he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate,⁶ he will rise and give him as many as he wants. And I say to you, Ask, and

Vulg Memph Syr-Ort & Pat, 'the Lord,' perhaps rightly.

² & has 'the Lord,' with B L Am; Irenic A C D B P A & ac. 1.69 Syr Memph.

³ T. R. adds 'Our,' with A C D E L P X A & ac.

⁴ Syr Memph; & B 1.22 Am omit.

⁵ T. R. adds 'who art in the heavens,' with A C D R P ac. Ital Syr Memph; & B L 1.22 Am omit.

⁶ T. R. adds 'thy will be done as in heaven also on the earth,' with A C D E P X A & ac. 1.33.69 Syr: & B L 1.22 Corh Am omit.

⁷ T. R. adds 'but deliver us from evil,' with A C D B R X A & ac. 1.33.69 Ital Syr Memph; & B L 1.22 Am omit.

⁸ Or 'even though,' 'even if,' etc.

⁹ See p. 'Yet' is Leslie. So Luke xviii. 5; Cor. ii. 2, 3A&4 p. 'at least,' 'at any rate.'

it shall be given to you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that knocks it will be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or¹ also a hab, and instead of a fish shall give him a serpent? or if also he shall ask an egg, shall give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

¹² And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone out, the dumb [man] spoke. And the crowds wondered. But some from among them said, By Beelzebub the² prince of the demons casts he out demons. ¹³ And others tempting [him] sought from him a sign out of heaven. But he knowing their thoughts said to them, Every kingdom divided against itself is brought to desolation: and a house set against a house falls; and if also Satan is divided against himself, how shall his kingdom subsist? because ye say that I cast out demons by Beelzebub. But if I by Beelzebub cast out demons, your sons—by whom do they cast [them] out? For this reason *they* shall be your judges. ¹⁵ But if by the finger of God I cast out demons, then the kingdom of God is come upon you. When the strong [man] armed keeps his own house, his goods are in peace; but when the stronger than he coming upon [him] overcomes him, he takes away his panoply in which he trusted, and he

¹ T. R. reads 'if,' with a few cursives.

² Or 'the Father, who from heaven will give.'

³ T. R. omits 'the,' & with D E H X A & ac. 1.33.69; text & A H L E.

⁴ Or 'court,' *askij*; see note to Matt. xxvi. 69.

⁵ *sign*.

⁶ T. R. has 'it' in text, with E X ac. 1.69 Syr-Ort & Pat Memph; & A B C D L A & 1.33 Ital Am omit.

⁷ Or 'became,' *ekpore*.

⁸ 'Corn-measure' is the same word in the Greek as is translated 'bushel' in Matt. v. 15; Mark iv. 37.

⁴⁴ The lamp of the body is thine² eye: when³ thine eye is simple, thy whole body also is light; but when it is wicked, thy body also is dark. See therefore that the light which is in thee be not darkness. If therefore thy whole body [is] light, not having any part dark, it shall be all light as when the lamp lights thee with its brightness.

⁴⁵ But as he spoke, a certain⁴ Pharisee asked him that he would dine with him; and entering in he placed himself at table. But the Pharisee seeing [it] wondered that he had not first washed before dinner. But the Lord said to him, Now do ye Pharisees cleanse the outside of the cup and of the dish, but your inward [parts] are full of plunder and wickedness. Fools, has not he who has made the outside made the inside also? But rather give alms of what ye have, and behold, all things are clean to you. But woe unto you, Pharisees, for ye pay tithes of mint and rue and every herb, and pass by the judgment and the love of God: these ye ought to have done, and not have left those aside. Woe unto you, Pharisees, for ye love the first seat in the synagogues and salutations in the market-places. Woe unto you⁵ for ye are as the sepulchres which appear not, and the men walking over them do not know [it]. And one of the doctors of the law answering says to him, Teacher, in saying these things thou insultest us also. And he said, To you also woe, doctors of the law, for ye lay upon men burdens heavy to bear, and yourselves do not touch the burdens with one of your fingers.

⁴ T. R. reads 'the,' with B X A & Ac. 133 60; text ⁵ A B C D M Ital Vulg Syrr Memph.

⁴ T. R. adds 'therefore,' with A C H & Ac. 1 33

Syrr: ⁶ B D L A (tal Vulg Memph omit).

⁷ M E L 1 13 60 omit 'certain,' ⁸; A C (D) E (X) & Ac. 23 Am Syrr insert.

⁸ T. R. adds 'scribes and Pharisees, hypocrites.'

with A D (omit ⁹ Caesar) D E X A & Ac. 09 Syrr;

⁹ B C L I 13 Am Memph omit.

¹⁰ ¹¹ R D L omit; A C E X A & Ac. (1) 33 (13 60)

Colb Brix Am Syrr Memph insert.

¹² B C L 33 Memph read 'And as we went

⁴⁷ Woe unto you, for ye build the sepulchres¹³ of the prophets, but your fathers killed them. Ye bear witness then and consent to the works of your fathers; for *they* killed them, and *ye* build [their sepulchres¹⁴]. ⁴⁸ For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required of this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this generation. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have hindered. ⁴⁹ And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak of many things; watching him, [and seeking¹⁵] to catch something out of his mouth, [that they might accuse him¹⁶].

XII. In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first, ¹⁷ Beware¹⁸ of the leaven of the Pharisees, which is hypocrisy; but there is nothing covered up which shall not be revealed, nor secret that shall not be known; therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.

out thence.' A D E X A & Ac. 1 Am Syrr as T. R.; D X Ital Syr-Crt and also 'before the people.'

¹³ B L 1 Memph omit; A C D E X A & Ac. 33 60 (nearly all) Ital Vulg Syrr insert 'seeking.'

¹⁴ B L Memph omit; D Brix Syr-Crt 'that they might find [whereof] to accuse him.'

¹⁵ Some join *sphere* with 'bowers,' as Meyer, De Wette; 'first of all beware,' but needlessly, I think. It was the first thing on his heart to tell them. Not as Bengal, 'first to the disciples, and then, verse 54, to the multitude.'

¹⁶ See note to Matt. xvi. 6.

¹⁷ But I say to you, my friends, Fear not¹⁹ those who kill the body and after this have no more that they can do. But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea, I say to you, Fear him. Are not five sparrows sold for two assaria²⁰ and one of them is not forgotten before God. ²¹ But even the hairs of your head are all numbered. Fear not therefore,²² ye are better than many sparrows. ²³ But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the angels of God; but he that shall have denied me before men shall be denied²⁴ before the angels of God; and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be forgiven. ²⁵ But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said. ²⁶ And a person said to him out of the crowd, Teacher, speak to my brother to divide the inheritance with me. ²⁷ But he said to him, Man, who established me [as] a judge or a divider over you? And he said to them, Take heed and keep yourselves from all²⁸ covetousness, for [it is] not because a man is in abundance [that] his life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man²⁹ brought forth abundantly. And he reasoned within himself saying, What shall I do? for

¹⁸ See Matt. x. 23.

¹⁹ See note to Matt. x. 23.

²⁰ It has oft. with A D E Q X A & Ac. 1 33 60 Am Syrr; B L E Ver Colb Memph omit.

²¹ *ἀπομνημόνια*, stronger than *ἀπομνημόνεια*, the first denied²² cf. Matt. xv. 24; xxvi. 34.

²² T. R. omits 'all,' with E A and others; N A B D Q R T X and others 1 33 60 versions insert.

²³ This is a plain proof of the use of the third person active in Luke for the mere existence of the fact, or the passive: cf. xvi. 4.

²⁴ T. R. adds 'your,' with N T X A & Ac. 33 60

I have not [a place] where I shall lay up my fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required³⁰ of thee; and whose shall

²⁵ be what thou hast prepared? Thus is he who lays up treasure for himself, and is not rich toward God.

²⁶ And he said to his disciples, For this cause I say unto you, Be not careful for³¹ life, what ye shall eat, nor for the body, what ye shall put on. The life is more than food, and the body

²⁷ than raiment. Consider the ravens, that they sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much

²⁸ better are ye than the birds? But which of you by being careful can add to his stature³² one³³ cubit? If therefore ye cannot [do] even what is least, why are ye careful about the rest?

²⁹ Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory was clothed as one of these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of little

³⁰ faith? And ye, seek not what ye shall eat or what ye shall drink, and be not in anxiety; for all these things do the nations of the world seek after, and your Father knows that ye have

³¹ need of these things; but seek his kingdom, and [all³²] these things shall

Vers Syr-Crt & Pat Memph; ³³ A B D L Q 1 Am omit. It is *τὸν σώμα* in opposition to *τὴν ψυχὴν*. Life³⁴ and soul³⁵ are the same word in Greek.

³⁴ Or 'for they.'

³⁵ Or 'growth': see note to Matt. vi. 27.

³⁶ N B Memph omit *σώμα*.

³⁷ T. R. reads 'kingdom of God,' with A B Q T X A & Ac. 1 33 60 Am Syrr; ³⁸ *αὐτὸν* ³⁹ B D L Ver Colb Memph.

³⁸ All⁴⁰ is very doubtful: it is not in N B Q A and many other uncials Vers; A D T X and others 1 33 60 Am (Syrr) Memph insert.

¹¹ be added to you. Fear not, *little flock, for it has been the good pleasure of your Father to give you the kingdom. Sell what ye possess and give alms; make to yourselves purses which do not grow old, a treasure which does not fail in the heavens, where thief does not draw near nor moth destroy. For where your treasure is, there also will your heart be. Let your loins be girded about, and lamps burning: and ye like men who wait their own lord whenever he may leave¹ the wedding, that when he comes and knocks they may open to him immediately. Blessed are those bondmen whom the lord [on] coming shall find watching; verily I say unto you, that he will gird himself and make them recline at table, and coming up will serve them. And if he come² in the second watch, and come in the third watch, and find [them] thus, blessed are those bondmen.³ But this know, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have suffered his house to be dug through. And ye therefore, be ye ready, for in the hour in which ye do not think [it], the Son of man comes. And Peter said to him, Lord, sayest thou this parable to us or also to all? And the Lord said, Who then is the faithful and prudent steward, whom his lord will set over his household, to give the measure of corn in season? Blessed is that bondman whom his lord [on] coming shall find doing thus; verily I say unto you, that he will set him over all that he has. But if that bond-

man should say in his heart, My lord delays to come, and begin to beat the menservants and the maid-servants, and to eat and to drink and to be drunken, the lord of that bondman shall come in a day when he does not expect it, and in an hour he knows not of, and shall cut him in two and appoint his portion with the unbelievers. But that bondman who knew his own lord's will, and had not prepared [himself] nor done his will, shall be beaten with many stripes; but he who knew [it] not, and did things worthy of stripes, shall be beaten with few. And to every one to whom much has been given, much shall be required from him; and to whom [men] have committed much, they will ask from him the more. I have come to cast a fire on the earth; and what will I if already it has been kindled? But I have a baptism to be baptised with, and how am I straitened until it shall have been accomplished! Think ye that I have come to give peace in the earth? Nay. I say to you, but rather division: for from henceforth there shall be five in one house divided; three shall be divided against two, and two against three: father⁴ against son, and son against father; mother against daughter, and daughter against mother; a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

And he said also to the crowds, When ye see a cloud rising out of the west, straightway ye say, A shower is coming; and so it happens. And when [ye see] the south wind blow,

* There is an emphatic article, impossible to translate into English: 'you who are' the little flock.' It is the character Christ gives to them as attached to Him in the midst of the world.

¹ Or 'return from.' T. R. reads, with G K X F A 1 60, 'whatever he shall leave,' *ἀπολιθάνειν*, for *ἀπολιθάνειν*; text Α B D F Q A and most others 30.

² Η B L T X 20 omit the first 'be come' and the first 'watch,' and repeat 'be.'

³ * units of dominion, B D Long of dominion;

A R P Q T X & Ac. 1 33 69 Am Syrr insert both;

I am inclined to leave out of dominion, 'bondmen,'

making *servos* more emphatic.

* ABLQTIA Vulg Memphis omits 'therefore.'

A E P X & Ac. 1 23 69 insert; D has &.

B D L R X 33 Ital (exc. Brit. Mss.) omit 'to him.'

⁴ T. R. with A E X A A II ac. 1 23 69 Syrr, connects 'shall be divided' in singular, with 'father'; Η B L T X 20 Vulg Memphis omits text.

It is noticeable that from 'father' to 'mother' the noun is in the dative; 'mother-in-law' to 'mother-in-law' it is an accusative; it is because of the nearer relationship of the former?

T. R. reads 'the cloud,' with D E T P A Ac. 3

Α B L X A 1 33 69 omitt. rgo.

ye say, There will be heat; and it happens. Hypocrites, ye know how to judge of the appearance of the earth and of the heaven; how [is it then that] ye do not discern this time? And why even of yourselves judge ye not what is right? For¹ as thou goest with thine adverse party before a magistrate, strive in the way to be reconciled with him, lest² he drag thee away to the judge, and the judge shall³ deliver thee to the officer, and the officer cast thee into prison. I say unto thee, Thou shalt in no wise come out thence until thou hast paid the very last mite.

XIII. Now at the same time there were present some who told him of the Galileans whose blood Pilate mingled with [that of] their sacrifices. And he⁴ answering said to them, Think ye that these Galileans were sinners beyond all the Galileans because they suffered such things? No, I say to you, but if ye repent not, ye shall all perish in the same manner. Or those eighteen on whom the tower in Siloam fell and killed them, think ye that they⁵ were debtors beyond all the men who dwell in Jerusalem? No, I say to you, but if ye repent not, ye shall all perish in like manner. And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any]. And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless? But he answering says to him, Sir, let it alone for this year also, until I shall dig about

it and put dung, and if it shall bear fruit—but if not, after that thou shalt cut it down.

¹ And he was teaching in one of the synagogues on the sabbath. And lo, [there was]⁶ a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable

² to lift her head up. And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glorified

³ God. But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and

⁴ not on the sabbath day. The Lord therefore⁷ answered him and said, Hypocrites!⁸ does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it]

⁹ away, water [it]? And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath day? And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.

¹⁰ And he said, To what is the kingdom of God like? and to what shall I liken it? It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in its branches. And again he said, To what shall I liken

reeds also, 'these,' with E P A Ac. 1 Memph. D omits.

² T. R. omits 'the,' with E X T & Ac. 33; Η B D L M T A & Ac. 33. (I omits *reducere*.)

³ T. R. has &, with A D E P A Ac. 1 69 Syrr. Or a Peacock. B L T X 20 Ital Vulg Memphis omits.

⁴ Η B D L 1 69 Ital (exc. Memph) Vulg Memphis omits.

⁵ T. R. reads 'Jesus,' with A D E X A Ac. 1 33 69 Syrr; Η B L T Am omits. (See Burm, *Lect. Tertio Verbi*, p. 22.)

⁶ same, with A B K L T X 20 33 69 Am; T. R.

⁷ T. R. reads 'Hypocrite,' with D V X 1; text Η B K L T A & Η Ital (exc. Brit.) Am Memph.

⁴¹ the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

⁴² And he went through one city and village after another, teaching, and

⁴³ journeying to Jerusalem. And one said to him, Sir, [are] such as are to be saved few in number?

But he said unto them, Strive with earnestness to enter in through the narrow door, for many, I say to you, will seek to enter in and will not be able.

⁴⁴ From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord, open to us; and he answering shall say to you, I know you not whence ye are: then shall ye begin to say, We have eaten in thy presence and drunk, and thou hast taught in our streets; and he shall say, I tell you, I do not know you whence ye are: depart from me, all [ye] workers of iniquity.

There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast out. And they shall come from east and west, and from north and south, and shall be down at table in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.

⁴⁵ The same hour certain Pharisees came up, saying to him, Get out and go hence, for Herod is desirous to kill thee. And he said to them, Go, tell that fox, Behold, I cast out demons

and accomplish cures to-day and to-morrow, and the third [day] I am perfected; but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.

⁴⁶ Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye would not.

Behold, your house is left unto you; and I say unto you, that ye shall not see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.

XIV. And it came to pass, as he went into the house of one of the rulers, [who was] of the Pharisees, to eat bread on [the] sabbath, that^a they were watching him.

And behold, there was a certain drooping [man] before him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to heal on the sabbath?

But they were silent. And taking him he healed him and let him go. And answering he said to them, Of which of you shall an ass^b or ox fall into a well, that he does not straightway pull him up on the sabbath day?

And they were not able to answer him to these things.

And he spoke a parable to those that were invited, remarking how they chose out the first places, saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thee be invited by him, and he

^a Spared in the judgment of the nation by Messiah, so as to enter into the kingdom: 'the remnant.'

^b T. R. reads 'gate,' with A E X Γ Δ Α Αc. 33 69; text & B D L 1 1; T has both.

^c T. R. adds a second 'Lord,' with A D E T X Ac. 1 33 69 and most Syrr.; text & B L Am Memph.

^d B L T omits 'case'; B has 'offices also' instead.

^e Most omit 'from,' but B L R T (T) have it.

^f T. R. reads 'day,' with B E R T Δ Αc. Ital Vulg Memph Syrr.; text & A B D L H 3 1 69 and some cursives.

^g T. R. adds 'desolate,' with D E X Δ and others

who invited thee and him come and say to thee, Give place to this [man], and then thou begin with shame to take the last place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, gop higher: then shalt thou have honour before all^h that are lying at table with thee; for every one that exalts himself shall be abased, and he that abases himself shall be exalted.

ⁱ And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it

may be they also should invite thee in return, and a recompence be made thee.

But when thou makest a feast,

^j call poor, crippled, lame, blind: and thou shalt be blessed;

for they have not [the means] to recompense thee;

for it shall be recompensed thee in the resurrection of the just.

^k And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he

who shall eat bread in the kingdom of God.

And he said to him, A certain man made a great supper

^l and invited many. And he sent his bondman at the hour of supper to

say to those who were invited, Come, for already all things are ready.

And all began, without exception, to excuse themselves.

The first said to him, I have bought land, and I must go out and see it; I pray thee hold

^m me for excused. And another said,

I have bought five yoke of oxen, and I

go to prove them; I pray thee hold

ⁿ me for excused. And another said, I

have married a wife, and on this ac-

^o count I cannot come. And the^p bond-

^q T. R. omits 'all,' with D E F Δ Αc. most ex-

cribes Ital Vulg; & A B L X 1 33 69 Syrr Memph insert.

^r T. R. reads 'that,' with E X Γ Δ Αc. Syrr;

& A B D K L P R H 1 69 Ital Vulg Memph omit.

^s T. R. omits 'also,' with A E R Γ Δ Αc. 1 33 69

Memph; & B D L X Am Syr-Crt & Pet insert.

^t Meyer is wrong in saying it does not mean

man came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and blind.^u And the bondman said, Sir, it is done as thou hast commanded,

^v and there is still room. And the lord said to the bondman, Go out into the ways and fances^w and com-

pel to come in, that my house may be filled;

^x for I say to you, that not one of those men who were invited shall taste of my supper.

^y And great crowds went with him;

and, turning round, he said to them,

^z If any man come to me, and shall not hate his own father and mother,

and wife, and children, and brothers,

and sisters, yea, and his own life too,

^{aa} he cannot be my disciple; and who-

ever does not carry his cross and come after me cannot be my disciple.

^{ab} For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is]

^{ac} needed to complete it; in order that,^{ad} having laid the foundation of it, and not being able to finish it, all who see

^{ae} it do not begin to mock at him, say-

^{af} ing, This man began to build and

^{ag} was not able to finish? Or what king,

^{ah} going on his way to engage in war with another king, does not, sitting down first, take counsel whether he

^{ai} is able with ten thousand to meet him coming against him with twenty

^{aj} thousand? and if not, while he is yet far off, having sent an embassy, he

^{ak} asks for terms^{al} of peace. Thus then

^{am} every one of you who forsakes not all that is his own cannot be my disciple.

^{an} Salt [then^{ao}] [is] good, but if the salt also^{ap} has become savourless, where-

^{ar} with shall it be seasoned? It is proper

^{as} enclosures; 'but' fences is better here perhaps.

^{at} 'In order that . . . not' less severe.

^{au} v. 20 20.

^{av} T. R. with A D E R Δ Αc. 1 33 Am versions,

omits 'then'; & B L X 69 insert.

^{aw} T. R. omits 'also,' with A E R Γ Δ Αc. 1 33 69

Memph; & B D L X Am Syr-Crt & Pet insert.

neither for land nor for dung; it is cast out.¹ He that hath ears to hear, let him hear.

XV. And all the tax-gatherers and the sinners were coming² near to him to hear him; and the Pharisees and the scribes murmured, saying, This man receives sinners and eats with them. And he spoke to them this parable, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that which is lost, until he find it? and having found it, he lays it upon his own shoulders, rejoicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep. I say unto you, that thus there shall be joy in heaven for one repenting sinner, (more) than for ninety and nine righteous who³ have no need of repentance. Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she find it? and having found it she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma which I had lost. Thus, I say unto you, there is joy before the angels of God for one repenting sinner. And he said, A certain man had two sons: and the younger of them said to the father, Father, give to me the share of the property that falls [to me]. And he divided to them what he was possessed of.⁴ And after not many days the younger son gathering all

together went away into a country a long way off, and there dissipated his property, living in debauchery. But when he had spent all there arose a violent famine throughout that country, and he began to be in want. And he went and joined himself to one of the citizens of that country, and he sent him into his fields to feed swine. And he longed to fill his belly with the husks⁵ which the swine were eating; and no one gave to him. And coming to himself, he said, How many hired servants of my father's have abundance of bread, and I perish here⁶ by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son: make me as one of thy hired servants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with kisses. And the son said to him, Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son. But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and sandals on his feet; and bring the fatted calf and kill it, and let us eat and make merry: for this my son was dead and has come to life, ⁷ was lost and has been found. And they began to make merry. And his elder son was in the field; and as, coming [up], he drew nigh to the house, he heard music and dancing. And hav-

¹ Literally 'they cast it out': see note to chap. vii. 4 for proofs of this construction in Luke.

² Literally 'drawing near'; but this presents the idea of their doing it only at this time, whereas it is usual.

³ B D L insert 'both.' T. B. with A E X & Ac. and cursive Memphis omit.

⁴ Or 'such as,' *curvata*.

⁵ B L omit *curvata*; A E X & 133 & Ac. insert. D has *curvata* *sus* *sus*.

⁶ *curvata*, 'taken place.'

⁷ *die sine*, 'what they had to live on.'

⁸ The word translated 'husks' is a food called

St. John's bread; it was eaten by animals and sometimes by destitute persons.

⁵ T. B. omits 'here,' with A E P Q X A Ac. 33 & B D L R U 1 13 and others. Syr. Ital. Vulg. Memphis omit. ⁶ It is after *lose* in B D L, but there is *ye* before it, thus easily admitting of a misapprehension, *curvata*.

⁷ T. B. adds 'and,' with G M F X Am Syr.; A B D E L Q R A Ac. Memphis omit.

⁸ T. B. adds 'and,' with E P Q X A Ac. 33 & Syr.; A B D E L H 1 Ital. Vulg. Memphis omit.

⁹ T. B. adds 'and,' with H F A Ac. 33 Syr.; A B D E L P Q X A J Ital. Vulg. Memphis omit.

ing called one of the servants, he inquired what these things might be.¹ And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him safe and well. But he became angry and would not go in. And² his father went out and besought him. But he answering said to his³ father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make merry with my friends: but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed⁴ for him the fatted calf. But he said to him, Child, thou art ever with me, and all that is mine is thine. But it was right to make merry and rejoice, because this thy brother was dead and has come to life again, and was lost and has been found.

XVI. And he said also to [his]⁵ disciples. There was a certain rich man who had a steward, and he was accused to him as wasting his goods. And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst not be longer steward. And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to beg. I know what I will do, that when I shall have been removed from the stewardship I may be received⁶ into their houses. And having called to [him] each one of the debtors of his own lord, he said to the first, How much owest thou to my lord? And he said, A hundred baths of oil. And he said to him, Take thy writing and sit down quickly and write fifty. Then he said to

¹ T. B. reads 'Therefore,' with E P Q X A Ac. 33 & Am; text W A B D L E X 1 33 Ital. Memphis.

² A B D G P R A 6 add *curvata*; others omit.

³ Many read 'the,' with B D L R 6; A E P X A Ac. 33 Am Syr. Memphis have *curvata*.

⁴ See ver. 9; chap. vi. 38, 44; xii. 30; xiv. 35; compare xii. 16.

⁵ Another, And thou, how much dost thou owe? And he said, A hundred cors of wheat. And he says⁶ to him, Take thy writing and write eighty.

⁶ And the lord praised the unrighteous steward because he had done prudently. For the sons of this world are, for their own generation, more

prudent than the sons of light. And I say to you, Make to yourselves friends with the mammon of unrighteousness, that when it fails⁷ ye may be received into the eternal ta-

⁸ bernacles. He that is faithful in the least is faithful also in much; and he that is unrighteous in the least is unrighteous also in much.

⁹ If therefore ye have not been faithful in the unrighteous mammon, who shall en-

¹⁰ trust to you the true? and if ye have not been faithful in that which is another's, who shall give to you your

¹¹ own? No servant can serve two masters, for either he will hate the one and will love the other, or he will cleave to the one and despise the other. Ye cannot serve God and mammon.

¹² And the Pharisees also,¹ who were covetous, heard all these things, and mocked him. And he said to them,

¹³ Ye are they who justify yourselves before men, but God knows your hearts; for what amongst men is highly thought of is an abomination

¹⁴ before God. The law and the prophets [were] until John: from that time the glad tidings of the kingdom of God are announced, and every one

¹⁵ forces his way into it. But it is easier that the heaven and the earth should pass away than that one tittle of the

¹⁶ law should fail. Every one who puts away his wife and marries another commits adultery; and every one

¹⁷ who marries one put away from a husband commits adultery.

¹ W B D L A 6; D 33 Am; A E P X A Ac. 33 & Am; text W A B D L E X 1 33 Ital. Memphis.

² Headings vary—'fails' or 'shall have failed.'

³ It has *curvata*, with B D L R 6; Am; *curvata* A B X 6 Syr. Ital. Memphis. T. B. reads 'ye fail,' with B D L R and versions omit 'also.'

⁴ B D L R and versions omit 'also.'

¹² Now there was a rich man and he was clothed in purple and fine linen, making good cheer in splendour every day. And [there was] a poor man, by name Lazarus, [who] was laid at his gateway full of sores, and desiring to be filled with the crumbs which fell from the table of the rich man; but the dogs also coming licked his sores. And it came to pass that the poor man died, and that he was carried away by the angels into the bosom of Abraham. And the rich man also died and was buried. And in hades lifting up his eyes, being in torments, he sees Abraham afar off, and Lazarus in his bosom. And he crying out said, Father Abraham, have compassion on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am suffering in this flame. But Abraham said, Child, recollect that thou hast fully received thy good things in thy lifetime, and likewise Lazarus evil things. But now he is comforted here, and thou art in suffering. And besides all this, between us and you a great chasm is fixed, so that those who desire to pass hence to you cannot, nor do they who [desire to cross] from thence pass over unto us. And he said, I beseech thee then, father, that thou wouldest send him to the house of my father, for I have five brothers, so that he may earnestly testify to them, that they also may not come to this place of

¹³ torment. But Abraham says to him,⁴ They have Moses and the prophets: let them hear them. But he said, Nay, father Abraham, but if one from the dead should go to them, they will repent. And he said to him, If they hear not Moses and the prophets, not even if one rise from among [the] dead shall they be persuaded.

XVII. And he said to his disciples, It cannot be but that offences come, but woe [to him] by whom they come! It would be [more] profitable for him if a millstone⁵ were hanged about his neck and he cast into the sea, than that he should be a snare⁶ to one of these little ones. Take heed to yourselves: "if thy brother should sin,⁷ rebuke him; and if he should repent, forgive him. And if he should sin against thee seven times in the day, and seven times⁸ should return to thee, saying, I repent, thou shalt forgive him.

And the apostles said to the Lord, Give more faith to us. But the Lord said, If ye have⁹ faith as a grain of mustard [seed], ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would have obeyed you. But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, "Come and lie down immediately" to table? But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat

¹ Literally 'a certain.'

² Many read 'And a poor man, by name Lazarus, was,' with ^aB D L X 33 Memph; A E A sc. 1 69 Am Syr as T. R., adding ^b and ^c.

³ Many leave out 'crumbs,' so ^aB L; ^bC A D B F X & sc. 1 33 69 Am Syr Memph insert.

⁴ T. R. has ^a in text, with (A) B X & A sc. 1 33;

⁵ asterisk: the word means 'to receive all,' 'the sum of what we have to eat.'

⁶ T. R. omits 'here,' with ^a and a few other cursives.

⁷ T. R. omits 'But,' with B and others ^a; ^bA B D F K L U V X & H 1 Ver; Am Memph insert.

⁸ ^aB L has not 'to him.'

⁹ T. R. reads 'the,' with B A sc. 1; ^bA B D F L M U X 69 Ital Vulg Memph insert.

^a asterisk. The word is often used. It means the part of a fall-trap that makes the trap fall

when touched. It is difficult to get a good and known English word.

¹⁰ Or 'a great millstone.' see Matt. xviii. 6. ^aB D L 1 69 read ^bAfter ^cprodder, and so Ital Vulg Memph.

¹¹ ^a asterisk: see note to verse 1.

¹² T. R. adds 'and,' with A E & sc. 1 69; ^bC D L X 33 Ital Vulg Memph omit.

¹³ T. R. adds 'against thee,' with D E X & sc.

¹⁴ 69; ^bA B L 1 Am Syr Memph omit.

¹⁵ T. R. adds 'in the day,' with A E & sc. Am Syr; ^bC D L X Memph omit.

¹⁶ T. R. reads 'If ye had,' with D E G H and many cursives Ital Vulg; text ^bA B F L X & others 1 33 69.

¹⁷ ^aB D L X 1 69 Ital Vulg Memph add 'to him.'

¹⁸ Or 'will immediately say [to him]. Come and....'

and drink; and after that thou shalt eat and drink? Is he thankful to the bondman because he has done what was ordered?¹⁹ I judge not.²⁰

¹⁹ Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen;²¹ we have done what it was our duty to do.

²⁰ And it came to pass as he was going up to Jerusalem, that²² he passed through the midst of Samaria and Galilee. And as he entered into a certain village ten leprous men met

²³ him, who stood afar off. And they lifted up [their] voice saying, Jesus, Master, have compassion on us. And seeing [them] he said to them, Go, shew yourselves to the priests. And it came to pass as they were going

²⁴ they were cleansed. And one of them, seeing that he was cured, turned back, glorifying God with a loud voice, and fell on [his] face at his feet giving him thanks: and he²⁵ was a Samaritan.

²⁶ And Jesus answering said, Were not the ten cleansed? but the nine, where [are they]? There have not been found to return and give glory to God

²⁷ save this stranger. And he said to him, Rise up and go thy way: thy faith has made thee well.

²⁸ And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not

²⁹ come with observation; nor shall they say, Lo here, or, Lo³ there; for behold, the kingdom of God is in the midst of you. And he said to the disciples, Days are coming,⁴ when ye shall desire to see one of the days of

⁵ T. R. reads 'that,' with E A sc. 1 53 69 Am; ^bC A B D L X Memph omit, omits ^cto A, as well.

⁶ T. R. adds 'him,' with D X & Am Memph; A B E L & sc. 1 69, & by homoeolepton, omits from 'ordered' to 'ordered.'

⁷ B L X 1 Ver; Memph omit. 'I judge not' is ^a bias; A D E & sc. 1 53 69 Am Syr insert.

⁸ T. R. adds 'for,' with E X & sc. Syr; text ^bA B D L 1 Ital Vulg Memph.

⁹ Literally 'and,' used often, as we have seen, for 'that' in Luke.

¹⁰ ^aB L omit 'Lo,' A B X & sc. 1 53 69 Am insert.

the Son of man, and shall not see [it].²¹ And they will say to you, Lo here, or Lo there; go not, nor follow [them].

²² For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus²³ shall the Son of man be in his day.

²⁴ But first he must suffer many things and be rejected of this generation.

²⁵ And as it took place in the days of Noe, thus also shall it be in the days

²⁶ of the Son of man: they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them];

²⁷ and in like manner as took place in the days of Lot: they ate, they drank, they bought, they sold, they planted, they builded; but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all [of them]: after this manner

²⁸ shall it be in the day that the Son of man is revealed. In that day, he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him likewise not return back. Remember the wife of Lot.

²⁹ Whosoever shall seek to save his life shall lose it, and whosoever shall lose it shall preserve it. I say to you, In that night there shall be two [men] upon one bed;³⁰ one shall be seized and the other shall be let go. Two [women] shall be grinding together: the one shall be seized and the other shall be

³¹ let go. [Two [men] shall be in the field; the one shall be seized and the other let go.] And answering they say to him, Where, Lord? And he said

¹ Or 'will come.'

² T. R. adds 'also,' with D and some cursives: A B H E L R X & 1 69 Am; Am Syr; Memph omit.

³ T. R. reads 'the one,' with B 1 69.

⁴ So ^aB D E 1 69 Ital; Stephens omits 'the,' with A B sc.

⁵ Scholia alone admits this verse, on the ground of homoeolepton, i.e. omission from the other verse ending the same. All except MSB, save U and the peculiar one called D, omit it, and almost all editors, even Matthew; but as De Wette and Scrivener suppose it may be genuine, and it is in many versions, as Syr and almost all MSS of

to them, Where the body [is], there⁹ the eagles will be gathered together.
 (XVIII.) And he spoke also a parable to them to the purport that they¹⁰ should always pray and not faint saying, There was a¹¹ judge in a¹² city, not fearing God and not respecting man; and there was a¹³ widow in that city, and she came to him, saying, Avenge me of mine adverse party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass me. And the Lord said, Hear what the unjust judge says. And shall not¹⁴ God at all avenge his elect, who cry to him day and night, and he bears¹⁵ long as to them? I say unto you that he will avenge them speedily. But when the Son of man comes, shall he indeed find faith on the earth?

And he spoke also to some, who trusted in themselves that they were righteous and made nothing of all the rest [of men], this parable: Two men went up into the temple¹⁶ to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee, standing, prayed thus to himself: "God, I thank thee that I am not as the rest of men, rapacious, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week, I tithe¹⁷ everything I gain. And the tax-gatherer, standing afar off, would not lift up even his eyes to heaven, but smote upon his breast, saying, O God, have compassion on me, the sinner.

Ita, I leave it as a matter of criticism. It affects no question, and is at any rate in Matthew, ¹⁸ omits both verses 25 and 26, but verse 23 is put in by the first corrector. Steph. 3rd ed. omits it; Steph. 4th Bens and Elzevir editions insert it.

¹⁹ T. R. omits 'also.'

²⁰ T. R. omits 'they,' sense, with D E G H A I;

²¹ A B K L Q R and others ²² Memph. omits 'in.'

²² Literally 'a certain judge in a certain city.'

²³ T. R. not Stephens, reads 'a certain widow,' with A 1 Am Syr-Crt & Pet Memph.; ²⁴ A B and all else omit 'a.'

²⁵ Or 'would not.' T. R. reads, with A E L A R.,

¹⁴ I say unto you, This [man] went down to his house justified rather than that [other]. For every one who exalts himself shall be humbled, and he that humbles himself shall be exalted.

¹⁵ And they brought to him also infants that he might touch them, but the disciples when they saw [it] rebuked them. But Jesus calling them to [him] said, Suffer little children to come to me, and do not forbid them, for of such is the kingdom of God.
¹⁶ Verily I say to you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

¹⁷ And a certain ruler asked him saying, Good teacher, having done what, shall I inherit eternal life? But Jesus said to him, Why callest thou me good? There is none good but one, God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these things have I kept from my¹⁸ youth. And when Jesus had heard this, he said to him, One thing is lacking to thee yet: Sell all that thou hast and distribute to the poor, and thou shalt have treasure in the heavens,¹⁹ and come, follow me. But when he heard this he became very sorrowful, for he was very rich. But when Jesus saw that he became very sorrowful, he said, How difficultly shall those who have riches enter into the kingdom of God; for it is easier for a camel to enter²⁰ through a needle's eye than for a rich man to enter into the kingdom of God. And those who heard it said,

widow. ¹⁸ B D Q and many others 33 69 Tich. Lach. Meyer, De Wette, Alfred, ¹⁹ syriac; but 'shall' gives the force at any rate, Grimb. and Schools change nothing.

²⁰ T. R. reads 'although bearing,' with E A Ac.

²¹ text ²² A B D L Q X H L.

²² i.e.,

²³ I. Orie, as ver. 15; but there 'O' is necessary.

²⁴ B D omits 'my.'

²⁵ A B D L I 33 69 Syr-Crt & Pet omit ²⁶ vider.

²⁶ T. R. reads 'in heaven,' with E I P X A Ac.

²⁷ Am Syr. insert. ²⁸ B D L X Memphom. ²⁹ A B L R.

³⁰ A D M P 1 Ital Vulg read ³¹ facias for ³² videbis.

³³ And who can be saved? But he said, The things that are impossible with men are possible with God. And Peter said, Behold, we have left all things³⁴ and have followed thee. And he said to them, Verily I say to you, There is no one who has left home, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more at this time, and in the coming age life eternal.

³⁵ And he took the twelve to [him] and said to them, Behold, we go up to Jerusalem, and all things that are written of the Son of man by the prophets shall be accomplished; for he shall be delivered up to the nations, and shall be mocked, and insulted, and spit upon. And when they have scourged [him] they will kill him; and on the third day he will rise again. And they³⁶ understood nothing of these things. And this word was hidden from them, and they did not know what was said.

³⁷ And it came to pass when he came into the neighbourhood of Jericho, a certain blind man sat by the way-side begging. And when he heard the crowd passing, he inquired what this might be. And they told him that Jesus the Nazarean was passing by.

³⁸ And he called out saying, Jesus, Son of David, have mercy on me. And those who were going before rebuked him that he might be silent; but he cried out so much the more, Son of David, have mercy on me. And Jesus stood still, and commanded him to be led to him. And when he drew nigh he asked him [saying], What wilt thou that I shall do to thee? And he said, Lord, that I may see. And Jesus said to him, See: thy faith has healed thee. And imme-

³⁹ Some read 'having left what was our own,' with B D L (140) Memph; but it is as T. R., and ⁴⁰ A B P E X. Ac. 33 Am Syr. Syr.

⁴¹ Or 'house.'

⁴² A B D L X Memphom. ⁴³ A B Q R A Ac. 1 33

⁴⁴ Am Syr. insert.

⁴⁵ It is the same word in Greek as 'saved.'

⁴⁶ adi., 'this [man],' we should say 'the man.'

diate he saw, and followed him, glorifying God. And all the people when they saw [it] gave praise to God.

XIX. And he entered and passed through Jericho. And behold, there was a man by name called Zacchaeus, and he was chief tax-gatherer, and he was rich. And he sought to see Jesus who he was;⁴⁷ and he could not for the crowd, because he was little in stature. And running on before, he got up into a sycamore that he might see him, for he was going to pass 'that [way]. And when he came up to the place, Jesus looked up and saw him, and said to him, Zacchaeus, make haste and come down, for to-day I must remain in thy house. And he made haste and came down, and received him with joy. And all murmured when they saw [it], saying, He has turned in to lodge with a sinful man. But Zacchaeus stood and said to the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I return [him] fourfold.

⁴⁸ And Jesus said to him, To-day salvation is come to this house, inasmuch as he also is a son of Abraham; for the Son of man has come to seek and to save that which is lost.

⁴⁹ But as they were listening to these things, he added and spake a parable, because he was near to Jerusalem and they thought that the kingdom of God was about to be immediately manifested. He said therefore, A certain high-born man went to a distant country to receive for himself a kingdom and return. And having called his own ten bondmen,⁵⁰ he gave to them ten minas, and said to them,

⁵¹ Trade while I am coming.⁵² But his citizens hated him, and sent an

⁴⁷ Literally 'who he is.'

⁴⁸ T. R. adds ⁴⁹ is, with A 1 30 and others; ⁵⁰ A B E L Q R A Ac. omit: the sense is the same.

⁵¹ Or 'ten bondmen of his.'

⁵² The same sense as 'till I come,' as T. R., with E A Ac.: he was to go and return (ver. 12); while he was away and not yet come they were to trade. Text ⁵³ A B D K L R I 1.

embassy after him, saying, We will not that this [man] should reign over us. And it came to pass on his arrival back again, having received the kingdom, that¹ he desired these bondmen to whom he gave the money to be called to him, in order that he might know what every one had gained by trading.² And the first came up, saying, [My] Lord, thy minas has produced ten minas. And he said to him, Well [done], thou good bondman; because thou hast been faithful in that which is least, be thou in authority over ten cities. And the second came, saying, [My] Lord, thy mina has made five minas. And he said also to this one, And thou, be over five cities. And another came, saying, [My] Lord, lo, [there is] thy mina, which I have kept laid up in a towel. For I feared thee because thou art a harsh man: thou takest up what thou hast not laid down, and thou reapest what thou hast not sowed. "He says to him, Out of thy mouth will I judge thee, wicked bondman: thou knewest that I am a harsh man, taking up what I have not laid down and reaping what I have not sowed. And why didst thou not give my money to [the] bank: and I should have received it, at my coming, with interest? And he said to those that stood by, Take from him the mina and give [it] to him who has the ten minas. And they said to him, Lord, he has ten minas. For I say unto you, that to every one that has shall be given; but from him that has not, that even which he has shall be taken from him. Moreover those mine enemies, who would not [have]

me to reign over them,³ bring them here and slay [them] before me.

And having said these things, he went on before, going up to Jerusalem. And it came to pass as he drew near to Bethphage and Bethany at⁴ the mountain called [the mount] of Olives, he sent two of his disciples, saying, Go into the village over against [you], in which ye will find, on entering it, a colt tied up, on which no [child] of man⁵ ever sat at any time: loose it and lead it [here]. And if any one ask you, Why do ye loose [it]? thus shall ye say to him, Because the Lord has need of it. And they that were sent, having gone their way, found as he had said to them. And as they were loosing the colt, its masters said to them, Why loose ye the colt? And they said, Because⁶ the Lord has need of it: and they led it to Jesus; and having cast their own garments on the colt, they put Jesus on [it]. And as he went, they strewed their clothes in the way.

And as he drew near, already at the descent of the mount of Olives, all the multitude of the disciples began, rejoicing, to praise God with a loud voice for all the works of power which they had seen, naying, Blessed the king that comes in the name of the Lord⁷: peace in heaven, and glory in the highest. And some of the Pharisees from the crowd said to him, Teacher, rebuke thy disciples. And he answering said to them, I say unto you, If these shall be silent, the stones will cry out. And as he drew near, seeing the city, he wept over it, saying, If thou hadst known, even thou, even at

least in this thy day, the things that are for thy peace: but now they are hid from thine eyes: for days shall come upon thee, that⁸ thine enemies shall make a palisaded mound about thee, and shall close thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children in thee; and shall not leave in thee a stone upon a stone: because thou knewest not the season of thy visitation.

And entering into the temple,⁹ he began to cast out those that sold and bought in it, saying to them, It is written, My house is a house of prayer, but ye have made it a den of robbers.

And he was teaching day by day in the temple:¹⁰ and the chief priests and the scribes and the chief of the people sought to destroy him, and did not find what they could do, for all the people hung on him to hear.

XX. And it came to pass on one of the¹¹ days, as he was teaching the people in the temple,¹² and announcing the glad tidings, the chief¹³ priests and the scribes with the elders came up, and spoke to him saying, Tell us by what authority thou doest these things, or who is it who has given thee this authority? And he answering said to them, I also will ask you [one] thing,¹⁴ and tell me: The baptism of John, was it of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say, Why¹⁵ have ye not believed him? but if we should say, Of men, the whole people will stone us, for they are persuaded that John was a prophet. And they answered, they did not know whence.

And Jesus said to them, Neither do I tell you by what authority I do these things.

And he began to speak to the people this parable: A¹⁶ man planted a vineyard and let it out to husbandmen, and left the country for a long time. And in the season he sent to the husbandmen a bondman, that they might give to him of the fruit of the vineyard; but the husbandmen, having beaten him, sent [him] away empty. And again he sent another bondman; but they, having beaten him also, and cast insult upon him, sent [him] away empty. And again he sent a third; and they, having wounded him also, cast [him] out. And the lord of the vineyard said, What shall I do? I will send my beloved son: perhaps when they see¹⁷ him they will respect [him]. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; [come,] let us kill him, that the inheritance may become ours. And having cast him forth out of the vineyard, they killed [him]. What therefore shall the lord of the vineyard do to them? He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard it they said, May it never be!

But he looking at them said, What then is this that is written, The stone which they that builded rejected, this has become the corner-stone? Every one falling on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the scribes sought the same hour to lay hands on him, and they feared the people; for

¹ ειναι, 'and,' see chap. xvii. 11.

² Some object to say 'gained by trading,' but I think they have not noticed the force of the connection of ειναι and πραγματευεσθαι; note that the later use of πραγματευεσθαι is 'making money by trading.'

³ T. R. adds, And, 'with A P. & Ac. 33; * B E* G L M R S* U A L C* Am Syrr Memph omit; D and he said,' i. 34 done.

⁴ T. R. has ειναι 'the' with K and many cursives; * A B D E L R & Ac. 1 33 C* omit.

⁵ Compare ver. 14, where the expressions are the same, but the change of tense requires in English the form given to the sentence here.

⁶ επιπλεόν, see note to Matt. xxi. 1.

⁷ Literally 'no one of men.'

⁸ T. R. omits 'Because,' with H R & Ac. 1 33 Osh; * A B D K L M D & Am Col Syrr Memph insert.

⁹ For 'Jehovah.'

¹⁰ * B L Memph omit 'to them.' A D R R & Ac. all cursives Iai Vulg Syrr insert.

¹¹ εις used as we have often seen it; or we might say, 'days shall come upon thee; and thine enemies.'

¹² λέγει.

¹³ T. R. reads 'those,' with A C E R A Ac. 33 69; * B D L Q I Iai Vulg Syr-Crit & Pst Memph insert; * B C D L Q I 33 Memph omit 'others.'

¹⁴ * A B G Δ A Ac. omit 'chief.' * B C D L M Q R I 33 C* various have R.

¹⁵ A C D E K Q & Ac. read 'one thing.' * B L R Am omit.

¹⁶ I 33 C* Memph read 'something,' omitting δια.

¹⁷ T. R. adds 'then,' with A C D K M Q B I 33 Am; * B E L R & Ac. 33 Memph omit.

¹⁸ T. R. adds 'one,' 'certain,' with A C D Syrr; * B O D B L Q R & Ac. 1 33 Iai Vulg Memph omit.

¹⁹ * B C D L Q I 33 Memph omit 'others.'

²⁰ T. R. reads 'come,' with A C D H L R & Ac. 33 C* Syr-Crit & Pst Memph; A B K M Q B I Am omit.

they knew that he had spoken this parable of them.

²⁰ And having watched [him], they sent out suborned persons, pretending to be just men, that they might take hold of him in [his] language, so that they might deliver him up to the power and authority of the governor. And they asked him saying, Teacher, we know that thou sayest and teachest rightly, and acceptest no [man's] person, but teachest with truth the way of God: Is it lawful for us to give tribute to Cæsar, or not? But perceiving their deceit he said to them, Why do ye tempt me? Shew me a denarius. Whose image and superscription has it? And answering they said, Cæsar's. And he said to them, Pay therefore what is Cæsar's to Cæsar, and what is God's to God. And they were not able to take hold of him in [his] expressions before the people, and, wondering at his answer, they were silent.

²¹ And some of the Sadducees, who deny that there is any resurrection, coming up [to him], demanded of him saying, Teacher, Moses wrote to us, If any one's brother, who has a wife, die, and he die childless, his brother shall take the wife and raise up seed to his brother. There were then seven brethren: and the first, having taken a wife, died childless; and the second [took the woman, and he died childless]; and the third took her: and in like manner also the seven left no children and died; and last of all the woman also died. In the resurrection therefore of which of them does she become wife, for the seven had her as wife? And Jesus

said to them, The sons of this world marry and are given in marriage, but they who are counted worthy to have part in that world,^a and the resurrection from among [the] dead, neither marry nor are given in marriage; for neither can they die any more, for they are equal to angels, and are sons of God, being sons of the resurrection. ^b But that the dead rise, even Moses showed in the [section of the] bush, when he called the Lord^c the God of Abraham and the God of Isaac and the God of Jacob; but he is not God of [the] dead but of [the] living; for all live for him. And some of the scribes answering said, Teacher, thou hast well spoken. For^d they did not dare any more to ask him anything.

^e And he said to them, How do they say that the Christ is David's son, and David himself says in the book of Psalms, The Lord said to my Lord, Sit at my right hand until I put thine enemies [as] footstool of thy feet? ^f David therefore calls him Lord, and how is he his son?

^g And, as all the people were listening, he said to his disciples, Beware of the scribes, who like to walk about in long robes, and who love salutations in the market-places, and first seats in the synagogues, and first places at suppers; who devour the houses of widows, and as a pretext make long prayers. These shall receive a severer judgment.

^{XXI.} And he looked up and saw the rich casting their gifts into the treasury; but he saw also a certain poor widow casting therein two mites. ^h And he said, Verily I say unto you, that this poor widow has cast in more

^a Or 'against.'

^b I think verse 25 proves the referring of *anaphora* to the scribes—as Meyer and Allord after him—a mistake.

^c T. R. reads 'in order to' (see iv. 29), with A E S Ac. 1 33 40; text & R C D L ac. 1 33 40 Ital Vulg Syr; M B L 35 Memph 'For.'

^d The reading is confused here. M E D L have cut the words in brackets; A E P A Ac. 1 33 40 Ital Vulg; R D omit *scire*.

^e Or 'its fruits.'

^f *scire*, the sentence passed on the thing charged against, even the charge itself as ground of judgment; not the fact of condemnation.

^g T. R. (not Stephens) adds 'and,' with G K M F 1 33 40 Am Syr; text M A H D E L a and others 33 Memph.

^{than all; for all these out of their abundance have cast into the gifts [of God]; but she out of her need has cast in all the living which she had.}

^{And as some spoke of the temple, that it was adorned with goodly stones and consecrated offerings, he said, [As to] these things which ye are beholding, days are coming in which there shall not be left stone upon stone which shall not be thrown down. And they asked him saying, Teacher, when then shall these things be; and what [is] the sign when these things are going to take place? And he said, See that ye be not led astray, for many shall come in my name, saying, I am [he], and the time is drawn nigh: go ye not [therefore]}

^{after them. And when ye shall hear of wars and tumults, be not terrified, for these things must first take place, but the end is not immediately. Then he said to them, Nation shall rise up against nation, and kingdom against}

^{kingdom; there shall be both great earthquakes in different places, and famines and pestilences; and there shall be fearful sights and great signs from heaven. But before all these things they shall lay their hands upon you and persecute you, delivering [you] up to synagogues and prisons, bringing [you] before kings and governors on account of my name;}

^{but it shall turn out to you for a testimony. Settle therefore in your hearts not to meditate beforehand [your] defence, for I will give you a mouth}

^{and wisdom which all your opposers}

^a B L X 1 Memph omit; A D E Q A Ac. 33 40 Ital Vulg Syr insert.

^b B D L X Memph omit (cf. leaves out by chance) lessens the sentence, 'and the time is drawn nigh'; A E A Ac. 1 33 40 Am Syr insert.

^c T. R. reads 'nor,' with E X A Ac. 33; 'or' M A B K L R U 1 33; ^d B L G put 'resist,' before 'reply to.'

^e or 46; see note to Matt. xvi. 28.

^f Or 'possess your souls.' In the first sense, that of the text, it is the same as Matt. xxv. 31; Luke xvi. 25; Matt. xvi. 21; Luke ix. 26; Ac. compare Mark xiii. 15. For the second, *exegesis* certainly means 'possess,' as *erousse*, Acts ix. 34; see 1 Thess. iv. 4, which does not mean, evidently, 'obtain a wife,' as alleged. Compare

shall not be able to reply to or resist. ^g But ye will be delivered up even by parents and brethren and relations and friends, and they shall put to death [some] from among you, and ye will be hated of all for my name's sake. And a hair of your head shall in no wise perish. By your patient endurance gain your souls.' But when ye see Jerusalem encompassed with armies, then know that its desolation is drawn nigh. Then let those who are in Judæa flee to the mountains, and those who are in the midst of it depart out, and those who are in the country not enter into it;

^h for these are days of avenging, that all the things that are written may be accomplished. ⁱ But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled.

^j And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea and rolling waves,^k men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to

Matt. x. 3; Luke xviii. 12. There is the idea in the word of 'having by getting.' Kypke's interpretation, 'preserving our lives,' seems out of place. The idea is, 'they would have Messiah's deliverance,' and it is so worded as to leave a better one to be killed, though some would win life here below.

^l or 46; with A C E R X A Ac. 1 33 40 version; B D L Ital (ext. Syr) omit.

^m T. R. reads 'resist,' with E A and others; M A B C D K L M R U 1 33 40 Ital Vulg Memph omit.

ⁿ T. R. reads 'in perplexity, sea and rolling waves roaring,' with D E A Ac.; text M A B C L M X 1 33 40 Ital Vulg Syr Memph.

pass, look up and lift up your heads, because your redemption draws nigh. And he spoke a parable to them: Behold the fig-tree and all the trees; when they already sprout, ye know of your own selves, [on] looking [at them], that already the summer is near. So also ye, when ye see these things take place, know that the kingdom of God is near. Verily I say unto you, that this generation shall in no wise pass away until all come to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away. But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon you suddenly unawares; for as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.

And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of Olives; and all the people came early in the morning to him in the temple⁴ to hear him.

XXII. Now the feast of unleavened bread, which [is] called the passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they feared the people. And Satan entered into Judas, who was surnamed Iscariote, being of the number of the twelve. And he went away and spoke with the chief priests and captains as to how he should deliver him up to them. And they were rejoiced, and agreed to give him money. And he came to an

agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.

And the day of unleavened bread came, in which the passover was to be killed. And beset Peter and John, saying, Go and prepare the passover for us, that we may eat [it]. But they said to him, Where wilt thou that we prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with my disciples? And he⁵ will shew you a large upper room furnished: there make ready. And having gone they found it as he had said to them; and they prepared the passover.

And when the hour was come, he placed himself at table, and the twelve⁶ apostles with him. And he said to them, With desire I have desired to eat this passover with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among yourselves. For I say unto you, that I will not drink at all⁷ of the fruit of the vine until the kingdom of God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do in remembrance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in

⁴ Many read 'But watch,' with A B D E F G H I C O P R S T V R.

⁵ T. R. reads 'the,' with C S U A; M A B E L P R Y A & C P I T A (exc. Brix) Syr.

⁶ T. R. adds 'the,' with C S U A; M A B E L P R Y A & C P I T A (exc. Brix) Syr.

⁷ T. B. (D G) K L M N (1) add 'not' to 'not'.

my blood, which is poured out for you. Moreover, behold, the hand of him that delivers me up [is] with me on the table; and⁸ the Son of man indeed goes as it is determined, but woe unto that man by whom he is delivered up. And they⁹ began to question together among themselves who then it could be of them who was about to do this. And there was also a strife among them which of them should be held to be [the] greatest. And he said to them, The kings of the nations rule over them, and they that exercise authority over them are called benefactors. But ye [shall] not [be] thus; but let the greater among you be as the younger, and the leader as he that serves. For which [is] greater, he that is at table or he that serves? [Is] not he that is at table? But I am in the midst of you as the one that serves. But ye are they who have persevered with me in my temptations. And I appoint unto you, as my Father has appointed unto me, a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said,¹⁰ Simon, Simon, behold, Satan has demanded to have you,¹¹ to sift [you] as wheat; but I have besought for thee that thy faith fail not; and thou, when once thou hast been restored,¹² confirm thy brethren. And he said to him, Lord, with these I am ready to go both to prison and to death. And he said, I tell thee, Peter, [the] cock shall not¹³ crow to-day before that thou shalt thrice deny that thou knowest me.

And he said to them, When I sent you without purse and scrip and san-

⁸ T. R. reads 'his,' with E Q A & C O S Y R C R I & P O; M A B D L M T A & I 13 Am Memphis omit.

⁹ But then, 'who.'

¹⁰ A B R T Brix omit vers. 43, 44; it has them, with D F Q and almost all others.

¹¹ T. R. (not Stephen) adds 'not,' reading 'his,' with I and some other caravans Am Syr. Memphis Theb.

¹² T. R. has 't.' But, 'with D E H S V T A (Syr); M A B L R Y A and others I 69 Am omit.'

¹³ v.

seeing what was going to follow, said [to him^a], Lord, shall we smite with [the] sword? And a certain one from among them smote the bondman of the high priest and took off his right ear. And Jesus answering said, Suffer thus far; and having touched his^b ear, he healed him. And Jesus said to the chief priests and captains of the temple^c and elders, who were come against him, Have ye come out as against a robber with swords and sticks? When I was day by day with you in the temple^d ye did not stretch out your hands against me; but this is your hour and the power of darkness.

And having laid hold on him, they led him [away], and they led [him^e] into the house of the high priest. And Peter followed afar off. And they having lit a fire in the midst of the court and sat down together, Peter sat among them. And a certain maid, having seen him sitting by the light, and having fixed her eyes upon him, said, And this [man] was with him. But he denied [him^f], saying, Woman, I do not know him. And after a short time another seeing him said, And thou art of them. But Peter said, Man, I am not. And after the lapse of about one hour another stoutly maintained it, saying, In truth this [man] also was with him, for also he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, [the] cock crew. And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him,

Before [the] cock crow^g thou shalt deny me thrice. And Peter^h, going forth without, wept bitterly.

And the men who held himⁱ mocked him, beating [him]; and covering him up, asked him saying, Prophesy, who is it that struck thee? And they said many other injurious things to him.

And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him into their council, saying, If thou art the Christ, tell us. And he said to them, If I tell you, ye will not all believe; and if I should^j ask [you], ye would not answer me at all, nor let me go: but henceforth shall the Son of man be sitting on the right hand of the power of God.

And they all said, Thou art the Son of God? And he said to them, Ye say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth? (XXIII.) And the whole multitude of them, rising up, led him to Pilate.

And they began to accuse him, saying, We have found this [man] perverting our^k nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. And Pilate demanded of him saying, Art thou the king of the Jews? And he answering him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this man. But they insisted, saying, He stirs up the people, teaching throughout all Judea, beginning from Galilee even on to here. But Pilate, having

^a Many omit 'to him,' with A B D L T X Memph. A E R Δ Ac. 1 60 Am Syrr. insert.

^b A B L E T 1 omitts *ear* after *hands*.

^c *Iudea*.

^d T. R. reads 'him,' with E X Δ Ac. 60 Memph; M A B D K L M R T H I Ital Vulg. etc.

^e A B K L M S T X II 1 Syr-Crt & Pet Memph omit 'him'; A D E Δ Ac. 60 Am insert.

^f T. R. has 'the' in text, with a few cursives.

^g A B K L M T X II 60 Memph add 'to-day.'

^h A B D K L M T X II 1 Memph omitts *to-day*, reading 'he.'

ⁱ T. R. reads 'Jesus,' with A E X Δ Ac. 1 60

Syrr. text A B D L M T H Ital Vulg Memph.

^j T. R. adds 'smote his face and,' with A (D) E X Δ Ac. 60 Am Syrr; A B K L M T H Memph omit.

^k T. R. with A A 60, adds 'own,' reading *israel*.

^l T. R. adds 'also,' with A E X F Δ Ac. 60 Am

Brix Memph; A B D L T omit. D omitts *israel*.

^m Some omit 'nor let me go,' with A B L T H Memph; A D E X Δ Ac. 60 Ital Vulg Syrr insert.

ⁿ T. R. omitts 'but,' with E Δ Ac. Syrr; M A B D L T X Ital Vulg insert.

^o T. R. reads 'the nation,' with A E X Δ Ac.

^p Some A B D H others Ital Vulg Syr Memph.

heard Galilee [named], demanded if the man were a Galilean; and having learned that he was of Herod's jurisdiction, remitted^q him to Herod, who himself also was at Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things^r concerning him, and he hoped to see some sign done by him; and he questioned him in many words, but he answered him nothing. And the chief priests and the scribes stood and accused him violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him back to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

And Pilate, having called together the chief priests and the rulers and the people, said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death is done by him.^s Having chastised him therefore, I will release him. (Now he was obliged to release one for them at [the] feast.) But they cried out in a mass saying, Away with this [man] and release Barabbas to us;

^q Many omit 'many things,' with A B D K L M H I Ital Vulg insert.

^r See *Kypke* in loco.

^s Many omit 'unto them,' with K M D 1 60 Am Syrr; A B D R P X Δ Ac. Vere Memph omit.

^t T. R. adds 'the,' with A C H L P Ac. Memph; A B D F K 60 omit.

^u T. R. adds 'who was,' that is, inserts the article *rei*, with little authority.

^v T. R. adds 'also,' with C E P Δ Ac. 1 13; A B C D L X 33 Ital Vulg Memph omit; A B 60 omit and end.

^w Or 'turning round said to them.'

^x See notes to chap. xi. 29; xvi. 4.

^y T. R., with A E X Δ Ac. 1, reads 'had gone.'

^z T. R. with B C D L Q 60 Ital Vulg Syr-Crt & Pet.

Am Memph; A D E P X Δ Ac. 1 60 Syrr insert.

^q T. R. adds 'unto them,' with K M D 1 60 Am

Syrr; A B D R P X Δ Ac. Vere Memph omit.

^r T. R. adds 'the,' with A C H L P Ac. Memph; A B D F K 60 omit.

^s T. R. adds 'who was,' that is, inserts the article *rei*, with little authority.

^t T. R. adds 'also,' with C E P Δ Ac. 1 13; A B

C D L X 33 Ital Vulg Memph omit; A B 60 omit and end.

^u Or 'turning round said to them.'

^v See notes to chap. xi. 29; xvi. 4.

^w T. R., with A E X Δ Ac. 1, reads 'had gone.'

^x T. R. with B C D L Q 60 Ital Vulg Syr-Crt & Pet.

crucified him, and the malefactors, one on the right hand, the other on the left. And Jesus said, Father, forgive them, for they know not what they do.¹ And, parting out his garments, they cast lots. And the people stood beholding, and the rulers also [with them²] sneered, saying, He has saved others; let him save himself if this is the Christ, the chosen one of God. And the soldiers also made game of him, coming up offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And there was also an inscription [written³] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews.

Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not thou⁴ the Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same judgment? and we indeed justly, for we receive the just recompence of what we have done; but this [man] has done nothing amiss. And he said to Jesus, Remember me, [Lord,⁵] when thou comest in thy kingdom. And Jesus⁶ said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

And it was about [the] sixth hour, and there came darkness over the whole land⁷ until [the] ninth hour. And the sun was darkened, and the veil of the temple rent in the midst.

¹ H D* Ver. Ver omit the first half of the verse.
² * B C D L Q X 22 20 Memphis omit 'with them.' A E Δ Aa. 1 Brix Am Syr-Crt & Helv insert.
³ * A B C* L Ver. Memphis omit 'and' before 'He' C B Q X A Aa. 1 23 20 Am Syr insert.
⁴ 'Written' is doubtful; * B L Memphis omit; Chas syriac; * B Bz syriac; (A D Q X 13 28 49 both; A D Q cypriac); * B C* L omit; in Greek and Roman and Hebrew letters.
⁵ 'BD' Lomist 'sayest.' (D om. to end of verse.)
⁶ * T. R. reads 'If thou art,' with A C B Q R X A Aa. Am Syr; text * B C* L Ver. Ver Corio Memph.
⁷ * B C* D L M* Memphis omit 'Lord.' A Q* B M* B X Δ Aa. Am Syr insert.
⁸ * B L Memphis omit 'Jesus.' A C (D) N Q R X A Aa. insert.

* Or 'earth.'

T. R. reads 'I will commit,' with H L Δ and others from the LXX; text * A B C K M P Q U X B (1) 23.

* T. R. reads 'seeing,' with E P Q Δ Aa. 29;

text * B C D L B X 23 Syr; A omits 'having seen the things that took place.'

* T. R. has 'then' in text, with C B P Q R A Aa. 29 (29) Ital Vat Syr; * A B C* D L I omit.

* B C D L T 23 29 Memphis Syr-Pet & Crt omit 'himself also.' A E Δ Aa. 1 23 insert.

* T. R. reads 'and' with A B L P X A Aa. 23; (1 23 20 omit); text * B C D B has 'seed,' but the line which marks a - - - is visible.

* T. R. omits 'also,' with little or no authority.

* almost.

* Or 'on the first [day] of the week.'

¹ they had prepared.¹ And they found the stone rolled away from the sepulchre. And when they had entered they found not the body of the Lord Jesus. And it came to pass as they were in perplexity about it, that behold, two men suddenly² stood by them in shining raiment. And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the living one among the dead? He is not here, but is risen: remember how he spoke to you, being yet in Galilee, saying, The Son of man must be delivered up into the hands of sinners,³ and be crucified, and rise the third day. And they remembered his words; and, returning from the sepulchre, related all these things to the eleven and to all the rest. Now it was Mary of Magdala, and Johanna, and Mary the [mother] of James, and the others with them, who told these things to the apostles. And their words appeared in their eyes as an idle tale, and they disbelieved them. But Peter, rising up, ran to the sepulchre, and stooping down he sees the linen clothes lying there alone, and went away home,⁴ wondering at what had happened.⁵

And behold, two of them were

going on the same day to a village distant sixty stadia⁶ from Jerusalem,

called Emmaus; and they conversed with one another about all these

things which had taken place. And it came to pass as they conversed and reasoned, that Jesus himself

drawing nigh went with them; but their eyes were holden so as not to

know him. And he said to them, What discourses are these which pass

¹ T. R. adds 'and some others with them,' with A C* D H Δ Aa. Syr; * B C* L 23 Ital (exc. Brix Monst) Vat Memphis omit.

* Aa.

* See note to H. S.

* Aspergillum aspergillum.

* T. R. omits 'the' with E and a few others.

* See note to chap. xx. 47.

* B D L 1 23 add 'also.'

* A B D L 1 have the asperit aspergillum.

The others have the imperfect with T. R.

between you as ye walk, and are downcast? And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken place in it in these days? And he said to them, What things? And they said to him, The things concerning Jesus the Nazarene,⁷ who was a prophet⁸ mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him up to [the] judgment⁹ of death and crucified him. But we had hoped that he was¹⁰ [the one] who is about to redeem Israel. But then,¹¹ besides all these things, it is now, to-day, the third day since these things took place. And whilst certain women from amongst us astonished us, having been very early at the sepulchre, and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living. And some of those with us went to the sepulchre, and found it so, as the women also had said, but him they saw not. And he said to them, O senseless and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory? And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew near to the village where they were going, and he made¹² as though he would go farther. And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to stay with them.¹³ And it came to pass as he was at

probably from lectionary use. See Burges, Last Twelve Verses, 222.

* The length of a stadium was about 607 English feet.

* A B L 1 read 'Nazarene.' (Cf. Mark i. 24.)

* Aa. aspergillum.

* See note to chap. xx. 47.

* B D L 1 23 add 'also.'

* A B D L 1 have the asperit aspergillum.

table with them, having taken the bread, he blessed, and having broken it, gave¹ it to them. And their eyes were opened, and they recognised him. And he disappeared from them.
 "And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them gathered together, saying, The Lord is indeed risen and has appeared to Simon. And they related what [had happened] on the way, and how he was made known to them in the breaking of bread.
 "And as they were saying these things, he himself² stood in their midst, and says to them, Peace [be] unto you. But they, being confounded and being frightened, supposed they beheld a spirit. And he said to them, Why are ye troubled? and why are thoughts rising in your hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as ye see me having. And having said this he shewed them his³ hands and his⁴ feet. But while they yet did not believe for joy, and were wondering, he said to them,

"Have ye anything here to eat? And they gave⁵ him part of a broiled fish and of a honeycomb;⁶ and he took it⁷ and ate before them. And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and psalms must be fulfilled. Then he opened their understanding to understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer,⁸ and to rise from among the dead the third day; and that repentance and remission of sins should be preached in his name to all the nations beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you; but do ye remain in the city⁹ till ye be clothed with power from on high.
 "And he led them out as far as Bethany, and having lifted up his hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into heaven.¹⁰ And they, having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God."

¹ διδίδειν, with the sense of 'giving it into their hands' as a letter. He took the householder's place, and blessed and gave it to them.

² οὐτός B D L 33 Memphis omit εσθιώ; A E P X Δ Ac. 1 33 Am Brix Syrr insert.

³ Or 'the loaf.'

⁴ επειδή T. R. reads επειδή Τούτοις, with A H(X) Δ Ac. 1 33 69 (Am) Brix Memphis; * B D L Verl Ver omit επειδή. — ταῦτα — ταῦτα.

⁵ Again επειδή: see ver. 20.

⁶ ή A B D L H omit 'and of a honeycomb'; E N X Δ Ac. 1 33 69 Am Syrr insert.

⁷ Or 'took it before them and ate.'

⁸ A B D E L N X H 33 add εσθιώ.

⁹ * B C* D L Ital (exc. Brix Monac) Memphis

read 'Thus it is written that the Christ should suffer.' A C* E N X Δ Ac. 1 33 69 Vulg Syrr ac in text.

¹⁰ T. R. adds 'of Jerusalem,' with A C* X Δ Ac. 1 33 69 Syrr; * B C* D L Ital (exc. Brix Monac) Vulg Memphis omit.

* A B C L X Δ Ac. 1 33 69 Vulg Memphis Syrr have and was carried up into heaven; * D Ital (exc. Brix Monac) omit.

* B C* L Memphis omit 'praising and'; A C X Δ Ac. 1 33 69 Am Syrr insert. D Ital (exc. Brix Monac) reads 'praising only.'

* T. R. adds 'Amen,' with A B C* X Δ Ac. 69 Am Syrr; * C* D L H 1 33 69 Ital (exc. Brix Monac) Memphis omit.

GOSPEL ACCORDING TO JOHN.¹

I. In [the] beginning was the Word, and the Word was with God, and the Word was God. He² was in the beginning with God. All things received being through him, and without him not one [thing] received being which has received being.
 "In him was life, and the life was the light of men.³ And the light appears in darkness, and the darkness apprehended it not.
 "There was a man sent from God, his name John. He⁴ came for witness, that he might witness concerning the light, that all might believe through him. He⁵ was not the light, but that he might witness concerning the light. The true Light was that which, coming into the world, lightens every man. He was in the world, and the world had [its] being through him, and the world knew him not. He came to his own,⁶ and

¹ εἰς θεόν: here it is the masculine; cf. xvii. 2.
² φέρειν: to take that place.
³ εἰς: see note to 2 Tim. 1. 12.
⁴ εἶπε with a genitive, 'on the part of,' 'from,' what flows out on. εἶπε in lyric poetry, and late prose is used with a genitive for 'with,' and it gives the sense in English at any rate. But I am not aware of any case in the New Testament where it means *spud*.

⁵ T. R. reads 'and, with A C* E K V Δ A Am. 1 69 Am Syrr; * B C* D L X 33 Ital (exc. Brix Monac) Memphis have is.

⁶ 'Has come,' that which not having actually been in being before (i.e., in the world) now begins to be so. εὑρεῖ. So the Word 'was,' but everything 'finds.'

The world *finds* through him. He *spreads* light. So 'grace and truth *finds*' — I am not satisfied with 'subsists,' but 'comes' gives the idea of coming into the world. No doubt they did so, but *εὑρεῖ* has not this force. They began to exist *de facto* down here.

The verb is singular, and 'grace and truth' go together in the person of Christ. Nothing substantiated by the law, it was a rule given; but grace and truth actually commenced to be, notwithstanding God's mind of course, but in revelation and actual existence down here. But no so taking place supposes its continuation. The *εὑρεῖ* says it was not so before, but, though not the perfect, it implies that it is what we have now.

⁷ εἰς τὰ θύλα, 'what was his own,' 'char act.' but the neuter is used by John in the most general way for 'persons.'

²³ And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who art thou? And he acknowledged and denied not, and acknowledged, I am not the Christ. ²⁴ And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou of thyself? He said, I [am] [the] voice of one crying in the wilderness, Make straight the path of [the] Lord,²⁵ as said Esaias the prophet. And they were sent²⁶ from among the Pharisees. And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor the prophet? John answered them saying, I baptise with water. In the midst of you stands, whom ye do not know, he who comes after me, the thong of whose sandal I am not worthy to unloose. These things took place in Bethany,²⁷ across the Jordan, where John was baptising. ²⁸ On the morrow he²⁸ sees Jesus coming to him, and says, Behold the Lamb of God, who takes away the sin of the world. If it is of whom I said, A man comes after me who takes a place before me, because he was before me; and I knew him not; but that he might be manifested to Israel, therefore have I come hap-

²⁹ tising with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven, and it abode upon him. And I knew him not; but he who sent me to baptise with water, he²⁹ said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with [the] Holy Spirit. And I have seen and borne witness that this is the Son of God.

³⁰ Again, on the morrow, there stood John and two of his disciples. And looking at Jesus as he walked, he says, Behold the Lamb of God. And the two disciples heard him speaking, and followed Jesus. But Jesus having turned, and seeing them following, says to them, What seek ye? And they said to him, Rabbi (which, being interpreted, signifies Teacher), where abidest thou? He says to them, Come and see. They went therefore, and saw where he abode; and they abode with him that day. ³¹ It was about the tenth hour. Andrew, the brother of Simon Peter, was one of the two who heard [this] from John and followed him. He first finds his own brother Simon, and says to him, We have found the Messiah (which being interpreted is Christ). ³² And he led him to Jesus. Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone).

³³ On the morrow he³³ would go forth

* The Masoretic Hebrew connects 'in the wilderness' with what follows. The LXX does not.

^a 'Lord' has no article here, which is irregular in Greek, but I do not doubt it is in place of the name 'Jehovah,' as we have seen already in previous Gospels.

^b T. R. reads 'those who were sent were,' adding ^c, with (correct), of A C O F X A A Sc. 1 33 69 Ital Vulg Syrr Origin; text * A B C O L T X A 33 Memphis.

^c Literally 'abides.'

^d T. R. adds 'New,' &c., with some cursives Am Syrr Memphis; & and other uncials 1 33 69 omit.

^e T. R. reads 'the Christ,' with some cursives.

^f T. R. adds 'And,' &c., with S X A A Am Syrr Memphis; * A B E L T A Sc. 1 69 omit.

^g Literally 'is interpreted.'

^h Or 'Peter.'

ⁱ T. R. reads 'Jesus,' with F G H U P 69; & A B R L V X A A Sc. 1 33 Ital Vulg Memphis omit.

^j T. R. reads 'who is preferred before me.'

into Galilee, and Jesus^k finds Philip, and says to him, Follow me. And Philip was from Bethsaida, of the city of Andrew and Peter. Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from Nazareth. And Nathanael said to him, Can anything good come^l out of Nazareth? Philip says to him, Come and see. Jesus saw Nathanael coming to him, and says of him, Behold [one] truly an Israelite, in whom there is no guile. Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel. ^m Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he says to him, Verily, verily, I say to you, Henceforthⁿ ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

II. And on the third day a marriage took place in Cana of Galilee, and the mother of Jesus was there. And Jesus also and his disciples were invited to the marriage. And wine being deficient, the mother of Jesus says to him, They have no wine. Jesus says to her, What have I to do with thee, woman? mine hour has not yet come. His mother says to the servants, Whatever he may say to you, do. Now there were standing there six stone water-vessels, according to the purification of the Jews,

^k 'Jesus,' with A B E L V X A Sc. 1 33 Ital; T. R. omits, with F H M T 69 Am.

^l Literally 'can there be any good thing.'

^m Readings vary without altering the sense; B X A A read 'said'; T. R. says, 'with A B H A A Sc. 1 69 Syrr; omits 'to him'; X puts it after 'answered,' and so do B L R, which omit 'and said.'

ⁿ Many omit 'Henceforth,' with A B L Ital (exc. Monac) Vulg Memphis; A E A Sc. 1 33 69

^o Literally 'is.'

^p A B X A Sc. 69 have the ^q A B L T A 1 33 omit 'to.'

^r 'etc.'

^s Or 'and.'

^t A B L T X Memphis omit; A E P A Sc. 1 33 69 Am insert.

^u T. R. reads 'has devoured,' with 69 and a few other cursives.

^v note: see note to Matt. xxiii. 16, 21.

and six years was this temple¹ building, and thou² wilt raise it up in three days? But he³ spoke of the temple⁴ of his body. When therefore he was raised from among the dead, his disciples remembered that he had said this,⁵ and believed the scripture and the word which Jesus had spoken.

And when he was in Jerusalem, at the passover, at the feast, many believed on⁶ his name, beholding his signs which he wrought. But Jesus himself did not trust himself to them,⁷ because he knew all [men], and that he had not need that any should testify of man, for himself knew what was in man.

III. But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews; he⁸ came to him⁹ by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou¹⁰ doest unless God be with him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew¹¹ he cannot see the kingdom of God. Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born? Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Do not wonder that I said to thee, It is needful that ye should be born anew. The wind blows where it will,

and thou hearest its voice, but knowest not whence it comes and where it goes: this is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Thou art the teacher of Israel and knowest not these things?¹² Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness. If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to you, will ye believe?¹³ And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the wilderness, thus must the Son of man be lifted up, that every one who believes on¹⁴ him may [not perish, but¹⁵] have life eternal. For God so¹⁶ loved the world, that he gave his only-begotten Son, that whosoever¹⁷ believes on¹⁸ him may not perish, but have life eternal. For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him. He that believes on¹⁹ him is not judged: but he that believes not has been already judged, because he has not believed on²⁰ the name of the only-begotten Son of God. And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil. For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are;

¹ *one, see ver. 12.* ² *several.*
³ T. R. adds 'to them,' with K II and a few cursives. ⁴ *one, see chap. i. 12.*

⁵ *one, this [man].*

⁶ T. R. reads 'to Jesus' with B and others @ Memphis; text A B L T V A &c. 139 Am Ver Colb.

⁷ It is not only 'sean,' but 'entirely absent,' as a new source of life and point of departure translated in Luke i. 3, 'from the origin.' It is a new source and beginning of life, *genesis*, 'as though some, with B T, read &c. All have in ver. 18, 19, 20; 1 v. 20; v. 23, 25, 40.'

⁸ Many omit these words here, with A B L T 1

2222 Vern Rix Memphis; A B L A &c. 69 Am Syr Iren.

⁹ I have hesitated a moment whether 'cives' referred to the kind of love, the giving of *sean*, 'eternal life,' which preaches, and is the great subject of John, in contrast with all earthly blessings and favour. Then *cives* would thus be, that he has loved me in view of eternal life, 'so that' he has given, &c. (See Acts xii. 1.) For *cives* itself, see Heb. xii. 11; Gal. i. 6. Indeed with *cives*, 'so much that' is the regular force.

¹⁰ Literally 'every one who,' *πάντας*, as ver. 15. *θεργητός*, a word hard to translate: *θεργητός* is to show the true character of anything, so as to

¹¹ but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.

¹² After these things came Jesus and his disciples into the land of Judea; and there he abode with them and baptised.

¹³ And John also was baptising in Aiaon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised: for John was not yet cast into prison. There was therefore a reasoning of the disciples of John with a Jew¹⁴ about purification. And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou¹⁵ barest witness, behold, he baptises, and all come to him. John answered and said, A man can receive nothing unless it be given him out of heaven.

¹⁶ Ye¹⁷ yourselves bear me witness that I said, I¹⁸ am not the Christ, but, that

¹⁹ I am sent before him.²⁰ He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart²¹ because of the voice of the bridegroom: this my joy then is fulfilled. He²² must increase, but I must decrease. He who comes from above is above all. He who has his origin in the earth²³ is of the earth, and speaks [as] of the earth. He who comes out of heaven²⁴ is above all, [and]²⁵ what he has seen and has heard, this he testifies; and no one receives his testimony. He that has received²⁶ his testimony has

²⁷ set to his seal that God is true; for he whom God has sent speaks the words of God, for God²⁸ gives not the Spirit by measure.

²⁹ The Father loves the Son, and has given all things [to be] in his hand. ³⁰ He that believes on the Son has life eternal, and he that is not subject³¹ to the Son shall not see life, but the wrath of God abides upon him.

IV. When therefore the Lord knew that the Pharisees had heard that Jesus makes and baptises more disci-

³² ples than John (however, Jesus himself did not baptise, but his disciples),

³³ he left Judea and went away again³⁴ unto Galilee. And he must needs

³⁵ pass through Samaria. He comes therefore to a city of Samaria called Sychar, near to the land which Jacob gave to his son Joseph. Now a fountain³⁶ of Jacob's was there; Jesus therefore, being wearied with the way he had come, sat just as he was³⁷ at the fountain. It was about the sixth hour. A woman comes out of Samaria to draw water. Jesus says to her, Give me to drink (for his dis-

³⁸ ciples had gone away into the city that they might buy provisions). The Samaritan woman therefore says to him, How dost thou, being a Jew, ask to drink of me who am a Samaritan woman? for Jews have no intercourse with Samaritans. Jesus

³⁹ answered and said to her, If thou knewest the gift of God and who it is that says to thee, Give me to drink, thou⁴⁰ wouldest have asked of him,

Beth; insert & *σέας* A C¹ D E A &c. 69 Am Syr and even Memphis, which goes habitually with B L.

² Or 'believes not on,' *ἀποπίστωσεν*. It is the obedience of submission to his person, not practical obedience to his commands, whatever proof this may be of the other; but it is not exactly the same thing as believing on him as an object revealed in grace.

³ Some omit 'again,' with A B E & &c. (B has *καὶ* in margin); & C D L M T 1 23 49 Ital (sic, Monac) Vulg Syr-Cet & Pet Memphis insert.

⁴ *εὐηγγέλιον*; I say 'fountain,' because another word, *διώρυγα* (ver. 13) is used for the 'well,' in which the spring was; and this word, *εὐηγγέλιον*, is used for what springs up as life in the renewed man.

⁵ *εἶδεν*; literally 'thus.' Compare 1 Cor. vii. 16, and see note to 3 Pet. iii. 4.

and he would have given thee living water. The woman says to him, Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou the living water? Art thou greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle? Jesus answered and said to her, Every one who drinks of this water shall thirst again; but whosoever drinks of the water which I shall give him shall never thirst for ever; but the water which I shall give him shall become in him a fountain of water, springing up into eternal life. The woman says to him, Sir, give me this water, that I may not thirst nor come here to draw. Jesus says to her, Go, call thy husband, and come here. The woman answered and said, I have not a husband. Jesus says to her, Thou hast well said, I have not a husband; for thou hast had five husbands, and he whom now thou hast is not thy husband: this thou hast spoken truly. The woman says to him, Sir, I see that thou art a prophet. Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where one must worship. Jesus says to her, Woman, believe me, [the] hour¹ is coming when ye shall neither in this mountain nor in Jerusalem worship the Father. Ye worship ye know not what; we worship what we know, for salvation is of the Jews. But [the] hour¹ is coming and now is, when the true worshippers shall worship the Father in spirit and truth; for also the Father seeks such as his worshippers. God [is] a spirit, and they who worship him must worship [him] in spirit and truth. The woman

says to him, I know that Messiah is coming, who is called Christ; when he² comes he will tell us all things. Jesus says to her, I³ who speak to thee am [he]. And upon this came his disciples, and wondered that he spoke with a woman; yet no one said, What seekest thou? or, Why speakest thou with her? The woman then⁴ left her waterpot and went away into the city, and says to the men, Come, see a man who told me all things I had ever done: is not he the Christ? They went⁵ out of the city and came to him. But⁶ meanwhile the disciples asked him saying, Rabbi, eat. But he said to them, I⁷ have food to eat which ye⁸ do not know. The disciples therefore said to one another, Has any one brought him [anything] to eat? Jesus says to them, My food is that I should do the will of him that has sent me, and that I should finish his work. Do not ye⁹ say, that there are yet four months and the harvest comes? Behold, I say to you, Lift up your eyes and behold the fields, for they are already white to harvest. He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may rejoice together. For in this is [verified] the¹⁰ true saying, It is one who sows and another who reaps. I¹¹ have sent you to reap that on which ye¹² have not laboured; others have laboured, and ye¹³ have entered into their labours. But many of the Samaritans of that city believed on him because of the word of the woman who bore witness. He told me all things that I had ever done. When therefore

¹ T. R. adds 'therefore,' with S A 1 69 and other cursives Memphis; A B E A &c. 28 Am omit; s. 1 69 C D Ver Syrr.

² Many leave out 'But,' with N B C D L Am; A C E K &c. 1 22 69 Memphis insert.

³ T. R. adds 'And,' with A C E K &c. 1 69 Am Memphis; N B C D L T 22 69 Memphis insert.

⁴ Some leave out the article: if then reads 'is the saying true,' with N B C K L T A H 1 22 69 others; A C E D F T &c. 69 insert.

the Samaritans came to him: they asked him to abide with them, and he abode there two days. And more a great deal believed on account of his word; and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.¹⁴

¹⁵ But after the two days he went forth thence and went away¹⁶ into Galilee, for Jesus himself bore witness that a prophet has no honour in his own country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they¹⁷ also went to the feast.

¹⁸ He¹⁹ came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum whose son was sick.

²⁰ He²¹, having heard that Jesus had come out of Judea into Galilee, went to him and asked [him]²² that he would come down and heal his son, for he was about to die.

²³ Jesus therefore said to him, Unless ye see signs and wonders ye will not²⁴ believe.

²⁵ The courtier says to him, Sir, come down as my child²⁶ die. Jesus says to him, Go, thy son lives. And²⁷ the man believed the word which Jesus

²⁸ said to him, and went his way. But already, as he was going down, his servants²⁹ met him and brought [him]

³⁰ word saying, Thy³¹ child lives. He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the

³² seventh hour the fever left him. The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his whole house. This second sign again did Jesus, being come out of Judea into Galilee.

V. After these things was a feast of the Jews, and Jesus went up to Jerusalem, at the sheepgate,³³ a pool, which is called in Hebrew, Bethesda, having

³⁴ five porches. In these lay a multitude of sick, blind, lame, withered, awaiting the moving of the water.

³⁵ For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever disease he laboured under.³⁶ But there was a certain man there who had been suffering under his³⁷ infirmity thirty and³⁸ eight years. Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldst thou become well? The infirm [man] answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I³⁹ am coming another descends before me. Jesus says to him, Arise, take up thy couch and walk. And immediately the man became well, and took up his couch and walked: and on that day was sabbath.

⁴⁰ The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy⁴¹ couch.

⁴² He answered them, He that made

¹ T. R. adds 'great,' with A E I A &c. 1 69 Celsi. Corb. Brix. Am. Syrr.; N B C D L 33 Memphis omit.

² Many omit 'and went away,' with N B C D L 33 Memphis; A E I A &c. Am. Syrr. insert.

³ T. R. adds 'Jesus,' with A E I A &c. 1 69 Syrr.; N B C D L 33 Ital (ext. Brix. Monse) Vigil. Memphis omit.

⁴ N B C D L T 33 69 omit 'him.'

⁵ in E D Celsi Am. omit 'And,' A C E &c. 1 69 Memphis Syrr. insert.

⁶ Or 'housemen.' (N B C D L 1 33 Am. omit arioi.)

⁷ N B C 13 read 'His.' N D omit 'saying.'

⁸ See LXX, Nehemiah 11. 1.

⁹ T. R. adds 'and,' with A C E I A &c. Ver. Brix. Monse. Corb. Brix. Am. Syrr.; N B C D L 1 33 Am. Memphis. Insert.

¹⁰ T. R. omits 'and,' with B K S V T A H 1 33 Memphis; N B C D L 1 33 69 Syrr. ins. * vid.

me well, he¹ said to me, Take up thy couch and walk. They asked him [therefore²]. Who is the man who said to thee, Take up thy couch³ and walk? But he that had been healed⁴ knew not who it was,⁵ for Jesus had sidden away, there being a crowd in the place. After these things Jesus finds him⁶ in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do not happen to thee. The man went away and told the Jews that it was Jesus who had made him well. And for this the Jews persecuted Jesus [and sought to kill him⁷], because he had done these things on sabbath. But Jesus answered them, My Father worketh hitherto and I work. For this therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with God. Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things he⁸ does, these things also the Son does in like manner. For the Father loves⁹ the Son and shews him all things which he himself does; and he will shew him greater works than these, that ye may wonder. For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will: for neither does the Father judge any one, but has given all judgment to the Son; that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the Father who has sent him. Verily, verily, I

¹ *desire.*
² *B D omit; A C E L A ac. 1 33 69 Colb Am insert; Memph.*
³ *A B C L read 'thy couch'; A C D E A ac. 1 33 69 Ital. Vulg Syrr Memph insert.*
⁴ *It has labo, with all but D, which has labo.*
⁵ *According to a frequent Greek idiom, literally 'who it is'; compare ver. 15; vi. 24, 64, &c.*
⁶ *Syrr-Cri have vis *reconspicere* for *sees*.*
⁷ *Many omit these words, perhaps rightly, with B C D L 1 33 69 Am; A B A ac. Syrr insert.*

say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into life. Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live. For even as the Father has life in himself, so he has given to the Son also to have life in himself, and has given him authority to execute judgment [also⁸], because he is Son of man. Wonder not at this, for an hour is coming in which all who are in the tombs shall hear his voice, and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to resurrection of judgment. I cannot do anything of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him⁹ that has sent me. If I bear witness concerning myself, my witness is not true. It is another who bears witness concerning me, and I know that the witness which he bears concerning me is true. Ye have sent unto John, and he has borne witness to the truth. But I do not receive witness from man, but I say this that ye might be saved. He¹⁰ was the burning and shining¹¹ lamp, and ye were willing for a season to rejoice in his light. But I have the witness (that is) greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me that the Father has sent me. And the Father who has sent me himself¹² has borne witness

⁸ *Hercules (not salii, 25); comp. xvi. 27, xx. 5.*
⁹ *A B L 33 Memph omit 'also'; it has left a gap; D E A ac. 1 33 Am Brix Memph Syrr have it.*
¹⁰ *T. R. reads 'the Father,' with E ac. 69; A B C E L A A B 1 33 Ital (ext. Ver Colb) Vulg Syrr Memph omit.*
¹¹ *desire.*
¹² *desire, literally 'appearing.'*

¹³ *A B D L 1 33 69 Ver Memph omit Ap.*
¹⁴ *Some read 'in' desire, with A B L Ver; others, A B A ac. 1 33 69. D has both.*

concerning me. Ye have neither heard his voice at any time, nor have seen his shape, and ye have not his word abiding in you; for whom he¹⁵ hath sent, him ye do not believe. Ye search¹⁶ the scriptures, for ye think that in them ye have life eternal, and they it is which bear witness¹⁷ concerning me; and ye will not come to me that ye might have life. I do not receive glory from men, but I know you, that ye have not the love of God in you.¹⁸ I am come in my Father's name, and ye receive me not; if another comes in his own name, him ye will receive. How can ye believe who receive glory one of another, and seek not the glory which [comes] from God alone?¹⁹ Think not that I will accuse you to the Father: there is [one] who accuses you, Moses, on whom ye trust; for if ye had believed Moses, ye would have believed me, for he²⁰ wrote of me. But if ye do not believe his²¹ writings, how shall ye believe my words?

VI. After these things Jesus went away beyond the sea of Galilee, [or] of Tiberias, and a great crowd followed him, because they saw the signs which he wrought upon the sick. And Jesus went up into the mountain,²² and there sat with his disciples: but the passover, the feast of the Jews, was near. Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that these may eat? But this he said trying him, for he²³ knew what he was going to do.

¹³ *desire, desire.*

¹⁴ *Or 'Search'; but in neither case is it a command; it is an appeal.*

¹⁵ *Or 'are the witness-bearers.'*

¹⁶ *de iuris.*

¹⁷ *Or 'from the only God.'*

¹⁸ *T. R. reads 'his,' with E A ac. 1 33 69 L S A H 1 33 69 versions omit *wrote*.*

¹⁹ *sic vobis, the mountain country; see note to Matt. v. 1.*

²⁰ *desire.*

²¹ *T. R. adds 'of them,' with D E A ac. 1 33 69 Ital Vulg Memph omit.*

²² *T. R. has 'one, with A B A ac. 33 Syrr.'*

²³ *B D L 1 33 69 omit.*

²⁴ *Some, with A B L Ver Syrr-Cri & Pet, leave out 'And.' A B A ac. 1 33 69 Ver Memph insert; D G have *et*, and so Am.*

¹ Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each² may have some little [portion]. One of his disciples, Andrew, Simon Peter's brother, says to him, There is a³ little boy here who has five barley loaves and two small fishes; but this, what is it for so many? [And⁴] Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five thousand. And⁵ Jesus took the loaves, and having given thanks, distributed [them]⁶ to those that were sat down; and in like manner of the small fishes as much as they would. And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that nothing may be lost. They gathered [them] therefore together, and filled twelve hand-baskets full of fragments of the five barley loaves, which were over and above to those that had eaten. The men therefore, having seen the sign which Jesus⁷ had done, said, This is truly the prophet which is coming into the world. Jesus therefore knowing that they were going to come and seize him, that they might make [Him]⁸ king, departed⁹ again to the mountain himself alone. But when evening was come, his disciples went down to the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not come to them, and the sea was agitated by a

²⁵ *Here *desper*; above it is *desper*, and also in ver. 14; compare Matt. xiv. 21 and 1 Cor. xi. 3.*

²⁶ *Many read 'Jesus then,' with A B D L Am Memph; A B A ac. 33 Ver 4; G 1 13 69 Syr-Cri & Pet and Arabic.*

²⁷ *T. R. adds 'to the disciples, and the disciples,' with D E A ac. 69 Ver; K¹ A B L H 1 33 Ital (ext. Ver) Vulg Syrr Memph omit; but it has *desire*, with D F 69; the others *desire*.*

²⁸ *A B D Am omit *et* *desire*; A L E A ac. 1 33 69 Brix Corb Manas Syrr Memph insert. See Burmier, *Laat Tweede Verses*, 221.*

²⁹ *T. R. has *desire* in text, with D E A ac. 69; versions prove nothing. A B L 1 33 omit it. It has *et* *desire*, *desire*.*

³⁰ *K¹ has *desire*. E A ac. 69 Memph omit *desire*.*

¹⁰ strong wind blowing. Having rowed than about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the ship; and they were frightened. But he says to them, It is I: be not afraid. They were willing therefore to receive him into the ship; and immediately the ship was at the land to which they went. On the narrow the crowd which stood on the other side of the sea, having seen¹ that there was no other little ship there except that² into which his disciples had got, and that Jesus had not gone with his disciples into the ship, but [that] his disciples had gone away alone; (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given thanks;) when therefore the crowd saw that Jesus was³ not there, nor his disciples, they got⁴ into the ships, and came to Capernaum, seeking Jesus. And having found him the other side of the sea, they said to him, Rabbi, when art thou arrived here? Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the loaves and been filled. Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him⁵ has the Father sealed, [even] God. They said therefore to him, What should we do that we may work the works of God? Jesus answered and said to them, This is the

¹ Many read, 'saw,' w D A Am etc.; A B L Syr Memphis etc.; text H A Ac. 1:33 69.

² I have omitted 'one,' of the T. R., because it Syr-Pcl, which agrees otherwise with T. R., has it not. D 33 omits 'one.' Ver. has one, not sicut, but it⁶ has omis; ⁷ A B L 1:33 Ital (acc. Ver.) Vulg Memphis read 'except one,' omitting the rest of the phrase.

³ T. R. has 'little ship,' with E A Ac. Ver. Eus Monac; text A B D K L G 1:33 69 Am.

⁴ Literally 'seized.'

⁵ T. R. reads 'not, themselves also' instead of 'they got,' adding sicut, with little authority.

⁶ omis.

⁷ omis.

⁸ Some omit 'And,' with B L T Syr-Crt & Pcl Memphis; ⁹ A B A Ac. 1; ¹⁰ B C D L T U 1:33 69 read sicut.

work of God, that ye believe on him whom he¹ has sent. They said therefore to him, What sign then doest thou that we may see and believe thee? what doest thou work? Our fathers ate the manna in the wilderness, as it is written. He gave them bread out of heaven to eat. Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true bread out of heaven. For the bread of God is he who comes down out of heaven and gives life to the world. They said therefore to him, Lord, ever give to us this bread. [And²] Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall never thirst at any time. But I have said to you, that ye have also seen me and do not believe. All³ that the Father gives me shall come to me, and him that comes to me I will not at all cast out. For I am come down from⁴ heaven, not that I should do my will, but the will of him that has sent me. And this is the will of him⁵ that has sent me, that of all that he has given me I should lose nothing, but should raise it up in the last day. For⁶ this is the will of my Father, that every one who sees⁷ the Son, and believes on him, should have life eternal; and I will raise him up at the last day. The Jews therefore murmured about him, because he said, I am the bread which has come

¹ sicut, a strengthened negative; in some cases, at any time, applies to both clauses.

² sicut, manner, often as used in John; 'whatever.'

³ T. R. reads 'out of,' &c., with A B E A Ac. 1 Am; A B L T 1:33 69 ac.

⁴ T. R. reads 'the Father,' with E A Ac. 1:33 69 Am; text W A B C D L T Syr-Crt & Pcl Memphis.

⁵ T. R. reads 'And,' or 'But,' &c., with B A Ac.; text W A B C D K L U H 1:33 69 Ital Am Syr Memphis.

⁶ T. R. reads 'of him that sent me,' with A B Ac. Some read 'of my Father that sent me,' with (A) Am; text W B C D L T U 1:33 69 Am Syr Memphis.

⁷ Or 'whom,' domine, as xl. 43; xv. 16. Cf. ver. 62, viii. 2; xiv. 12, 18.

⁸ down out of heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then⁹ does he¹⁰ say, I am come down out of heaven? Jesus therefore¹¹ answered and said to them, Murmur not among yourselves. No one can come to me except the Father who has sent me draw him, and I will raise him up in¹² the last day. It is written in the prophets. And they shall be all taught of God. Every one¹³ that has heard from¹⁴ the Father [himself], and has learned [of him], comes to me; not that any one has seen the Father, except he who is of God, he¹⁵ has seen the Father. Verily verily, I say to you, He that believes on me¹⁶ has life eternal. I am the bread of life. Your fathers ate the manna in the wilderness and died. This is the bread which comes down out of heaven, that one may eat of it and not die. I am the living bread which has come down out of heaven: if any one shall have eaten of this bread he shall live for ever; but the bread withal¹⁷ which I shall give is my flesh, which I will give¹⁸ for the life of the world. The Jews therefore contended among themselves, saying, How can he¹⁹ give us this flesh²⁰ to eat? Jesus therefore said to them, Verily, verily, I say unto you, Un-

⁸ Or 'give us flesh,' *τείνεις*, (B T mid abrd.) ⁹ εἰπεῖς, present participle; as in ver. 36, 57.

¹⁰ It is characteristic: he is the 'eater' of this divine food. In all the former declarative part it is δέρει, and so also 'ale,' ver. 38.

¹¹ Some read 'true,' with B C P B K L T II 1:33 69 insert.

¹² T. R. adds 'therefore,' with A B A Ac. 1:33 Syr; ¹³ B C D L S T G Ital (ext. Memph) Vulg Memphis omis.

¹⁴ As with the accusative is not simply 'by' or 'through,' and here it is evident that it is important to be accurate. Still I am not content with 'on account of,' because in English it may be taken to mean 'in view of,' for the advantage of 'as the end, which I do not believe to be the sense of the passage; but 'by reason of' what the Father is and his living, 'perhaps' by reason of, 'because of,' that is, I live by reason of his being and living.

¹⁵ A B L T omitt sic sicut; A C D E A Ac. 1:33 69 versio insert.

¹⁶ 'But . . . without,' cui M.

¹⁷ W B C D L T 23 Am omis; 'which I will give,' it puts 'οὐδὲ πατεῖσθαι' at the end after *τείνεις*.

¹⁸ T. R. reads 'speak,' with B A Ac.; text A B C D K L T U 1:33 69 Ital Vulg Syr Memphis.

fore said I unto you, that no one can come to me unless it be given to him from the Father. From that [time] many of his disciples went away back and walked no more with him. Jesus therefore said to the twelve, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? thou hast words of life eternal; and we have believed and known that thou art the holy one of God. Jesus answered them, Have not I chosen you the twelve? and of you one is a devil. Now he spoke of Judas [the son] of Simon, Iscariote, for he [it was who] should deliver him up, being one of the twelve.

VII. And after these things Jesus walked in Galilee, for he would not walk in Judea, because the Jews sought to kill him. Now the tabernacles, the feast of the Jews, was near. His brethren therefore said to him, Remove hence and go into Judea, that thy disciples also may see thy works which thou doest; for no one does anything in secret and himself seeks to be [known] in public. If thou doest these things, manifest thyself to the world: for neither did his brethren believe on him. Jesus therefore says to them, My time is not yet come, but your time is always ready. The world cannot hate you, but me it hates, because I bear witness concerning it that its works are evil. Ye, go ye up to this feast. I go not up to this feast, for my time is not yet fulfilled. Having said these things to them he abode in Galilee.

* T. R. reads 'my,' with C² E A Sc. 1 33 Am Syrr; & B C² D L T Memph omit.

² *debet*, not simply the act, but the will to do it; 'is it your will or disposition?' 'are ye also disposed to go away?'

* T. R. adds 'therefore,' with E Δ A Sc. 1 B G K L U A H 1 33 69 Memph omit. (D *debet*.)

* T. R. reads 'the Christ the Son,' with E Δ A Sc. 1 33 69 Ital (ex. Ver) Vulg Syrr; text & B C² D L Memph (but Memph adds 'the Christ').

* T. R. adds 'the living,' with E Δ A Sc. 69 Syrr; & D K M H Am Memph omit it, reading *oīō*.

² *debet*.

* e.g. so vers. 31, 38, A^c, and elsewhere.

* T. R. adds 'yet,' with B E L T X A Sc. 1 33 69 Syrr; & D K M H Am Memph omit it, reading *oīō*.

* But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring concerning him among the crowds. Some said, He is [a] good [man]; others said, No; but he deceives the crowd. However, no one spoke openly concerning him on account of [their] fear of the Jews.

* But when it was now the middle of the feast, Jesus went up into the temple² and taught. The Jews therefore wondered, saying, How knows this [man] letters, having never learned? Jesus therefore answered them and said, My doctrine is not mine, but [that] of him that has sent me. If any one desire to practise his will, he shall know concerning the doctrine, whether it is of God, or [that] I speak from myself. He that speaks from himself seeks his own glory; but he that seeks the glory of him that has sent him, he is true, and unrighteousness is not in him. Has not Moses given you the law, and no one of you practises the law?

* Why do ye seek to kill me? The crowd answered [and said*]. Thou hast a demon: who seeks to kill thee? Jesus answered and said to them, I have done one work, and ye all wonder. Therefore Moses gave² you circumcision (not that it is of Moses, but of the fathers), and ye circumcise a man on sabbath. If a man receives circumcision on sabbath, that the

* T. R. adds 'And,' &c, with B E L T X A Sc. 69 Memph; & D K M H Am Memph omit.
* *debet*, 'that man.'

* T. R. adds 'but,' &c, with B T X 1 33 69 Am Syrr; Memph; *oīō* is in the previous clause.

² *debet*.

* T. R. reads 'And the Jews,' with E Δ A Sc. 69 Brix Am Syrr; & B E L T X 1 33 Memph.

* T. R. omits 'therefore,' with D L X 1 33 Am Memph; & B E T Δ A Sc. 69 insert.

² *debet*.

* B E L T X 33 Memph omit; (A C fail;) D E A Sc. Ital Vulg Syrr insert.

* Or 'wonder because of th's. Moses gave.'

* Or 'gave you circumcision, not because fathers, and ye.'

law of Moses may not be violated, are ye angry with me because I have made a man entirely sound on sabbath? Judge not according to sight, but judge² righteous judgment. Some therefore of those of Jerusalem said, Is not this he whom they seek to kill? and behold, he speaks openly, and they say nothing to him. Have the rulers then indeed recognised that this is² the Christ? But [as to] this [man] we know whence he is. Now [as to] the Christ, when he comes, no one knows whence he is. Jesus therefore cried out in the temple, teaching and saying, Ye both know² me and ye know² whence I am; and I am not come of myself, but he that sent me is true, whom ye do not know. *I know him, because I am from him, and he² has sent me. They sought therefore to take him; and no one laid his² hand upon him, because his hour had not yet come. But many of the crowd believed on him, and said, Will the Christ, when he comes, do more signs than those² which this [man] has done? The Pharisees heard the crowd murmuring these things concerning him, and the Pharisees and the chief priests sent officers that they might take him. Jesus therefore said, *Yet a little while I am with you, and I go to him that has sent me. Ye shall seek me and shall not find [me], and where I am ye cannot come. The Jews therefore said to one another, Where is he about to go that we shall not find him? Is he about to go to the dis-

* Here the sorist, and with the article.

* T. R. adds 'truly,' with E Δ A Sc. Syrr 33; & B D K L T X II 1 33 Ital (ex. Brix Memph) Vulg Memph omit.

* T. R. adds 'But,' with E Δ X 1 33 Syrr Memph; & B E L T Δ A Sc. 69 Am omit.

² *debet*.

* T. R. reads 'these,' adding *ye* *ye*, with E Δ A Sc. Syrr Memph; & B D K L T X II 1 33 69 omit.

* T. R. adds 'to them,' with T and some curs.

* B T X 1 Syrr Memph add *oīō* in text.

* T. R. adds 'Holy,' with B D E L X Δ A Sc. 1 33 69; & T K H Am Memph omit; B adds also *debet*.

* T. R. reads 'Many,' adding *oīō*, with E Δ A Sc. 33 Brix Memph Syrr; & B D L T X 1 Am om.

person among the Greeks, and teach the Greeks? What word is this which he said, Ye shall seek me and shall not find [me]; and where I am ye cannot come?

* In the last, the great day of the feast, Jesus stood and cried saying, If any one thirst, let him come to me

* and drink. He that believes on me, as the scripture has said, out of his belly shall flow rivers of living water.

* But this is said concerning the Spirit, which they that believed on him were about to receive; for [the] ² Spirit was not yet, because Jesus had not

* yet been glorified. [Some²] out of the crowd therefore, having heard this word,² said, This is truly the prophet. Others said, This is the Christ.

* Others said, Does then the Christ come out of Galilee? Has not the scripture said that the Christ comes of the seed of David, and from the village of Bethlehem, where David was?

* There was a division therefore in the crowd on account of him. But some of them desired to take him, but

* no one laid hands upon him. The officers therefore came to the chief priests and Pharisees, and they² said to them, Why have ye not brought him?

* The officers answered, Never man spoke thus, as this man [speaks].

* The Pharisees therefore² answered them, Are ye also deceived? Has any one of the rulers believed on him,

* or of the Pharisees? But this crowd, which does not know the law, are

* accused. Nicodemus says to them (*being one of themselves), Does our

* *debet*. * B D L T U 1 22 33 read 'these words.'

* T. R. adds *oīō*, with some cursives Memph; B T L X 1 33 have *oīō*. Text-dates, with E Δ A Sc. 13 22 69.

* *debet*.

* (D) have 'speaks,' in text; B L T Memph omit 'as this man.'

* D 1 33 omit 'therefore.'

* T. R. adds 'he that came to him by night,' with D E A Sc. But having justified the application of Alfred, I have ventured to treat this as a gloss. The principal MSS vary in the words and their place: so the Laike. Some, with B L T, read 'he that came to him before,' omitting by night.' Cf. xii. 59.

law judge a man before it have first heard from himself, and know what he does? They answered and said to him, Art thou also of Galilee? Search and look, that no prophet arises out of Galilee. And every one went to his home, (VIII.) but Jesus went to the mount of Olives.

And early in the morning he came again into the temple, and all the people came to him; and he sat down and taught them. And the scribes and the Pharisees bring [to him] a woman taken in adultery, and having set her in the midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery. Now in the law Moses has commanded us to stone such: thou therefore, what sayest thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with his finger on the ground. But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at her. And again stooping down he wrote on the ground. But they, having heard [that], went out one by one beginning from the elder ones until the last; and Jesus was left alone and the woman standing there. And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned thee? And she said, No one, sir. And Jesus said to her, Neither

convicted by their conscience: D M U A 1 and many others Am Syr omit.

* Literally 'being (she) in the midst.' T. R. has *sesera*, 'standing,' with a few cursives.

* D M F A 1 and others Am Syr omit 'those accusers.' H S U 69 omit *sesera* only.

* D M S U P 1 and many others Am Memphis read 'henceforth.'

* Some read 'or' with B D K T U X A 1 Am Memphis; R has 'and.'

* T. R. reads 'Jesus' with B X A Ac. 133 69; A C 69; * B D K L T Am Syr Memphis omit.

* T. R. reads 'Jesus' with B A Ac. 133 69; A C 69; * B D L T X 69 omit.

* i.e., 'of those things which are' beneath, 'of those things which are' above.

* It is known that all that follows to the end of vii. 11 is left out in many ancient copies. But D E F A C. 1 (at end of gospel) 133 69 and most cursives, Ital (see, Verz. Britz) Vulg and some later Syrian copies have it. Augustine says, 'Persons of small faith, or rather enemies of the faith, have taken it away,' for fear of allowing immorality. A C fail us (A v. 69-vii. 68; O v. 69-viii. 64). The two pages which contained it have been torn out of Veron., in doing which they had to tear out what precedes and follows. (D 69 add it to Luke xxl.)

* D M S U P 1 69 and many cursives Am omit 'is him.' T. R. has it, with E 69.

* T. R., with E 69, reads 'that such should be stoned'; text D M S U A 1 13 69 and others.

* T. R., with B and others, adds 'and being

do I condemn thee: go, and¹³ sin no more. Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou' bearest witness concerning thyself; thy witness is not true. Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye' know not whence I come and whither I go. Ye' judge according to the flesh, I' judge no one. And if also I judge, my judgment is true, because I am not alone, but I' and the Father who has sent me. And in your law too it is written that the testimony of two men is true: I' am [one] who bear witness concerning myself, and the Father who has sent me bears witness concerning me. They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known also my Father. These words spoke he¹⁴ in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.

He¹⁵ said therefore again to them, I' go away, and ye shall seek me, and shall die in your sin; where I' go ye' cannot come. The Jews therefore said, Will he kill himself, that he says, Where I' go ye' cannot come?

* And he said to them, Ye' are from beneath; I' am from¹⁶ above. Ye' are of this world; I' am not of this

¹⁴ world. I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I' am [he], ye' shall die in your sins. They said therefore to him, Who art thou? [And¹⁷] Jesus said to them, Altogether¹⁸ that which I also say to you, I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these things

* I say¹⁹ to the world. They knew not that he spoke to them of the Father.

* Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I' am [he], and [that] I do nothing of myself, but as the²⁰ Father has taught me I speak these things. And he that has sent me is with me; he²¹ has not left me alone, because I' do always the things

* that are pleasing to him. As he spoke these things many believed on him.

* Jesus therefore said to the Jews who believed him, If ye' abide in my

* word, ye are truly my disciples; and ye shall know the truth, and the truth

* shall set you free. They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall

* become free? Jesus answered them, Verily, verily, I say to you, Every one

* that practises sin is the bondman of

* sin. Now the bondman abides not

* in the house for ever: the son abides

* for ever. If therefore the Son shall

* set you free, ye shall be really free. * I know that ye are Abraham's seed; but ye seek to kill me, because my word has no entrance in you. I speak what I have seen with my²² Father, and ye' then do²³ what ye have seen with your father. They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: this did not Abraham. Ye' do²⁴ the works of your father. They said [therefore]²⁵ to him, We are not born of fornication; we have one father, God. Jesus said²⁶ to them, If God were your father ye would have loved me, for I' came forth from God and am come [from him]; for neither am I come of myself, but he²⁷ has sent me. Why do ye not know my speech? Because ye cannot hear my word. Ye are of the devil, as [your] father,²⁸ and ye desire to do the lusts of your father. He²⁹ was a murderer from the beginning, and has not stood³⁰ in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: and because I' speak the truth, ye do not believe me. Which of you convinces me of sin? * If I speak truth, why do ye' not believe me? He that is of God hears the

¹³ And¹⁴ is doubtful; B L T X 1 33 69 omit it: D have *ebi*, but it omits *ebi* after *sesera*.

¹⁵ *re dixi*, 'in the principle and universality of what I am'; i.e., his speech presented himself, bearing the truth.

¹⁶ *recepere*, usually translated 'practise,' but the word hardly suits here or at the end of verse 39. But it does refer to habitually or characteristically doing, not a mere act as a fact. So in verses 39, 40.

¹⁷ B L T 1 33 69 omit 'to them.' E X 2 Ac. 23 69 Am insert; B D Syr add also *esera*.

¹⁸ T. R. reads 'my,' with B E 2 Ac. 133 Briz Syr; * D L T X 13 69 Am Memphis omit.

¹⁹ T. R. reads 'the Father,' with B A 2 Ac. Syr; * B D L T X 1 22 69 Ital (see, Briz Monac) Vulg Memphis omit. * reads 'He that sent me has not left me alone; he is with me.' I reads 'And the Father that sent me is with me; he has ...'

²⁰ B C L T X Am read 'thee'; * D E 2 Ac. 1 23 69 and all others Syr Memphis insert *esera*. (B) C K (L) X 1 23 Briz Memphis read 'heard from (or with) your father'; * T. R. reads *esera* *ebi* and *esera*. T. R., with D R 2 Ac. Am Syr, has

*

²¹ *ebi* *esera*. T. R. omits *ebi*, with a few cursives.

²² Perfect; what has been and continues.

²³ T. R. adds 'But,' with B A 2 Ac. * B C L T X 1 23 69 Ital Vulg Memphis omit.

words of God: therefore ye hear [them] not, because ye are not of God.
¶ The Jews answered and said to him, Say we not well that thou art a Samaritan and hast a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dis-
honour me. But I do not seek my own glory: there is he that seeks and judges. Verily, verily, I say unto you, If any one shall keep my word, he shall never see death. The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself?
¶ Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our God. And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I keep his word. Your father Abraham exulted in that he should see my day, and he saw and rejoiced.
¶ The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abraham? Jesus said to them, Verily, verily, I say unto you, Before Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple,

[going through the midst of them, and thus passed on.]

IX. And as he passed on, he saw a man blind from birth. And his disciples asked him saying, Rabbi, who sinned, this [man] or his parents, that he should be born blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him. I must work the works of him that has sent me while it is day. [The] night is coming, when no one can work. As long as I am in the world, I am [the] light of the world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes.² And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing. The neighbours therefore, and those who used to see him before, that he was a beggar,³ said, Is not this he that was sitting and begging? Some said, It is he; others said, No, but⁴ he is like him: he⁵ said, It is I. They said therefore to him, How⁶ have thine eyes been opened? He⁷ answered, [and said⁸], A man called Jesus made mud and anointed mine eyes, and said to me, Go to⁹ Siloam and wash: and having gone¹⁰ and washed, I saw. They said therefore¹¹ to him, Where is he?¹² He says, I do not know.

They bring him who was before blind to the Pharisees. Now it was

sabbath when^o Jesus made the mud
and opened his eyes. The Pharisees
therefore also again asked him how
he received his sight. And he said to
them, He put mud upon mine eyes,
¹⁸ and I washed, and I see. Some of the
Pharisees therefore said, This man is
not of God, for he does not keep the
sabbath. Others said, How can a
sinful man perform such signs? And
there was a division among them.
¹⁹ They say therefore^p again to the blind
[man], What dost thou say of him,
that he has opened thine eyes? And
²⁰ he said, He is a prophet. The Jews
therefore did not believe concerning
him that he was blind and had re-
ceived sight, until they had called the
parents of him that had received
²¹ sight. And they asked them saying,
This is your son, of whom ye say
that he was born blind: how then
²² does he now see? His parents an-
swered [them]^q and said, We know
that this is our son, and that he was
²³ born blind; but how he now sees we
do not know, or who has opened his
eyes we do not know. *He*^r is of age;
ask him; *he*^s will speak concerning
²⁴ himself. His parents said these things
because they feared the Jews, for the
Jews had already agreed that if any
one confessed him [to be the] Christ,
he should be excommunicated from
²⁵ the synagogue. On this account his
parents said, He is of age; ask him.
²⁶ They called therefore a second time
the man who had been blind, and
said to him, Give glory to God: we
²⁷ know that this man is sinful. *He*^t
answered therefore, If *he* is sinful I

² Some read *kr* for *kr*, *kr* for *kr*, with **BL X 33**; see A.D.E.A. 30, 169 Am Syr Memph.

* T. H. omits 'therefore,' with E. A. Ac. 33 Memphis; NABDLX 113.60 Ital (exc. Monar).

Vulg. insert.
* N B L X 33:69 Memphis omit; A D E & Ac. 1
insert. N B add *mir.* A E & Ac. Syrr. Brix add *et*,
D G L U X II 1:33:69 Am. Memphis omit.

“*Leviathan*” (1651) and “*Commonwealth*” (1650).

* T. H. adds "and said," with E X A S E, Memphis.

"*ANSWER* him. Am has been therefore, not 'answered.'

B D AM Memphis leave out 'again'; **A E L X A**

know not. One thing I know, that, being blind [before], now I see. And they said to him again, What did he do to thee? how opened he thine eyes? He answered them, I told you already and ye did not hear: why do ye desire to hear again? do ye also wish to become his disciples? They railled at him, and said, Thou art his disciple, but we are disciples of Moses. We know that God spoke to Moses; but [as to] this [man], we know not whence he is. The man answered and said to them, Now in this is a wonderful thing, that ye do not know whence he is, and he has opened mine eyes. [But²] we know that God does not hear sinners; but if any one be God-fearing and do his will, him he hears. Since time was, it has not been heard that any one opened the eyes of one born blind. If this [man] were not of God he would be able to do nothing. They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.

Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou believe on the Son of God? He¹ answered and said, And² who is he, Lord, that I may believe on him? And² Jesus said to him, Thou hast both seen him, and he that speaks with thee is he.¹ And he said, I believe, Lord: and he did him homage. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may become blind. And² [some] of the Pharisees

(e. Brix Syrr insert); A E & St. have it; Mr B D K L X 130 69; M² Verm Memph have neither.

* T. R. adds 'therefore,' with little authority.

* Many omit 'But,' with # B D G L I M
Memph; A E X A &c. Am Brix Syrr insert.

⁸ B.D.E.X.A. No. 1 23 49 insert 'And /' T. R. omits, with A.L. Ital Vulg.; it has \hat{e} added above the line.

* In B D X as Syrr Memphis omit it; T. R. has it, with A E L Δ Ant. 3 69 Am.

"**P**LXIII Memphis unit." And; A H & he, on
Am Syrr insert. I has also.

who were with him heard these things, and they said to him, Are we blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin¹ remains. (X.) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, he² is a thief and a robber; but he that enters in by the door is [the] shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out. When he has put forth all his own, he goes before them, and the sheep follow him, because they know his voice. But they will not follow a stranger, but will flee from him, because they know not the voice of strangers. This allegory spoke Jesus to them, but they³ did not know what it was [of] which he spoke to them. Jesus therefore said again to them, Verily, verily, I say to you, I am the door of the sheep. All who come before me are thieves and robbers; but the sheep did not hear them. I am the door; if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture. The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep: but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves

the sheep and flees; and the wolf seizes them and scatters the sheep.⁴ Now he who serves for wages flees⁵ because he serves for wages, and is not himself concerned about the sheep. I am the good shepherd: and I know those that are mine, and am known of those that are mine,⁶ as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd. On this account the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority⁷ to lay it down and I have authority to take it again. I have received this commandment of my Father. There was a division⁸ again among the Jews on account of these words; but many of them said, He has a demon and is mad; why do ye hear him? Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes? Now⁹ the feast of the dedication was celebrating at Jerusalem, and it was winter. And Jesus walked in the temple in the porch of Solomon. The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the Christ, say [so] to us openly. Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me: but ye

¹ T. R. adds 'therefore,' with A B & A. Ver Syr. & B D K L X I 13 40 Am That omit. ² 'Leaves,' delete.

³ T. R. reads 'And when he puts forth his own sheep,' with A B & A. & B Am Brix Syr. There is some difficulty about the reading here. ⁴ 'leaves out' 'all' and 'sheep'; but it is corrected, putting in 'all' and again erasing it. ⁵ Ver Ver Cels Cels have 'all' the three latter 'sheep' also. B D L X I 13 33 omit 'sheep.' The only real question is as to 'all,' which seems right.

⁶ B D L II 13 33 omit 'the sheep'; A B X & A. & B Am Brix Syr. insert.

⁷ A B D L I 13 Memphis omit 'Now he who serves for wages flees.' A has & B authorities (proxim)

les, ⁸ *see note*: the line is marked with dots, no correction.

⁹ Some read 'those that are mine know me,' with A B D L I 13 Vulg Memphis; text A B X & A. An. 13 33 40 and all others Syr.

¹⁰ Or 'power': *deposse*, not *dispose*. It is often competency to do anything, but implying a right to do it as well as more power. Hence used for ministry.

¹¹ T. R. adds 'Therefore,' with A D F & A. & B Memphis; & B L X I 13 Vulg omit.

¹² 'D I read' 'many therefore.'

¹³ A B D F & A. Am Syr. B L 13 Memphis etc. & B D G L X I 13 Memphis omit 'and' / A B & A. & B Am Syr have it.

do not believe, for ye are not of my sheep, as I told you. My sheep hear my voice, and I know them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall seize them out of my hand. My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my¹⁴ Father. I and the Father are one. The Jews therefore again took stones¹⁵ that they might stone him. Jesus answered them, Many good works have I shewn you of my¹⁶ Father; for which work of them do ye stone me? The Jews answered him, For a good work we stone thee not, but for blasphemy, and because thou¹⁷, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods to whom the word of God came (and the scripture cannot be broken), do ye¹⁸ say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because I said, I am Son of God? If I do not the works of my Father, believe me not; but if I do, even if ye believe not me, believe¹⁹ the works, that ye may know and believe²⁰ that the Father is in me and I in him.²¹ They sought therefore again to take him, and he went away from out of their hand and departed again beyond the Jordan to the place where John was baptising at the first: and he abode there. And many came to him, and said, John did no sign; but all things which John said of this [man] were true. And many believed on him there.

XI. Now there was a certain [man]

sick, Lazarus of Bethany, of the

village of Mary and Martha her sister.

¹ It was [the] Mary²² who anointed the Lord with ointment and wiped his feet with her hair, whose brother

³ Lazarus was sick. The sisters therefore sent to him, saying, Lord, behold, he whom thou lovest²³ is sick.

⁴ But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of

⁵ God may be glorified by it. Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard, He is sick, he remained two days then in the place where he was.

⁶ Then after this he says to his²⁴ disciples, Let us go into Judaea again.

⁷ The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and goest thou thither again?

⁸ Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light of this world;

⁹ but if any one walk in the night, he stumbles, because the light is not in him.

¹⁰ These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I may awake him out of sleep.

¹¹ The disciples therefore said to him, Lord, if he be fallen asleep, he will get well.

¹² But Jesus spoke of his death, but they²⁵ thought that he spoke²⁶ of the rest of sleep. Jesus therefore then said to them plainly, Lazarus has died.

¹³ And I rejoice on your account that I was not there, in order that ye may believe. But let us go to him.

¹⁴ Thomas therefore, called Didymus,²⁷ said to his fellow disciples, Let us also go, that we may die with him.

¹⁵ Jesus therefore [on] arriving found

¹ Many read 'in the Father,' with A B D L X & Am Syr.; text A B & A. & B.

² Or 'But [the] Mary was she who,' &c., or that Mary.

³ *deponere*, and so in ver. 36; cf. v. 29 and xvi. 27.

⁴ T. R. reads 'the,' with A B D L X & 13 40 Am Memphis Syr.

⁵ T. R., with O E L & A. & B. 13 40 Am, reads 'His disciples therefore said, & so, & so, for sons of

⁶ *progenies*, with A B D H; A. & B. Am B C X Memphis; A has *sons* only.

⁷ Literally 'speaks.'

⁸ Or 'twins.'

him to have been four days already¹ in the tomb. Now Bethany was near Jerusalem, about fifteen stadia off, and many of the Jews came to Martha and Mary, that they might console them concerning their brother. Martha then, when she heard, Jesus is coming, went to meet him; but Mary sat in the house. Martha therefore said to Jesus, Lord, if thou hadst been here, my brother had not died; but even now I know, that whatsoever thou shalt ask² of God, God will give thee. Jesus says to her, Thy brother shall rise again. Martha says to him, I know that he will rise again in the resurrection in the last day. Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live; and every one who lives and believes on me shall never die. Believest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the world. And having said this, she went away and called her sister Mary secretly, saying, The teacher is come and calls thee. She, when she heard [that], rises up quickly and comes to him. Now Jesus had not yet come into the village, but was in the place where Martha came to meet him. The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she may weep there.

¹ And all have *theō* before or after *καρπός*, except A* D Memph Syr-Pat which omit it.

² Some omit 'but,' with A* B C* X 1 33 Ver.

¹ *angry.* (P B C* L X 33 40 Brix add M.)

¹ Or 'groaned.' I am not satisfied with 'deeply moved,' nor can I accept the interpretations of those who insist on the sense drawn from the classical use of *αἰσχύνεσθαι*, found also in the Gospels (Matt. ix. 36; Mark i. 43; xiv. 5). It is originally 'shaming.' But here, as within in spirit, it is not the expression of anger. It was the feeling produced by the deep pain caused by seeing the power of death over the human spirit. There was so far indignation that there was deep antagonism to the power of evil and Satan in death. The fathers (see Suicer), with

Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died. Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved¹ in spirit, and was troubled,² and said, Where have ye put him? They say to him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how he loved him! And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died? Jesus therefore, again deeply moved¹ in himself, comes to the tomb. Now it was a cave, and a stone lay upon it. Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is four days [there]. Jesus says to her, Did I not say to thee, that if thou shouldest believe, thou shouldest see the glory of God? They took therefore the stone away.³ And Jesus lifted up his⁴ eyes on high and said, Father, I thank thee that thou hast heard me; but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me. And having said this, he cried with a loud voice, Lazarus, come forth. And the dead came forth, bound feet and hands with graveclothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him

many moderns, understand it as repressing what was passing in his own spirit, restraining himself. But then it would be reproving himself, which cannot be, and does not suit with *εὐαίσθατο*, verse 38. Lucian is quoted for 'groaning.' It may be 'groaned' is the best word. Epiphanius attributes *αἰσχύνεσθαι* to the Lord as a proof of his humanity, along with other subjective feelings (vol. i. 1002). Compare the use of analogous words in Hebrew in Gen. xi. 6; 1 Sam. xv. 11.

² Or 'shuddered.'

³ T. R. adds 'where the dead was laid,' with E A ac., n B C* D L X 33 Ital (etc. Brix) Vulg omit; A K H 1 22 Brix add 'where he was,' of *πρ*, only.

⁴ *robes.*
Some omit 'And,' with B C* L; * A C* E X ac. Am Syr Memph insert. D Brix omits.

and let him go. Many therefore of the Jews who came to Mary and saw what he¹ had done, believed on him; but some of them went to the Pharisees and told them what Jesus had done. The chief priests, therefore, and the Pharisees gathered a council, and said, What do we² for this man does many signs. If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation. But a certain one of them, Cainphas, being high priest that year, said to them, Ye³ know nothing nor consider that it is profitable for you⁴ that one man die for the people, and not that the whole nation perish. But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the nation; and not for the nation only, but that he should also gather together into one the children of God who were scattered abroad. From that day therefore they took counsel⁵ that they might kill him. Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with his⁶ disciples.

But the passover of the Jews was near, and many went up to Jerusalem out of the country before the passover, that they might purify themselves. They sought therefore Jesus, and said among themselves, standing in the temple, What do ye

think⁷ that he will not come to the feast? Now⁸ the chief priests and the Pharisees had given commandment⁹ that if any one knew where he was,¹⁰ he should make it known, that they might take him.

XII. Jesus therefore, six days before the passover, came to Bethany, where was the dead¹¹ [man] Lazarus, whom Jesus¹² raised from among (the) dead.

There therefore they made him a supper, and Martha served, but Lazarus was one of those at table with him.

Mary therefore, having taken a pound of ointment of pure¹³ nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver him up, says, Why was this ointment not sold for three hundred denarii and given to the poor? But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it]. Jesus therefore said, Suffer her to have kept this for the day of my preparation for burial;¹⁴ for ye have the poor always with you,¹⁵ but me ye have not always. A great crowd therefore of the Jews knew that he was¹⁶ there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among (the) dead. But the chief priests took counsel that they might kill Lazarus also, because

¹ T. R. reads 'Jesus,' with n C* D E K X A Ac. 33 69; A B C* L 1 Am Memph omit.

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many of the Jews went away on his account and believed on¹ Jesus.

²² On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the] Lord, the king of Israel. ²³ And Jesus, having found a young ass, sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh, sitting on an ass's colt. ²⁴ [Now²] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him. The crowd therefore that was with him bore witness because³ he had called Lazarus out of the tomb, and raised him from among [the] dead. Therefore also the crowd met him because they had heard that he had done this sign. The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.

²⁵ And there were certain Greeks among those who came up that they might worship⁴ in the feast; these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir, we desire to see Jesus. Philip comes and tells Andrew, [and again] Andrew comes and Philip, and they tell⁵ Jesus. But Jesus answered them saying, The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit. He that loves his life shall lose it, and he that hates his life in this world shall keep it to life eternal. If

any one serve me, let him follow me; and where I am, there also shall be my servant. [And⁶] if any one serve me, him shall the Father honour. Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this hour. Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified and will glorify [it] again. The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel has spoken to him. Jesus answered and said, Not on my account has this voice come, but on yours. Now is [the] judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up out of the earth, will draw all to me. But this he said signifying by what death he was about to die. The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted up? Who is this, the Son of man? Jesus therefore said to them, Yet a little while is the light amongst⁷ you. Walk while ye have the light, that darkness may not overtake⁸ you. And he who walks in the darkness does not know where he goes. While ye have the light, believe in⁹ the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them.

¹⁰ But though he had done so many signs before them, they believed not on¹⁰ him, that the word of the prophet Esaias which he said might be fulfilled, Lord, who has believed our report? and to whom has the arm of the Lord been revealed? On this account they could not believe,

¹ sic: so in verses 37, 42, 44, 46.
² Some omit 'Now,' with P B L Q Am; A D B X A Sc. curse. Ver Corb Brix Syr Memphis insert.
³ Or 'that,' i.e., A B and many others Am Brix and Stephen read 'we,' 'when.'

⁴ The word habitually translated 'do homage.'

⁵ T. R. reads 'with,' with A E A Sc. 1 text W B K L M X II 1 33 49 Ital Vite Memphis.
⁶ 'Overtake' is somewhat feeble: 'overtake so as to seize upon.'

⁷ Aver, but omit 'and again'; D has 'again,' omitting 'and.' M as in text.

⁸ A B D L X 1 33 49 Am omit 'And,' A E A Sc. Brix Memphis insert.

⁹ T. R. reads 'with,' with A E A Sc. 1 text W B K L M X II 1 33 49 Ital Vite Memphis.

¹⁰ 'Overtake' is somewhat feeble: 'overtake so as to seize upon.'

¹¹ because Esaias said again, He has blinded their eyes and hardened their heart, that they may not see with their eyes and understand with their heart and be converted and I should heal them. These things said Esaias because¹¹ he saw his glory and spoke of him. Although indeed from among the rulers also many believed on him, but on account of the Pharisees did not confess [him], that they might not be put out of the synagogue: for they loved glory from men rather than glory from God.¹²

¹³ But Jesus cried and said, He that believes on me, believes not on me, but on him that sent me; and he that beholds me, beholds him that

¹⁴ sent me. I am come into the world [as] light, that every one that believes on me may not abide in darkness;

¹⁵ and if any one hear my words and do not keep¹³ [them], I judge him not, for I am not come that I might judge the world, but that I might save

¹⁶ the world. He that rejects me and does not receive my words, has him who judges him: the word which I have spoken, that shall judge him in

¹⁷ the last day. For I have not spoken from myself, but the Father who sent me has himself given¹⁴ me commandment what I should say and what I should speak; and I know that his commandment is life eternal. What therefore I speak, as the Father has said to me, so I speak.

XIII. Now before the feast of the passover, Jesus, knowing that his hour had come that he should de-

part out of this world to the Father, having loved his own who were in the world, loved them to the end.¹⁵ And during¹⁶ supper, the devil having already put it into the heart of Judas [son] of Simon, Iscariote, that he should deliver him up, [Jesus,¹⁷] knowing that the Father had given him all things into his hands, and that he came out from God and was going¹⁸ to God, rises from supper and lays aside his garments, and having taken a linen towel he girded himself: then he pours water into the washhand basin, and began to wash the feet of the disciples, and to wipe them with the linen towel with which he was girded. He comes therefore to Simon Peter; and he¹⁹ says to him, Lord, dost thou wash my feet?²⁰ Jesus answered and said to him, What I do thou dost not know²¹ now, but thou shalt know²² hereafter. Peter says to him, Thou shalt never wash my feet. Jesus answered him, Unless I wash thee, thou hast not part with me. Simon Peter says to him, Lord, not my feet only, but also my hands and my head. Jesus says to him, He that is washed all over²³ needs not to wash save²⁴ his feet, but is wholly clean; and ye are clean, but not all. For he knew him that delivered him up: on account of this he said, Ye are not all clean. When therefore he had washed their feet and taken his garments, having²⁵ sat down again he said to them, Do ye know what I have done to you? Ye call me the Teacher and the Lord,

¹¹ A Sc. 1 33 49 Syr Memphis insert. If left out we must read (ver. 4) 'he rises.' I leave it as the best place for the sense. Cf. Burges, *Last 22 Verses*, 221.

¹² Literally 'gives.' ¹³ sic.

¹⁴ 'do not believe,' with E A Sc., omit 'and' 'I have not,' not feasible. It has neither; A E A Sc. have both; Am has et, but Petrus for decisio.

¹⁵ The first 'know' is alia, the second ydousa; cf. v. 30, 31, and note to 1 Cor. viii. 1.

¹⁶ 'Afternoon,' 'washing applied to the whole body,' whereas v. 20 wash hands or feet.

¹⁷ T. R. reads e, with A E A Sc.; B C¹ (D) L B 20 21 22; it neither, omitting 'save his feet.'

¹⁸ Or 'he took his garments, and having,' as some read, with A E A Sc.

¹⁹ Many omit 'Jesus,' with A B D L X Am; A

¹⁴ and ye say well, for I am [so]. If I therefore, the Lord and the Teacher, have washed your feet, ye also ought ¹⁵ to wash one another's feet; for I have given you an example that, as I have done to you, ye should do also. ¹⁶ Verily, verily, I say to you, The bondman¹ is not greater than his lord, nor the servant² greater than he who has sent him. If ye know these things, blessed ¹⁷ are ye if ye do them. I speak not of you all. I know those whom I have chosen; but that the scripture might be fulfilled, He that eats bread with me has lifted up his heel against me. ¹⁸ I tell you [it] now before it happens, that when it happens, ye may believe ¹⁹ that I am [he]. Verily, verily, I say to you, He who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me. ²⁰ Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up. ²¹ The disciples therefore looked one on another, doubting of whom he spoke.³ Now⁴ there was at table one of his disciples in the bosom of Jesus, whom Jesus loved. Simon Peter makes a sign therefore to him⁵ to ask who it might be of whom he spoke.⁶ But⁷ he,⁸ leaning⁹ on the breast of Jesus, says to him, Lord, who is it? Jesus answers, He¹⁰ is to whom I, after I have dipped the morsel, give it. And¹¹ having dipped the morsel, he gives it to Judas [son]

¹ of Simon, Iscariote. And, after the morsel, then entered Satan into him.¹² Jesus therefore says to him, What thou doest, do quickly. But none of those at table knew why he said this to him; for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something to the poor. Having therefore received the morsel, he¹³ went out immediately; and it was night. ¹⁴ When therefore¹⁴ he was gone out Jesus says, Now is¹⁵ the Son of man glorified, and God is¹⁶ glorified in him. ¹⁷ If God be¹⁷ glorified in him, God also shall glorify him in himself, and shall glorify him immediately. Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come, ¹⁸ I say to you also now. A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one another. By this shall all know that ye are disciples of mine, if ye have love amongst yourselves. Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou shalt follow me after. Peter says to him, Lord, why cannot I follow thee now? I will lay down my life for thee. ¹⁹ Jesus answers, Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

¹ See note to Matt. x. 24.

² 'The apostle,' *ἀπόστολος*.

³ 'as ἄρτι, from this present time.' He had not told them previously thus. *ἄρτι*, 'now,' is a point of time from or to which time is counted; see the fact of existing time, as a present space or period; that which for God is always.

⁴ It has *έπει*, with A D E L X A Ac.; B Comit; but it has *έπει* at the end of a line, and then adds *έπει σι* *τούτων*, in the middle of the sentence.

⁵ Literally 'speaks,' so in ver. 24.

⁶ B C¹ L omit 'now'; N A C² D E X A Ac. 1 23 69 Syr Memphis have it.

⁷ So A D E A Ac. Syr (Vesp), with T. R.; but Ver Corb Brix Corb of old Latin ac. B C I L X 23, that is, 'Simon Peter makes therefore a sign to him (now) and says to him, Say [some have

'Ask'] who is it of whom he speaks; so the Vulg, only it omits 'Say.' It has both readings.

⁸ Readings vary as to & and *έπει*. B C Palat omitting both; # D L M X A 1 13 23 69 have *έπει*, *έπεισεν*, *έπεισεν*.

⁹ Some add *έπεισεν*, 'thus,' with B C E A Ac. 13 33; # A D H I 1 23 69 Ital. Vulg Syr, with T. R., omit.

¹⁰ # B C L X 23 read 'Having therefore' text A (D) E A Ac. (69) Am Syr Memphis.

Stephens 2nd ed. (not T. K.) omits 'therefore' with A E A Ac. Syr.

¹¹ Literally, 'has been glorified,' *ἀδόξεις*.

¹² It has *έπεισεν*, with A C¹ D E X A Ac. Syr; B C² L Ital (exc. Monac) Vulg Memphis omit.

¹³ T. R. reads 'answered him,' with (D) E A Ac. Vulg (but K M H I Am omit 'him'); text # A B C¹ L X (1) 23 69 Syr. (I adds 'him.')

XIV. Let not your heart be troubled; ye believe on¹ God, believe also on² me. In my Father's house there are many abodes; were it not so, I had told you: for³ I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that⁴ where I am ye⁵ also may be. And ye know where I go, and ye know the way." Thomas says to him, Lord, we know not where thou goest, and how can we know⁶ the way? Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father unless by me. If ye had known me, ye would have known also my Father, and henceforth ye know him and have seen⁷ him. Philip says to him, Lord, shew⁸ us the Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou,⁹ Shew us the Father? Believest thou not that I [am] in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides in me, he does the works. ¹⁰ Believe me that I [am] in the Father and the Father in me; but if not, believe me¹¹ for the works' sake themselves. Verily, verily, I say to you, He that believes on¹² me, the works which I do shall he¹³ do also, and he

¹ εἰς; so ver. 12; xvi. 9; xvii. 20; see i. 12.

² T. E. omits 'for' with E N A Ac. 1; text # A B C D K L X 1 23 69 Am Syr Memphis.

³ Many read 'and ye know the way whether I go,' with # B C¹ L Q X 23 69 Memphis; A C² D E N A Ac. 1 23 Ital (exc. Vesp) Vulg Syr as T. E.

⁴ B C¹ D read 'do we know'; # has on me v. 6, *έπεισεν* *έπεισεν*.

⁵ T. E. (not Steph.) adds *έπεισεν* with I and others.

⁶ # D L 23 omit 'me'; A B E Q X A Ac. insert. # omits *έπεισεν*, added by first corrector. — *έπεισεν*.

⁷ T. R. reads 'my,' with B A Ac. Syr; # A B D E L Q X H I 1 23 69 Ital (exc. Palat) Vulg Memphis omit.

⁸ *έπεισεν*. It is to be remarked here, as noticed

by others, that two words are used for asking or demanding, *έπεισεν* and *έπεισμα*, the latter familiar, the former supplicatory. The former is never used of Christ with the Father save by Martha as to God, which confirms this view of the word,

shall do greater than these, because I go to the¹⁴ Father. And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

¹⁵ If ye love me, keep my commandments. And I will beg¹⁵ the Father, and he will give you another Comforter,¹⁶ that he may be¹⁷ with you for

¹⁸ ever, the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but¹⁹ ye know him, for he abides with you,

²⁰ and shall be in you. I will not leave you orphans, I am coming to you.

²¹ Yet a little and the world sees me no longer; but ye²² see me; because

²³ I live ye²⁴ also shall live. In that day ye²⁵ shall know²⁶ that I [am] in my Father, and I in me, and I in

²⁷ you. He that has my commandments and keeps them, he²⁸ it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to

²⁹ him. Judas, not the Iscariote, says to him, Lord, "how is it that thou wilt manifest thyself to us and not to the world?" Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our³⁰ abode with him.

³¹ He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the

Both words are used of the disciples with Christ; only the former of the disciples with the Father. Here *έπεισμα*. In vss. 13, 14 it is *έπεισεν*.

¹⁴ I have used the word 'Comforter' for want of a better. It is one who carries on the cause of any one and helps him. This Christ did on earth; this (1 John ii.) He does now in heaven, and the Holy Ghost on earth: 'manages our cause, our affairs, for us.' His 'comforter' were not too common, it just answers the sense.

¹⁵ T. R. reads 'aside,' with A D E A Ac. 1 23 Am; text # B L Q X 23 69 Am Syr Memphis.

¹⁶ Some omit 'but,' with # B L Q X 23 69 Am Syr Memphis.

¹⁷ # G Q 2 and many others 1 23 insert 'and'; A B C D E L X 23 69 Ital (exc. Monac) Vulg Memphis omit.

¹⁸ T. R. reads '(our)' i.e. has *έπεισμα*, with A B (A) Ac. instead of the middle *έπεισμα*, the reading of # B L X II 1 23 69 and others.

¹¹ Father who has sent me. These things I have said to you, abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and will bring to your remembrance all the things which I have said to you. I leave peace with you; I give my peace to you: not as the world gives do I give to you. Let not your heart be troubled, neither let it fear. Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that I go to the Father, for [my¹] Father is greater than I. And now I have told you before it comes to pass, that when it shall have come to pass, ye may believe. I will no longer speak much with you, for the ruler of the world comes, and in me he has nothing; but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

XV. I am the true vine, and my Father is the husbandman. [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring forth more fruit. Ye are already clean by reason of the word which I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me. I am the vine, ye [are] the branches. He that abides in me and I in him, he bears much fruit; for without me ye can do nothing. Unless any one abides in me he is cast out as the

branch, and is dried up; and they gather them and cast them into the fire, and they are burned.

¹² If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to pass to you. In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.

¹³ As the Father has loved me I also have loved you: abide in my love. If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his love. I have spoken these things to you that my joy may be in you, and your joy be full. This is my commandment, that ye love one another, as I have loved you. No one has greater love than this, that one should lay down his life for his friends. Ye are my friends if ye practise whatever I command you. I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made known to you. Ye have not chosen me, but I have chosen you, and have set you that ye should go and [that] ye should bear fruit, and [that] your fruit should abide, that whatsoever ye shall ask the Father in my name he may give you. These things I command you, that ye love one another. If the world hate you, know that it has hated me before you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates

you. The son, gives the sense of "here it done." "Ia," "in this" refers to what follows; no one, I think, can be familiar with John's writings and doubt it. He uses less literally for it. Thus the Father is glorified and they become disciples of him.

"Perhaps more exactly, 'In this will my Father have been glorified that ye have borne much fruit, and ye will have become.'"

¹⁴ T. R. omits "abide" with A B D L M X 1; A B A Ac. 33-40 as in text (but A D F have *στήνεσθαι*, not -40, and in Ver. Cofh Etix

"Or 'ye know.'

¹⁵ you. Remember the word which I said unto you, The bondman¹ is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep also yours. But they will do all these things to you on account of my name, because they have not known him that sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their sin. He that hates me hates also my Father. If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my Father. But that the word written in their law might be fulfilled, They hated me without a cause.² But when the Comforter is come, whom I will send to you from the Father, the Spirit of truth who goes forth from with the Father, he³ shall bear witness concerning me; and ye⁴ too bear witness, because ye are with me from [the] beginning.

XVI. These things I have spoken unto you that ye may not be offended.⁵ They shall put you out of the synagogues; but the hour is coming that every one who kills you will think to render service to God; and these things they will do⁶ because they have not known the Father nor me. But I have spoken these things to you, that when their hour shall have come, ye may remember them, that I have said [them] unto you. But I did not say these things unto you from

[the] beginning, because I was with you. But now I go to him that has sent me, and none of you demands⁷ of me, Where goest thou? But because I have spoken these things to you, sorrow has filled your heart. But I say the truth to you, It is profitable for you that I go away; for if I do not go away, the Comforter will not come to you; but if I go I will send him to you. And having come, he⁸ will bring demonstration⁹ to the world, of sin, and of righteousness, and of judgment: of sin, because they do not believe on me; of righteousness, because I go away to [my¹⁰] Father, and ye behold me no longer; of judgment, because the ruler of this world is judged. I have yet many things to say to you, but ye cannot bear them now. But when he¹¹ is come, the Spirit of truth, he shall guide you into all¹² the truth: for he shall not speak from himself; but whatsoever he shall hear he shall speak; and he will announce¹³ to you what is coming. He¹⁴ shall glorify me, for he shall receive of mine and shall announce¹⁵ [it] to you. All things that the Father has are mine: on account of this I have said that he receives¹⁶ of mine and shall announce¹⁷ [it] to you. A little while and ye do not behold me; and again a little while and ye shall see me, [because I go away to the Father].¹⁸ [Some] of his disciples therefore said to one another, What is this he says to us, A little while and ye do not behold me; and again a little while

the sense that His presence and all that He does affords this demonstration.

¹ Some read "the" with A B D L 1 33 Am Memphis; insert *see A B Y A Ac. 30 Syrr.*

² *κατέβαλλεν* 'all'; A B Y sic sic abegnū siccas; D L 1 33 et c. 48, 7; T. R., with E P A Ac. 49, 11, *κατέβαλλεν*.

³ *ἀποτελεῖται* has the sense of 'reporting,' 'bring-ing back a report.' Here I conceive because it is a message brought from another.

⁴ T. R. reads 'shall receive,' with A K D L and many cursives Am Memphis; text B D B G P L Y A Ac. 1 33-39 Ver. Syrr.

⁵ These words are doubtful. A B D L omit; A B Y A Ac. 3 33-38 Am Syrr. Memphis insert. T. R., with T 33 Memphis, adds *cum* also.

¹ See note to Matt. x. 26.

² *ἀποτελεῖται*, 'gratuitously,' 'freely,' 'for nothing.'

³ *δέοντες*.

⁴ *παραδίδειν*; see note to Matt. xii. 37.

⁵ T. R. adds 'to you,' with A B L 1 (33) 49 and some others.

⁶ A B (L) II. 13 25 30 Am Syrr read 'their'; T. R., with A B Y F A Ac. Ver. Memphis; the D L II. 13 30 Ver. Am omit 'them' after 'remember.'

⁷ *πρόσκειν*.

⁸ *ἀπειπεῖν*. 'Convince' supposes effect in the person convinced; 'convict' would not do for righteousness or judgment: I have said 'bring demonstration,' though it supposes the action of the Spirit when come too much; but I use it in

and ye shall see me, and, Because I¹ go away to the Father? They said therefore, What is this which he says [of] the little while? We do not know [of] what he speaks. Jesus knew therefore² that they desired to demand of him, and said to them, Do ye inquire of this among yourselves that I said, A little while and ye do not behold me; and again a little while and ye shall see me? Verily, verily, I say to you, that ye shall weep and lament ye, but the world shall rejoice; and ye³ will be grieved, but⁴ your grief shall be turned to joy. A woman, when she gives birth to a child, has grief because her hour has come; but when the child is born, she no longer remembers the trouble, on account of the joy that a man has⁵ been born into the world. And ye now therefore have grief; but I will see you again, and your heart shall rejoice, and your joy no one takes from you. And in that day ye shall demand⁶ nothing of me; verily, verily, I say to you, whatsoever ye shall ask⁷ the Father in my name, he will give you.⁸ Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things I have spoken to you in allegories; the hour is coming that I will no longer speak to you in allegories, but will declare⁹ to you openly concerning the Father. In that day ye shall ask in my name; and I say to you that I will demand¹⁰ of the Father for you, for the

Father himself has affection¹¹ for you, because ye¹² have had affection¹³ for me, and have believed that I came out from God. I came out from the Father and have come into the world; again I leave the world and go to the Father. His disciples say to him, Lo, now thou speakest openly and utterest no allegory. Now we know that thou knowest all things, and hast not need that any one should demand of thee. By this we believe that thou art come from God. Jesus answered them, Do ye now believe? Behold, [the] hour is coming, and has¹⁴ come, that ye shall be scattered, each to his own, and shall leave me alone; and [yet] I am not alone, for the Father is with me. These things have I spoken to you that in me ye might have peace. In the world ye have tribulation; but be of good courage: I have overcome the world. XVII. These things Jesus spoke, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son¹⁵ may glorify thee; as thou hast given him authority over all flesh, that [as to] all that thou hast given to him, he should give them life eternal. And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have completed the work which thou¹⁶ gavest me that I should do it; and now glorify me, thou Father, along with thyself, with the glory which I

¹ Η Α Η Μ Α Η 33 and others omit τις; Δ Η Υ Α ει. 1-9 Brix have it.

² Α Ε Ι-Υ Δ αι. have ειει; π Β Δ Λ Ι 33 omit.

³ Or 'ye indeed,' &c. π Β Δ Α 1 omit οι; Α Ε Λ Υ Α ει. 33-39 Am Syrr insert.

⁴ But, 'αλλα.

⁵ σπουδαιος. See note to chap. x. 18.

⁶ Or 'ask the Father, he will give you in my name,' with Α Β Κ¹ Λ Υ Α; text Α Κ² Δ Η ει. 1-33 Ιταλ Vulg Syrr.

⁷ T. R. adds 'but,' with Α Κ¹ Δ Η Α ει; π Β Κ² Λ Υ Α ει. 33-39 Am Memph omit.

⁸ This is also ισωγενης in T. R., but the preferable reading is ισωγενης, with Α Β Κ¹ Δ Κ Λ Μ Υ Χ Υ 33; the sense is the same. See verso δι.

⁹ θιλασσαι ει. v. 20, and xx. 2, 'attached to.'

¹⁰ τις τις. See note to chap. i. 14, v. 45.

¹¹ Β Κ¹ Λ Υ 33 read ισωγενης; Α Β Κ² Η Υ Α ει. 1-30 Am have τις, which has the sense of 'from with.'

¹² Some omit 'to him.' Α Κ¹ Δ Η Β Λ Υ Σyrr have it; Β Κ² Δ Η Α Η 1 omit. π has ειει after οι πατει, corrected into ειει.

¹³ T. R. adds 'now,' with Β Κ Α ει; Ιταλ Vulg Syrr; π Α Β Κ¹ Δ Η Α Υ Σyrr Memph omit.

¹⁴ T. R. adds 'shall have,' with Δ Η Ιταλ Vulg; π Α Β Κ¹ Δ Η Υ Α ει. 33 Syrr Memph have ειει.

¹⁵ T. R. adds 'also,' with Α Κ¹ Δ Υ Λ Υ Α ει. 33 Οι; π Α Β Κ² Δ Η Ιταλ (ext. Monse) Vulg Syrr Memph omit.

¹⁶ θιλασσαι. See note to chap. x. 18.

¹⁷ I add the article, because it throws the emphasis on 'eternal,' as in the Greek.

¹⁸ Some read 'having,' with Α Β Κ Λ Η Υ Α ει. 33 Memph; 'I have' Δ Υ Λ Υ Α ει. Am Syrr.

had along with¹⁹ thee before the world²⁰ was. I have manifested thy name to the men whom thou²¹ gavest²² me out of the world. They were thine, and thou²³ gavest²⁴ them me, and they have²⁵ kept thy word. Now they have known that all things that thou²⁶ hast given me are of thee; for the words²⁷ which thou²⁸ hast given me I have given them, and they²⁹ have received³⁰ them, and have known truly that I came out from thee, and have believed that³¹ thou³² sentest me. I³³ demand concerning them; I do not demand concerning the world, but concerning those whom thou³⁴ hast given me, for they are thine, (and all that is mine is thine, and [all] that is thine mine,) and I am glorified in them. And I am no longer in the world, and these are in the world, and I³⁵ come to thee. Holy Father, keep them in thy name which³⁶ thou³⁷ hast given me, that they may be one as we. When I was with them³⁸ I kept them in thy name; those thou³⁹ hast given me⁴⁰ I have guarded, and not one of them has perished, but the son of perdition,⁴¹ that the scripture might be fulfilled. And now I come to thee. And these things I speak in the world, that they may have my joy fulfilled in them. I⁴² have given them thy word,⁴³ and the world has hated them, because they are not of the world, as⁴⁴ I am not of the world. I do not de-

¹⁹ επιλ ουσιον ... επιλ ου, 'along with' as to presence and place.

²⁰ T. R. reads 'had given,' twice, with C E X Y Α ει. 33-39 (L 1 first time); text Α Β Δ Κ Η Η.

²¹ πατει, the divine communication.

²² T. R. with Οι and some other cursives Am Memph, reads 'keep in thine own name those whom.'

²³ It may perhaps be translated 'in which thou²⁴ hast given [them] to me'; but I prefer the text. (A question has been raised, if 'that they may be one' depends on 'keep them,' or on 'given me.') Text Η and all the uncials 1-33 Syrr.

²⁴ T. R. adds 'in the world,' with Α Κ¹ Δ Υ Λ Υ Α ει. 33-39 Brix Syrr; π Β Κ² Δ Η Α Υ Σyrr Memph.

²⁵ π Β Κ¹ Δ Η Σyrr read '... name which thou²⁶ hast given me,' and π also reads 'and' ειει.

²⁷ ηλασσαι, with Δ Η Ιταλ Vulg Syrr ει.

²⁸ Δ Η Ιταλ, with Α Β Κ Λ Η Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

²⁹ ηλασσαι, with Δ Υ Λ Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

³⁰ ηλασσαι, with Δ Υ Λ Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

³¹ mand that thou shouldst take them out of the world, but that thou should³² est keep them out of evil. They are not of the world, as I³³ am not of the world. Sanctify them by the³⁴ truth: thy word is truth. As thou³⁵ hast sent me into the world, I³⁶ also have sent them into the world; and I sanctify myself for them, that they³⁷ also may be sanctified by truth.³⁸ And I do not demand for these only, but also for those who believe³⁹ on me through their word; that they may be all one, as thou, Father, [art] in me, and I in thee, that they⁴⁰ also may be one⁴¹ in us, that the world may believe that thou⁴² hast sent me. And the glory which thou⁴³ hast given me I⁴⁴ have given them, that they⁴⁵ may be one, as we⁴⁶ are one; I in them and thou in me, that they⁴⁷ may be perfected into one [and]⁴⁸ that the world may know that thou⁴⁹ hast sent me, and [that] thou⁵⁰ hast loved them as thou⁵¹ hast loved me. Father, [as to] those whom⁵² thou⁵³ hast given me, I desire that where I am they⁵⁴ also may be with me, that they may behold my glory which thou⁵⁵ hast given⁵⁶ me, for thou lovest me before [the] foundation of [the] world. Righteous Father,⁵⁷—and the world has not known thee, but I have known thee, and these⁵⁸ have known that thou⁵⁹ hast sent me. And I have made known to them thy name,

⁵⁰ ηλασσαι: the word of God in testimony.

⁵¹ T. R. reads 'thy,' with C E X Y Α ει. 33-39 Syrr Memph; Α Β Κ¹ Δ Η Ιταλ (ext. Monse) Vulg omit.

⁵² Οι, 'in truth.'

⁵³ T. R. reads 'shall believe,' with some cursives. ⁵⁴ Οι has ηλασσαι, with Α Κ¹ Δ Υ Λ Υ Α ει. Am Syrr Memph; Β Κ² Δ Η Ιταλ.

⁵⁵ 'And' is doubtful here, though many have it. Οι I have it without ισω. 'That,' as Ver Culb Vulg edit. I notice it because if 'and' be left out, 'that the world' depends on the clause immediately preceding. In result the sense is the same. Α Κ¹ Δ Υ Λ Υ Α ει. Brix Syrr insert; Β Κ² Δ Η Ιταλ Vulg Memph omit.

⁵⁶ 'Or' what, ηλασσαι, with Β Δ Μ Η Σyrr: it is the style of John; Α Κ¹ Δ Υ Λ Υ Α ει. 33-39 Ital Vulg Syrr ηλασσαι.

⁵⁷ ηλασσαι, with Β Δ Μ Η Σyrr ηλασσαι, with Δ Υ Λ Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

⁵⁸ ηλασσαι, with Δ Υ Λ Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

⁵⁹ ηλασσαι, with Δ Υ Λ Υ Α ει. 33-39 T. R. reads ηλασσαι, with Δ Υ Λ Υ Α ει.

and will make [it] known; that the love with which thou hast loved me may be in them and I in them. (XVIII.) Jesus, having said these things, went out with his disciples beyond the torrent Cedron, where was a garden, into which he entered, he⁷ and his disciples. And Judas also, who delivered him up, knew the place, because Jesus was often there, in company with his disciples. Judas therefore, having got the band, and officers of the chief priests and Pharisees, comes there with lanterns and torches and weapons. Jesus therefore, knowing all things that were coming upon him, went forth and said to them, Whom seek ye? They answered him, Jesus the Nazarean. Jesus⁸ says to them, I am [he]. And Judas also, who delivered him up, stood with them. When therefore he said to them, I am [he], they went away backward and fell to the ground. He demanded of them therefore again, Whom seek ye? And they said, Jesus the Nazarean. Jesus answered, I told you that I am [he]; if therefore ye seek me, let these go away; that the word might be fulfilled which he spoke, [As to] those whom thou hast given me, I have not lost one of them. Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's name was Malchus. (11) Jesus therefore said to Peter, Put the sword into the sheath; the cup which the Father has given me, shall I not drink it?

(12) The band therefore, and the chilarch,⁹ and the officers of the Jews, took Jesus and bound him; and they led him away to Annas first; for he

was father-in-law to Caiaphas, who was high priest that year. But it was Caiaphas who counselled the Jews that it was better that one man should perish¹⁰ for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the portress and brought in Peter. The maid therefore, who was portress, says to Peter, Art thou also of the disciples of this man? He¹¹ says, I am not. But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter¹² was standing with them and warming himself. (13) The high priest therefore demanded of Jesus concerning his disciples and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews¹³ come together, and in secret I have spoken nothing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they¹⁴ know what I have said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high priest thus? Jesus answered him, if I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Annas [then] had sent him bound to Caiaphas the high priest.

(14) But Simon Peter was standing and warming himself. They said there-

⁹ *chiarach.*
• D (Vert) Ver omit 'Jesus.' • A C E L X Y & Ac. 13 33 65 Am Syr Memph insert; B (Vert) puts it in after *ipsa eis.*

* T. R. reads 'thy sword,' with 1 69; text w A B C D and all uncials 33 Ital Am Syr Memph.

* Strictly 'the commander of a thousand men' (a military tribune).

* Many read 'die,' with A B C* D L X 1 13 22

33 65 Ital Vulg Memph: 'perish' A C* E Y & Ac.

* *accid.*

* T. R. has 'the,' with A 1 and other uncials.

* T. R. reads 'where the Jews always,' with

D E Y & Ac.; text A B C* L X II 1 33 65 Ital

(ext. Monac.) Vulg Memph.

* Stephens, not Elzv., omits *et.* with A C D B

Y & Ac.; B C* L X 1 13 22 have it; A 13 69 id.

fore to him, Art thou also of his disciples? He¹⁵ denied, and said, I am not. One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in the garden with him? (16) Peter denied therefore again, and immediately [the] cook crew.

(17) They lead therefore Jesus from Caiaphas to the praetorium; and it was early morn. And they¹⁶ entered not into the praetorium, that they might not be defiled, but¹⁷ eat the

passover. Pilate therefore went out to them¹⁸ and said, What accusation do ye bring against this man? They answered and said to him, If this [man] were not an evildoer, we should not have delivered him up to thee.

(19) Pilate therefore said to them, Take him, ye¹⁹, and judge him according to your law. The Jews therefore said to him, It is not permitted to us to put

any one to death; that the word of Jesus might be fulfilled which he spoke, signifying what death he should die. Pilate therefore entered again into the praetorium and called Jesus, and said to him, Thou art the

king of the Jews? Jesus answered [him]²⁰, Dost thou say this of thyself, or have others said it to thee

(21) concerning me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me; what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not

from hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I

am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice. Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in him. But ye have a custom that I release [some] one to you at the passover; will ye therefore that I release unto you the king of the Jews? They cried therefore again all, saying, Not this [man], but Barabbas. Now Barabbas was a robber.

XIX. Then Pilate therefore took Jesus

and scourged [him]. And the soldiers having plaited a crown of thorns put it on his head, and put a purple robe on him, and came to him and said,

Hail, king of the Jews! and gave him blows on the face. And Pilate went out again and says to them, Lo, I bring him out to you, that ye may know that I find in him

no fault whatever. (Jesus therefore went forth without, wearing the crown of thorn and the purple robe.) And he says to them, Behold the

man! When therefore the chief priests and the officers saw him they cried out saying, Crucify, crucify [him]. Pilate says to them, Take him ye²¹ and crucify [him], for I find

no fault in him. The Jews answered him, We have a law, and according to [our] law he ought to die, because he made himself Son of God. When Pilate therefore heard this word, he

was the rather afraid, and went into the praetorium again and says to Jesus, Whence art thou? But Jesus

gave him no answer. Pilate therefore says to him, Speakest thou not

concerning me? Vulg Memph insert.

* I have ventured to read 'And' instead of 'Therefore,' with A B K L X Y & Ac. 13 69; A B C* D & 1 Am omit.

* A B C* L X II 13 22 & Ital (ext. Monac.) Vulg add 'without'; A C* D E Y & Ac. Memph omit.

* Many omit 'him,' with A B C* D L M U X Y II 1 33 Am Memph; it has it, with C* E & Ac. 69 Coll.

* T. R. omits 'came to him' and 'with A D E Y & Ac. 1; & B L U X A II 13 33 69 Ital (ext. Briz)

Monac.) Vulg Memph insert.

* I have ventured to read 'And' instead of 'Therefore,' with A B K L X Y & Ac. 13 69; C is wanting there; & D P I Am omit 'Therefore,' but have no 'And.' T. R. 'Therefore,' with B Y & Ac. 69.

* A B D K L X Y & 13 69 Ac. have 'him'; T. R. with B L 1 Am. omits. The English requires B.

* A B D L & Ital (ext. Monac.) Vulg omit; A B X Y & Ac. versicles insert.

* W A 69 Syr-Pat Memph omit 'therefore.'

to me? Dost thou not know that I have authority to release thee and have authority to crucify thee? Jesus answered, Thou hadst no authority whatever against me if it were not given to thee from above. On this account he that has delivered me up to thee has [the] greater sin. From this time Pilate sought to release him; but the Jews cried out saying, If thou releasest this man, thou art not a friend to Cesar. Every one making himself a king speaks against Cesar.

Pilate therefore, having heard these words, led Jesus out and sat down upon [the?] judgment-seat, at a place called Pavement, but in Hebrew Gabbatha; (now it was [the] preparation of the passover; it was about the sixth hour;) and he says to the Jews, Behold your king! But they cried out, Take [him] away, take [him] away, crucify him. Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. Then therefore he delivered him up to them, that he might be crucified; and they took Jesus and led him away.

And he went out, bearing his cross, to the place called [place] of a skull, which is called in Hebrew, Golgotha; where they crucified him, and with him two others, [one] on this side, and [one] on that, and Jesus in the middle.

And Pilate wrote a title also and put it on the cross. But there was written: Jesus the Nazarean, the king of the Jews. This title therefore many of the Jews read, for the place of the city where Jesus was crucified was near; and it was written in Hebrew,

Greek, Latin.* The chief priests of the Jews therefore said to Pilate, Do not write, The king of the Jews, but that he⁴ said, I am king of the Jews.

Pilate answered, What I have written, I have written. The soldiers therefore, when they had crucified Jesus, took his clothes, and made four parts, to each soldier a part, and the body coat; but the body coat was seamless, woven through the whole from the top. They said therefore to one another, Let us not rend it, but let us cast lots for it, whose it shall be; that the scripture might be fulfilled which says,* They parted my garments among themselves, and on my vesture they cast lots. The soldiers therefore did these things.

And by the cross of Jesus stood his mother, and the sister of his mother, Mary the [wife] of Clopas, and Mary of Magdala. Jesus therefore, seeing his mother, and the disciple standing by whom he loved, says to his mother, Woman, behold thy son. Then he says unto the disciple, Behold thy mother. And from that hour the disciple took her to his own home.

After this, Jesus, knowing that all things were now finished, that the scripture might be fulfilled, says, I thirst. There was a vessel therefore full of vinegar, and having filled a sponge with vinegar, and putting hyssop round it,⁸ they put it up to his mouth. When therefore Jesus had received the vinegar, he said, It is finished; and having bowed his head, he delivered up his spirit. The Jews therefore, that the bodies might not remain on the cross on the sabbath,

11).
www.

"T. R. reads 'the place where Jesus was crucified was near the city,' with 1 at Ital (sic). Morris Wohl-Morrell, two were 1. H. David all one."

"Some put 'Jeho' before 'Simeon,' with S. L. A. Marling's 'Vulgar Hebrew'; but it is B. De Rossi's opinion 33. It has dropped verse 29 and most of 31.

33 Memphis; text A D E I Y ac., Ital. Vale Syrr.
"devise.

* p. 2091 'which says,' A D E I L T X Y A C,
Am Extr. Memphis Mosaic insert.

"A B L A" seems "therefore" DRYKE. Am have it; & Memphis read 2d.
"etc., etc.", probably "hindmost is to lemons."

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JOHN XIX. XX

for it was [the] preparation, (for the day of that sabbath was a great [day].) demanded of Pilate that their legs might be broken and they taken away. The soldiers therefore came and broke the legs of the first and of the other that had been crucified with him; but coming to Jesus, when they saw that he was already dead they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood and water. And he who saw it bears witness, and his witness is true, and he² knows that he says true that ye³ also⁴ may believe. For these things took place that the scripture might be fulfilled, Not a bone of him shall be broken. And again another scripture says, They shall look on him whom they pierced.

And⁵ after these things Joseph of Arimathea, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the body of Jesus.⁶ And Nicodemus also, who at first came to Jesus⁷ by night, came, bringing a mixture of myrrh and aloes, about a hundred pounds [weight]. They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.⁸

But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

XX. And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb. She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth and the other disciple, and came to the tomb. And the two ran together, and the other disciple ran forward faster than Peter, and came first to the tomb, and stooping down he sees the linen cloths lying; he did not however go in. Simon Peter therefore comes, following him, and entered into the tomb, and sees the linen cloths lying, and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct place by itself. Then entered in therefore the other disciple also who came first to the tomb, and he saw and believed; for they had not yet known the scripture, that he must rise from among [the] dead.⁹ The disciples therefore went away again to their own home. But Mary stood at the tomb¹⁰ weeping without. As therefore she wept, she stooped down into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had lain.¹¹ And they¹² say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid him. Having said these things she turned backward and beholds

* T. H. (not Stephens) reads "for that sabbath day was great," with H 23 (59) A.M.

Both verbs are in the **perfect**, expressing what was present in the mind of the writer.

卷之三

— T. H. Morris, also, was a KKK member.
Memphis: N A R D H K L U X A 1 3 3 @ Ital Villa
Syr. have it. = or "But."
"I am sorry. But you will see with LX 133

"Am I not master?" It is impossible, when it is A leaves out "and Pilate" to "body of Jesus," showing that what it copied

had 'Jesus,' not *Tyrus*, and so D B Y A Ac. 1 at Syrt Memphis.

Memphis; ABLUXY.

1996年1月1日

It has *et tu dixisti*; while others omit this clause, which is omitted. The rest merely vary the place, except A, which omits, with some versions,

Jesus standing [there], and knew not that it was¹ Jesus. Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She,² supposing that it was¹ the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I³ will take him away. Jesus says to her, Mary. She, turning round, says to him in Hebrew,⁴ Rabboni, which means Teacher. Jesus says to her, Touch me not, for I have not yet ascended to my⁵ Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your God. Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and [that] he had said these things to her.

When therefore it was evening on that day, which was the first [day] of the week, and the doors shut where the disciples were,⁶ through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace [be] to you. And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore, having seen the Lord. [Jesus]⁷ said therefore again to them, Peace [be] to you: as the Father sent me forth, I also send you. And having said this, he breathed into [them], and says to them, Receive [the] Holy Spirit: whose soever sins ye remit, they are remitted⁸ to them; whose soever [sins] ye retain, they are retained.⁹ But Thomas, one of the twelve, called Didymus,¹⁰ was not with them when Jesus came. The other disciples therefore said to him, We have

seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark¹¹ of the nails, and put my hand into his side, I will not¹² believe. And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, Peace [be] to you. Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbeliefing, but believing.¹³ Thomas answered and said to him, My Lord and my God. Jesus says to him, Because thou hast seen me¹⁴ thou hast believed: blessed they who have not seen and have believed.

Many other signs therefore also Jesus did before his¹⁵ disciples, which are not written in this book; but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

XXI. After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus. There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples. Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth and went on board,¹⁶ and that night took nothing. And early morn already breaking,¹⁷ Jesus stood on the shore; the disciples however did not know that it was¹⁸ Jesus. Jesus there-

¹ Literally, 'is.'

² Literally,

³ T. R. omits 'in Hebrew,' with A E K. Ac. 1:40 Am. # B D L O X A D 33 Syrr Memphis insert.

⁴ Many omit 'my,' reading 'the Father,' with B D A B L O X A Ac. Am Syrr Memphis insert.

⁵ T. R. adds 'gathered,' with B L X A Ac.

Memph. # A B D L A Vors. Monac. Am Syrr omitt.

⁶ D L O X Am Memphis omit 'I saw': A B E I & Ac. Syrr insert. Burgo, *Last 12 Verses*, 222.

⁷ # A D O X 1:18 *agreement* (*Lippevors.*): T. R., with B & B I & Ac. (40), *differens.*

⁸ Or 'twin.'

⁹ A I Am read *vixere*, 'place,' for the second *vixere*; # R reads 'into his hand.'

¹⁰ no ad., 'in no wise.'

¹¹ T. R. adds 'And,' with A C E & Ac. Syrr; # B G D G L X 1:33 ob Ital (exc. Monac.) Vulg Memphis omitt.

¹² T. R. adds 'Thomas,' with Vulg; Ital Am and nearly all else omit.

¹³ A B E K S A A H Brix omitt *sic.* (T has it.)

¹⁴ A B C L Ac. have 'Jesus'; D M omitt.

¹⁵ T. R. adds 'immediately,' with A C E & Ac.; # B C D L X A 1:33 ob Ital Vulg Memphis omitt.

¹⁶ *namus*, with (A B) C E L and a few curs. (see A B). T. R. reads *vixere*, 'being come,' with # C D P X & Ac. 1:33 ob Am.

¹⁷ Literally 'is.'

fore says to them, Children,¹⁹ have ye anything to eat? They answered him, No. And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it, from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was²⁰ the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits, dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread. Jesus says to them, Bring of the fishes which ye

²¹ have now taken. Simon Peter²² went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the net was not rent. Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou?²³ knowing that

²⁴ it was²⁵ the Lord. Jesus 'comes and takes the bread and gives it to them, and the fish in like manner. This is already the third time that Jesus had been manifested to the²⁶ disciples, being risen from among the dead.

²⁷ When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas,²⁸ lovest thou me more than these? He says to him, Yes, Lord: thou²⁹ knowest³⁰ that I am attached to thee. He says to him, Feed my lambs. He says to him again a second time, Simon, [son] of Jonas,³¹ lovest thou me? He says to him, Yes,

¹⁹ *eradic.*

²⁰ Literally 'is.' # D 1:33 Ital (exc. Brix) Vulg Memphis omitt. # Tors.

²¹ T. R. adds 'Therefore,' with A E & Ac. Brix Corin Memphis; # B C D L X 1:33 ob Am omitt.

²² T. R. reads 'his,' with D H X & Ac. Memphis Syrr; # A B C L 1:33 ob Am omitt.

²³ Many read here *laudes*, or *laudem*, for *tunc*, with # H C D L; Tors. A C E & Ac. 1:31 ob Syrr.

²⁴ Conscious knowledge, else.

²⁵ Objective knowledge, present.

²⁶ # D 1:33 Ital (exc. Brix) Vulg Memphis omitt. # Tors.

²⁷ T. R. adds 'But,' with # D H X & Ac. 1:33 Am Memphis.

²⁸ # B C D 33 Am Memphis add 'then' or 'therefore,' else; A E & Ac. omitt.

²⁹ T. R. adds 'Amen,' with E & Ac. Am; # A B C D 33 Ital (exc. Colb Brix) Syrr Memphis omitt.

ACTS OF THE APOSTLES.

I. I composed the first discourse, O Theophilus, concerning all things which Jesus began both to do and to teach, until that day in which, having by [the] Holy Spirit charged the apostles whom he had chosen, he was taken up; to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the kingdom of God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said he] ye have heard of me. For John indeed baptised with water, but ye shall be baptised with [the] Holy Spirit after now not many days.

They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest the kingdom^a to Israel? And he said to them, It is not yours to know times or seasons, which the Father has placed in his own authority; but ye will receive^b power, the Holy Spirit having come upon you, and ye shall be my^c witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth.^d And having said these things he was taken up,

they beholding [him], and a cloud received him out of their sight.^e

^f And as they were gazing into heaven, as he was going, behold, also two men stood by them in white clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up^g from you into heaven, shall thus come in the manner in which ye have beheld him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a sabbath day's journey off. And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James,^h and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alpheus, and Simon the zealot, and Jude [the brother] of James. These gave themselves all with one accord to continual prayer,ⁱ with [several] women, and Mary the mother of Jesus, and with his brethren.

^j And in those days Peter, standing up in the midst of the brethren,^k said, (the crowd of names [who were] together [was] about a hundred and twenty,) Brethren,^l it was necessary that the scripture should have been

^a Ιακωβος, ανακρεπται. *Anaphora* has the sense of 'recurring' (see ver. 6), or when more active, of 'taking'; but in general in the New Testament, *anaphora* has the more active sense; always indeed, unless in Mark xvi, 19. 1 Tim. iii, 16, and this chapter, in all which it speaks of the ascension, where its force is 'taken up'; *deposio* is more passive reception, as in Acts iii, 21.

^b Compare Josephus, Ant. xiv. 13. 10: the same phrase exactly.

^c The word 'authority' does not please me as English here but it is important to distinguish it from 'power' (*dέσμη*) in what follows: *εὐερία* is 'right,' an 'authority' one possesses: cf. Luke x, 19, and the note to Matt. x, 1.

^d Here *anaphora* has a simple passive sense.

^e T. R. reads 'to me,' with E 13 31 61 and others Am Syrr Memphis; 'my' *A B C D.

fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to

^l those who took Jesus; for he was numbered amongst^m us, and had received a part in this service. (This man) then indeed gotⁿ a field with the reward of iniquity, and, having fallen down headlong, burst in the midst, and all his bowels gushed out.

^o And it was known to all the inhabitants of Jerusalem, so that that field was called in their own^p dialect Acel-

^q dama; that is, field of blood.) For it is written in [the] book of Psalms, Let his homestead become desolate, and let there be no dweller in it; and, Let another take his overseership. It is necessary therefore that of the men who have assembled with us all [the] time in which^r the Lord Jesus came

^s in and went out among^t us, beginning

from the baptism of John until the day in which he was taken up from us, one of these should be a witness with us of his resurrection.

^u And they appointed two, Joseph, who was called Barsabas, who had been surnamed Justus, and Matthias.

^v And they prayed, and said, Thou Lord, knower of the hearts of all, shew which one of these two thou

^w hast chosen, to receive the lot^x of this service and apostleship, from which Judas transgressing fell to go to his own place. And they gave lots on them,^y and the lot fell on Matthias, and he was numbered with the eleven apostles.

II. And when the day of Pentecost was now accomplishing,^z they were all together^{aa} in one place. And there came suddenly a sound out of heaven as of a violent impetuous blowing,^{bb} and filled all the house where they were sitting. And there appeared to them parted tongues, as of fire, and it sat^{cc} upon each one of them. And they were all filled with [the] Holy Spirit, and began to speak with other tongues as the Spirit gave to them to speak forth.

Now there were dwelling at Jerusalem Jews, pious men, from every nation of those under heaven. But the rumour of this having spread,^{dd} the multitude came together and were confounded, because each one heard them speaking in his own dialect. And all were amazed and wondered, saying, Behold, are not all these who are speaking Galileans?^{ee} and how do we hear [them] each in our own dialect in which we have been born, Par-

Meyer, and De Wette think that in versions it is wrongly omitted.

^m εἰς ἡμᾶς, (P) B 61 Syrr. T. R. reads *εἰσῆμεν*, with A B 13 31 Am; C* εἰσῆμεν, &c., & D Memphis Syrr read *εἰσήσθη*, 'they sat,' but itⁿ is A B C D 13 31 61 Am Memphis.

ⁿ κατέλαβεν. Used for 'having' by whatever means. See Matt. x, 9; Luke xviii, 12; cf. note to Luke xxii, 19.

^o T. R. has *εἶπεν*, with B 31 and other cursives; & A B C D 13 31 61 omit.

^p Some omit 'own,' with #B* D; A B C E Ac. 13 31 61 insert.

^q Or 'at every time that.' #A B C* (D) & Am omit 'εις' before πόλιν; #C* B 113 31 have it.

^r εἰς, referring properly only to 'came in.'

^s A B C* D Am Memphis read *εἴπεν*, 'spake.'

T. R. with #C* B 13 31 61 Syrr, *εἴπεν*, 'spoke.'

^t T. R. reads 'their lots,' with D 13 31; text & A B C D 13 61 Am Memphis.

^u It was come and running its course of fulfillment as a feast.

^v T. R. reads 'all with one accord,' with C* B 13 31 and others; *εἷλαν* #A B C* G. D Memphis Thib read 'all' only.

^w *εἴπεν* is not 'wind,' but they heard blowing, as of hard breathing, for which it is also used.

I do not like the word 'blast.' It is too sudden

and passing. 'Blowing' is the word, but a 'rushing blowing' does not do.

^{aa} εἰς τὸν αὐτὸν, (P) B 61 Syrr. T. R. reads *εἰσῆλθεν*, with A B 13 31 Am; C* εἰσῆλθεν, & D Memphis Syrr read *εἰσῆλθεν*, 'they sat,' but it^{bb} is A B C D 13 31 61 Am Memphis.

^{bb} εἰσῆλθεν. Used for 'having' by whatever means. See Matt. x, 9; Luke xviii, 12; cf. note to Luke xxii, 19.

^{cc} T. R. has *εἶπεν*, with B 31 and other cursives; & A B C D 13 31 61 omit.

^{dd} εἰδεντος. The word 'having' is the loud voice of the speakers. But this is not *εἴδεν*, nor would it have spread over the city; nor would the sound of the mighty rushing wind over the city have brought them there. It was what happened at the place which brought the crowd there: that is, it was not the mighty rushing wind being heard everywhere. The end of the verse goes to confirm this. What struck those who came was hearing their own tongues. Alford says Gen. xiv, 16 and Jer. xxvii, (L.) & are no examples. Why not? The rumours of Jacob's coming spread to Pharaoh's house. Schleusner, who does not accept this sense, admits it as being right in Hebrew and Septuagint Greek.

^{ee} T. R. adds 'to one another,' with C* D B 13 31 Syrr; #A B C 61 Am Memphis omit.

thians, and Medes, and Elamites, and those who inhabit Mesopotamia, and Juizes, and Cappadocia, Pontus¹⁰ and Asia, both Phrygia and Pamphyllis, Egypt and the parts of Libya which adjoin Cyrene, and the Romans sojourning [here], both Jews and proselytes, Cretans and Arabians, we hear them speaking in our own tongues the great things of God?¹¹ And they were all amazed and in perplexity, saying one to another, What would this mean? But others mocking¹² said, They are full of new wine.¹³

But Peter, standing up with the eleven, lifted up his voice and spoke forth to them, Men of Judæa, and all ye inhabitants of Jerusalem, let this be known to you, and give heed to my words: for these are not full of wine, as ye suppose, for it is the third hour of the day; but this is that which was spoken through the prophet Joel,¹⁴ And it shall be in the last days, saith God, [that] I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your elders shall dream¹⁵ with dreams; yea, even upon my bondmen and upon my bondwomen in those days will I pour out of my Spirit, and they shall prophesy. And I will give wonders in the heaven above and signs on the earth below, blood, and fire, and vapour of smoke:

¹ *διαβούλευσεν*, which is read by A B C D E P 13 61, is a stranger word than *γένεσιν*, the reading of T. E., with E P 13 61. It is literally 'mocking.'

² T. E. reads 'shall dream dreams,' *λειπεῖν*, with E P 31 Am; text N A B C D E P 13 61.

³ *εὐδαιμόνης* in Hebrew *אֶחָד*, 'terrible, wonderful.'

⁴ But *εὐδαιμόνης*, though used for 'illustrous,' 'glorious,' has in it the sense of 'manifestation, appearing, displaying itself.' Compare Tit. 8, 17, 18. (D omit *εἰς εὐδαιμόνην*, and gloriously appearing.)

⁵ *κατερέωτης*, without article, for 'Jehovah,' and so R. 20; see note to Luke 1, 15.

⁶ *ἀρχὴν Ἰσραήλ*; lit. 'Men, Israelites'; see note to 1, 15. The same form occurs in ill. 12, and similarly elsewhere: cf. R. 18, *ἀρχὴν Ιudeῶν*.

⁷ *αὐτοῦ διαβούλευσεν*: 'born witness to, to you' is not, I am aware, agreeable English; but 'ap-

peared to him with an oath, of the fruit of his loins⁸ to set upon his throne; he, seeing [it] before, spake concerning the resurrection of the Christ,⁹ that neither has he been left in hades nor his flesh seen corruption. This Jesus has God raised up, whereof all we are witnesses.¹⁰ Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which *περιβοήθη* behold and hear. For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit at my right hand until I have put thine enemies (to be) the footstool of thy feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both¹¹ Lord and Christ.

And having heard [it] they were pricked in heart, and said to Peter and the other apostles, What shall we do, brethren?¹² And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive the gift of the Holy Spirit.¹³ For to you is the promise and to your

children, and to all who [are] afar off, as many as [the] Lord our God may call. And with many other words he testified and exhorted them, saying, Be saved from this perverse generation. Those then who had accepted¹⁴ his word were baptised; and there were added in¹⁵ that day about three thousand souls.

And they persevered in the teaching and fellowship of the apostles, in breaking of bread and prayers. And fear was upon every soul, and many wonders and signs took place through the apostles' means. And all that believed were together, and had all things common, and sold their possessions and substance, and distributed them to all, according as any one might have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart, praising God, and having favour with all the people; and the Lord added [to the assembly]¹⁶ daily those that were to be saved.

III. And Peter and John went up together¹⁷ into the temple at the hour of prayer, [which is] the ninth [hour]; and a certain man who was lame from

⁸ T. E. adds 'as concerning the flesh to raise up the Christ,' with D* P 13 61; N A B C D E P 13 61 Am Syr-Pt Memphis omit.

⁹ 'Οὐ τοῦ Χριστοῦ.'

¹⁰ T. E. reads 'that his soul has not been,' with C P 13 61; text N A B C D E P 13 61 Am (Syr-Pt Memphis).

¹¹ T. E. adds 'now,' with C P 13 61 and others; N A B C D E P 13 61 Am Memphis omit; D has omitting *εἰς*.

¹² T. E. (and Stephen) omits 'both,' with some cursives Syr-Pt Memphis; N A B C D E P 13 61 G Am insert.

¹³ Literally 'men brothers.' See note to 1, 16.

¹⁴ Some add 'your,' with N A B (C) 61 Am Memphis; D E P 13 61 Syr omits C has *πάντα*.

¹⁵ T. E. omits 'then,' with E P 13 61 and others; N A B C D E P 13 61 Am Memphis insert.

¹⁶ *επιστρέψειν* is 'to receive in full,' or 'with satisfaction'; or, as in an opinion or teaching, 'to accept and receive it as true.' T. E. adds *ευτρόπως*, 'gladly,' with E P 13 61 and others Syr; N A B C D E P 13 61 Am Memphis omit.

¹⁷ T. E. with E P 13 61 and other cursives, omits 'in.'

¹⁸ T. E. adds 'and,' with E P 13 61 Am; N A B C D* 61 Am Syr-Pt Memphis omit.

¹ See note to chap. iii. 1.
² *εὐδαιμόνης*, the remnant of Israel whom God was sparing. The word is used for this class in the LXX in the prophets. The Lord now added these to the Christian assembly. It is used chiefly for *εὖ* and *νόος*, 'to escape.' As to the form of the word, *εὐδαιμόνης*, *εὐδαιμόνη*, *εὐδαιμόνη* are all found in the LXX. The difference of *εὐδαιμόνης* is that it gives the character instead of the fact; as I might say, 'the spared ones,' or 'those to be spared,' or the fact, 'those who have been spared.'

³ It is the class of persons God was then saving. It is not a doubt as to their being saved, nor a state, but a class. Compare Luke xii. 31, 'Are the *εὐδαιμόνης*, that claim, few?' So the English means there—'that be saved.' The Jews discussed this point much, as may be seen in Lightfoot and Schaffhausen.

⁴ N A B C D E P 13 61 Am Memphis omit *εἰς εὐδαιμόνης*, 'to the assembly.' It is, 47, and read, *εἰς τὸ σώμα* Herod Jr. thus linking 'together' with the end of chaps. 1-47, but as it is disputed, I have changed nothing. The sense is substantially the same.

⁵ *εἰς τὸ σώμα* is used as it is here. See Kypke on the verse. It means simply 'together.' Probably we should read 'the Lord added together daily'

his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going into the temple; who, seeing Peter and John about to enter into the temple, asked to receive alms. And Peter, looking steadfastly upon him with John, said, Look on us. And he gave heed to them, expecting to receive something from them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazarene rise up and walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made strong. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at what had happened to him. And as he held Peter and John, all the people ran together to them in the porch which is called Solomon's, greatly wondering.

And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to walk? The God

of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he had judged that he should be let go. But ye denied the holy and righteous one, and asked that a man [that was] a murderer should be granted to you; but the originator² of life ye slew, whom God raised from among [the] dead, whereof we are witnesses. And, by faith in his name, his name has made this [man] strong whom ye behold and know; and the faith which is by him has given him this complete soundness in the presence of you all. And now, brethren, I know that ye did it in ignorance, as also your rulers; but God has thus fulfilled what he had announced beforehand by the mouth of all the prophets, that his Christ³ should suffer. Repent therefore and be converted, for the blotting out of your sins, so that times of refreshing may come from [the] presence of the Lord, and he may send Jesus Christ, who was foreordained for you, whom heaven indeed must receive till [the] times of [the] restoring of all things, of which God has spoken by the mouth of his holy prophets since time began.⁴ Moses indeed⁵ said, A prophet shall [the] Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say

² 'he began and finished the whole course'; 'the origin' or 'originator,' though the word is harsh in connection with life.

³ T. R. reads 'all his prophets, that the Christ,' transposing αὐτοῦ, with P 13 31 Memph.; text & B C D E 61 Am.

⁴ T. R. reads 'who before was preached to you, with some cursives Am Memph.'

⁵ T. R. adds 'all,' with B P 13 31; text & A B C D 61 Am Syr-Pt Memph omit.

⁶ According to the better reading, with & A B C E (13) 61 Am, 'since time began' refers to 'holy prophets,' literally 'his holy since-time-began prophets.' D omits αὐτοῦ. (T. R. is w P 31 Syr Memph.)

⁷ T. R. reads 'For Moses indeed,' with P 31; text & A B C D E 13 61 Am Memph.

⁸ T. R. adds 'to the fathers,' with D E P 13 31; & A B C 61 Am Memph omit.

⁹* C E P 13 read 'our,' B Memph omit.

¹⁰ to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after [him], as many as have spoken, have announced¹¹ also these days. Ye are the sons of the prophets and of the covenant which God appointed to our fathers, saying to Abraham, And in thy seed shall all the families of the earth be blessed. To you first God, having raised up his servant,¹² has sent him, blessing you in turning each one [of you] from your wickedness.

IV. And as they were speaking to the people, the priests and captain of the temple¹³ and the Sadducees came upon them, being distressed on account of their teaching the people and preaching by Jesus¹⁴ the resurrection from among¹⁵ [the] dead; and they laid hands on them, and put them¹⁶ in ward till the morrow; for it was already evening.

But many of those who had heard the word believed, and the number of the men had become [about]¹⁷ five thousand.

And it came to pass on the morrow that their rulers and elders and scribes were gathered together at Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of [the]¹⁸ high priestly family; and having placed them in the midst they inquired, In what power or in what name have ye done this? Then Peter, filled with [the] Holy Spirit, said to them, Rulers of the people and elders of Israel¹⁹,

¹⁰ T. R. has 'foretold,' with some cursives.

¹¹ T. R., with D P 13 31, omits the article before 'sons.'

¹² T. R. adds 'Jesus,' with A P 13 31; & B C D 61 Am Syr Memph omit.

¹³ αὐτοῦ.

¹⁴ εἰς τὸν Ιησοῦν.

¹⁵ This is a little more emphatic than usual, i.e., 'the resurrection which is from among [the] dead.'

¹⁶ A C E 13 (31) add αὐτοῖς; the others omit it. The sense is not affected.

¹⁷ Some omit 'about,' with & A 61 Am Memph;

¹⁸ if we this day are called upon to answer as to the good deed [done] to the infirm man, how he²⁰ has been healed, be it known to you all, and to all the people of Israel, that in the name of Jesus Christ the Nazarene, whom ye have crucified, whom God has raised from among [the] dead, by him²¹ this [man] stands here before you sound [in body]. He²² is the stone which has been set at nought by you the builders, which is become the corner stone. And salvation is in none other, for neither is there another name under heaven which is given among men by which we must be saved.

But seeing the boldness of Peter and John, and perceiving that they were unlettered and uninstructed men, they wondered; and they recognised them that they were with Jesus. And beholding the man who had been healed standing with them, they had nothing to reply; but having commanded them to go out of the council they conferred with one another, saying, What shall we do to these men? for that indeed an evident sign has come to pass through their means is manifest to all that inhabit Jerusalem, and we cannot deny it.

But that it be not further spread among the people, let us threaten them severely²³ no longer to speak to any man in this name. And having called them, they charged [them]²⁴ not to speak at all nor teach in the name of Jesus. But Peter and John answering said to them, If it be righteous before God to listen to you rather than to God, judge ye; for

R D E P 51 insert δικεῖ; B D have σέ; and so Syr.

¹⁹ Perhaps 'of high priestly family.'

²⁰ Some omit 'of Israel, with & A B Am Memph'; D E P 13 31 Syr insert.

²¹ αὐτοῦ.

²² T. R. reads 'But,' with P 31 Memph; text & A B 13 Am Syr.

²³ Literally 'with threat,' a Hebrewism. Some leave it out, with & A B Am Syr-Pt Memph probably as a correction for better Greek; E P 13 31 have it.

²⁴ T. R. has 'them' in text, with P 13 1 Memph; & A B D E 13 Am omit.

as for us we cannot refrain^a from speaking of the things which we have seen and heard. But they, having further threatened them, let them go, finding no way how they might punish them, on account of the people, because all glorified God for what had taken place; for the man on whom this sign of healing had taken place was above forty years old.

^b And having been let go, they came to their own company, and reported all that the chief priests and elders had said to them. And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord,^c thou art the God^d who made the heaven and the earth and the sea, and all that is in them; who hast said by the mouth of thy servant David,^e Why have [the] nations raged haughtily and [the] peoples meditated vain things? The kings of the earth were there, and the rulers were gathered together against the Lord and against his Christ. For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered together in this city^f to do whatever thy hand and thy counsel had determined before should come to pass. And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.

^a Literally 'cannot not speak.'

^b 'certain,' 'the master,' as of a slave (not master); 'one having sovereign power,' as in Jude 4 and 1 Peter 1, 1.

^c Or 'thou art God.' Elohim, the one who is so. Some, with ^g A B Am Memph, omit 'thou' then we must read 'thou art he who made.' D B P 13 31 Syrr insert, and so Alfred and Meyer.

^d I have left the T. R., with P 1 31. The reading is uncertain, and if read as in ^g A B B 23 the translation is difficult. 'Our father' is added to 'David,' and the words 'by the Holy Spirit.' One must say perhaps, 'who by the Holy Spirit (through the mouth of thy servant David our

^h And when they had prayed, the place in which they were assembled shook, and they were all filled with theⁱ Holy Spirit, and spoke the word of God with boldness.

^j And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus,^k and great grace was upon them all. For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was sold and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.

^l And Joseph^m who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian by birth, being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

V. But a certain man, Ananias by name, with Sapphira his wife, sold a possession, and put aside for himself part of the price, [his]ⁿ wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles. But Peter said, Ananias, why has Satan filled thy heart that thou shouldest lie to the Holy Spirit, and put aside for thyself a part of the price of the estate? While it remained did it not remain

^h father) hast said.' So also Ital Vulg, and D Syr. P 1 which omits 'our father,' inserting the rest.

ⁱ T. R. omits 'in this city,' with P 1 31 and many cursives; ^g A B D E M Am Syrr Memph insert. A has 'thy city.'

^j T. R. omits 'the,' with H P 13 31, reading *multitudes* syriac; ^g A B D Am have *vel* *multitudine*.

^k As H P 13 31; D B add 'Christ,' ^g A 'Jesus Christ the Lord,' and so Am.

^l T. R. reads 'Jesus,' with P 1 13 31; text ^g A B D E Syr-Pst Am Memph.

^m T. R. reads 'his' in text, with E P 21 and others Am Syrr Memph; ^g A B D 13 omit.

to *thee*^p and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied to men, but to God. And Ananias, hearing these words, fell down^q and expired. And great fear came upon all who heard [it]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.

^r And it came to pass about three hours afterwards, that his wife, not knowing what had happened, came in. And^s Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for so much. And Peter said to her,^t Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.

^u And great fear came upon all the assembly, and upon all who heard these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's porch, but of the rest durst no man join them, but the people magnified them; and believers were more than ever added to the Lord, multitudes both of men and women;) so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow some one

^p T. R. adds 'these things,' with E P 13 31; ^g A B D Am Memph omit.

^q T. R. adds *per*, 'indeed,' with H P Ac. Am Memph; ^g A B D omit.

^r Many read 'And Peter said to her, omitting 'and,' with ^g B D Am; A E 13 31 Syrr Memph insert.

^s Some omit 'to,' reading 'cities round about Jerusalem.' ^g A B versions omit; D E P 13 31 insert.

^t *curv.*
^u Some with, T. R., add 'their,' with H P 1 13

^v of them. And the multitude also of the cities round about came together to^w Jerusalem, bringing sick persons and persons beset by unclean spirits, who^x were all healed.

^y And the high priest rising up, and all they that were with him, which is the sect of the Sadducees, were filled with wrath, and laid^z hands on the apostles and put them in the public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said, Go ye and stand and speak in the temple to the people all the words of this life. And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them brought. And when the officers were come, they did not find them in the prison; and returned and reported saying, We found the prison shut with all security, and the keepers^{aa} standing at^{ab} the doors; but when we had opened [them], within we found no one. And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what this would come to. And some one coming reported to them,^{ad} Lo, the men whom ye put in the prison are in the temple, standing and teaching the people. Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should

^w Memph; ^g A B D Am omit.

^x T. R. adds *per*, 'indeed,' with H P Ac. Am Memph; ^g A B D omit.

^y Many, with ^g A B D Am Memph, have left this out, reading 'both the captain, &c.; but, it seems, to get rid of the difficulty of the word. It means of course the high priest.'

^z T. R. adds 'saying,' with little authority; ^g A B D E P 13 31 Am Syrr Memph omit.

²¹ be stoned.¹ And they bring them and set them in the council. And the high priest asked them, saying, We strictly enjoined you² not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather than men. The God of our fathers has raised up Jesus, whom ye have slain, having hanged on a cross,³ Him⁴ has God exalted by his right hand as leader and saviour, to give repentance to Israel and remission of sins. And we are [his⁵] witnesses of these things, and the Holy Spirit also, which God has given to those that obey him. But they, when they heard [these things], were cut to the heart, and took counsel to kill them. But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men⁶ out for a short while, and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to do; for before these days Thendas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dispersed and came to nothing. After him rose Judas the Galilean in the days

of the census, and drew away [a number of⁷] people after him; and he perished, and all, as many as obeyed him, were scattered abroad. ⁸ And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be destroyed; but if it be from God, ye will not be able to put them⁸ down, lest ye be found also fighters against God. And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed them. They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be honoured for the⁹ name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ.¹⁰

VI. But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the daily ministrations. And the twelve, having called the multitude of the disciples to [them], said, It is not right¹¹ that we, leaving the word of God, should serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] Holy¹² Spirit and wisdom, whom we will establish over this

¹ T. R. reads 'that they might not be stoned'; ² see ¹⁵, with A P B; M E D E 15 omit ².

³ Others read with T. R., 'Did we not strictly enjoin you?' with D E H P 15 B1 Syr; ⁴ A B Am Memph omit ³.

⁵ Literally 'on wood,' used for stocks, cross, and such like ignominious and forcible means of punishment.

⁶ *recess.*

⁷ T. R. reads 'his,' with D E H P 15, ⁸ A D Am omit; B has *et cetera*.

⁸ T. R. with D E H P Syr, reads 'apostles.' ⁹ A B Am Memph read 'men.'

¹⁰ T. R. has *habeantur*, 'a considerable people,' with H B P Syr Memph; text ¹¹ A B Am.

¹¹ T. R. reads 'it,' with C H P 15 B1 Memph; ¹² A C E H P 15 B1 insert.

¹² T. R. reads 'his,' with no authority but a few cursives and Bish; B adds *qui exponit* 'Iesus.'

¹ T. R. with H P Am Memph, reads 'of Jesus Christ'; text ¹³ A B E.

² De Wette and Allord, after Meyer and others,

reject this sense of *apostolis*, alleging that the use of it in the LXX is always *synopsis* with *prophetis*; but it is also used here for *syn. w.*, *we* coming after

in Deut. vi. 18 (comp. xii. 28); and even if *w.* be referred to 'in God's sight,' still *w.* has its own sense. Chrysostom gives it the sense of *awake* (Hom. xiv. on Acts); however, it is only the general idea be expressed by it. I apprehend therefore 'right,' 'proper,' is the sense; not merely that it did not please the apostles. Pleasing to God, I understand; but when used for man it is arbitrary; see, as to Sarah, Gen. xvi. 6.

³ Some omit *aynoi*, with ¹⁴ B C D Am Memph; A C E H P 15 B1 insert.

⁴ T. R. reads 'whom we may establish,' with H P 15 Am; text ¹⁵ A B C D E H.

⁵ business: but as will give ourselves up to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Spirit, and Philip, and Prochorus, and Nicander, and Timon, and Parmenias, and Nicolas, a proselyte of Antioch, whom they set before the apostles; and, having prayed, they laid their hands on them. And the word of God increased, and the number of the disciples in Jerusalem was very greatly multiplied, and a great crowd of the priests obeyed the faith.

⁶ And Stephen, full of grace¹³ and power, wrought wonders and great signs¹⁴ among the people.

⁷ And there arose up certain of those of the synagogue called of freedmen,¹⁵ and of Cyrenians, and of Alexandrians, and of those of Cilicia and Asia, disputing with

¹⁶ Stephen. And they were not able to resist the wisdom and the Spirit

¹⁷ with¹⁸ which he spoke. Then they suborned men, saying We have heard him speaking blasphemous

¹⁹ words against Moses and God. And they roused the people, and the elders, and the scribes. And coming upon [him] they seized him and

²⁰ brought [him] to the council. And they set false witnesses, saying This man does not cease speaking¹ words against the² holy place and the law;

²¹ for we have heard him saying, This Jesus the Nazarean shall destroy this place, and change the customs which

²² Moses taught us. And all who sat in the council, looking fixedly on him, saw his face as [the] face of an angel.

¹ T. R. reads 'faith,' with H P 31; 'grace and faith' E; text ²³ A B D 15 Am Memph.

² Or 'great wonders and signs.'

³ Some would translate this as a proper name referring to Liberton, a city in Africa. The two other words seem to favour this. If *Ayngoros* refers only to *Ayngoros*, as Alford supposes, that would tend to confirm the meaning of 'freedom.'

⁴ Or 'by' the Holy Spirit, but soon as in Stephen, that by which he spoke. As remarked by many, 'which' refers grammatically to Spirit,

VII. And the high priest said, Are these things then¹⁹ so? And he said, Brethren and fathers,²⁰ hearken. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

²¹ and said to him, Go out of thy land and out of thy kindred, and come into the²² land which I will shew thee.

²³ Then going out of the land of the Chaldeans he dwelt in Charran, and thence, after his father died, he removed him into this land in which

²⁴ ye now dwell. And he did not give him an inheritance in it, not even what his foot could stand on; and promised to give it to him for a possession, and to his seed after

²⁵ him, when he had no child. And God spoke thus: His seed shall be a sojourner in a strange land, and they shall enslave them²⁶ and evil entreat [them] four hundred years;

²⁷ and the nation to which they shall be in bondage will I judge, said God; and after these things they shall come forth and serve me in

²⁸ this place. And he gave to him [the] covenant of circumcision; and thus he begat Isaac and circumcised him the eighth day; and Isaac Jacob, and Jacob the twelve patriarchs. And the patriarchs, envying Joseph, sold him away into Egypt.

²⁹ And God was with him, and delivered him out of all his tribulations, and gave him favour and wisdom in the sight of Pharaoh king of Egypt, and he appointed him chief over

³⁰ Egypt and all his house. But a famine came upon all the land of Egypt and Canaan, and great distress, and our fathers found no food,

but in sense to wisdom and Spirit both.

¹ T. R. adds 'blasphemous,' with B H P 15 B1 M A B C D Am Syr Memph omitt.

² T. R. reads 'this,' with B C 15 B1 Syr Memph; text ²⁴ A D E H P Am.

³ Many omit 'then,' with ²⁵ A B C; D H H P 15 B1 insert.

⁴ Men omitted. See chap. i. 16.

⁵ T. R. omits 'the,' with H P 15 B1 and others; v. 14 A B C D E.

⁶ Literally 'R.,' the seed.

¹¹ But Jacob, having heard of there being corn in Egypt, sent out our fathers first; and the second time Joseph was made known to his brethren, and the family of Joseph became known to Pharaoh. And Joseph sent and called down to him his father Jacob and all [his] kindred, seventy-five souls. And Jacob went down into Egypt and died, he and our fathers, and were carried over to Sychem and placed in the sepulchre which Abraham bought for a sum of money of the sons of Esau the [father] of Simeon. But as the time of promise drew near which God had promised¹² to Abraham, the people increased and multiplied in Egypt, until another king over Egypt¹³ arose who did not know Joseph. He¹⁴ dealt subtilly with our race, and evil entreated the¹⁵ fathers, casting out their infants that they might not live. In which time Moses was born, and was exceedingly¹⁶ lovely, who was nourished three months in the house of his father. And when he was cast out, the daughter of Pharaoh took him up and brought him up for herself [to be] for a son. And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his¹⁷ words and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;

¹⁸ and seeing a certain one wronged, he defended [him], and avenged him that was being oppressed, smiting the Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance. But they understood not. And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye¹⁹ are brethren,²⁰ why do ye wrong one another? But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us? Dost thou wish to kill me as thou killedst the Egyptian yesterday? And Moses fled at this saying, and became a sojourner in the land of Midian, where he begat two sons.²¹ And when forty years were fulfilled, an angel²² appeared to him in the wilderness of mount Sinai, in a flame of fire of a bush. And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice of [the]²³ Lord, I am the God of thy fathers, the God of Abraham, and²⁴ of Isaac, and²⁵ of Jacob. And Moses trembled, and durst not consider [it]. And the Lord said to him, Loose the sandal of thy feet, for the place on which thou standest is holy ground. I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take

* T. R. has 'his,' with D E P 31 Memph; M A B C H P 31 Am omit.

* T. R. reads 'sworn,' with H P 31 61 Syr. Memph; D E 'promised'; text M A B C (West.) Am. 'soekheyin' is in LXX and New Test. the sense of 'openly saying you will give.' Matt. xiv. 2. But we have no suited word but 'promise.' It is not the same word as in 'time of the promise.'

* T. R. omits 'over Egypt,' with D E H P 31 61; text M A B C Syr. Memph; 'in Egypt' Am. 'over.'

* T. R. reads 'our,' with A C H H P 31 61 Memph; M B D Am omit.

* Literally 'fair to God,' a known Hebrewism.

* T. R. omits 'his,' with H P 31 61; M A B C D B 61 Am Memph insert.

* T. R. with H P 31 61 Memph, has 'your, i.e., emphasis on 'you'; M A B C H P 31 61 Am omit.

* I have here, as in other places, omitted 'men,'

which is a Hebrewism and cannot be rightly expressed in English. 'Men, brethren, and fathers,' v. 1, gives three classes in English, which is not meant. It is, 'ye men who are [my] brethren and fathers.' so here 'ye are men brethren.'

* T. R. adds 'of the Lord,' with D E H P 31 61 Syr.; M A B C 61 Am Memph omit.

* The sentence without the article is much more emphatic, as John the Baptist says *εστιν ο θεός*. It is a kind of solemn title. *Kouros* is very often used in the New Testament without the article as a name answering to Jehovah, following the LXX: so here. It thus becomes confounded with the title of Christ. It amounts to 'there came an utterance of Jehovah.'

* T. R. adds 'to him,' with C H H P 31 61; M B 61 Am Memph omit.

* T. R. repeats 'the God,' with D E H P 31 61 Am Memph; M A B C 61 Syr. Memph.

them out of it;²⁶ and now, come, I will send thee to Egypt. This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and deliverer with²⁷ the hand of the angel who appeared to him in the bush. He²⁸ led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. This is the Moses who said to the sons of Israel, A prophet shall²⁹ God raise up to you out of your brethren like me [him shall ye hear?]. This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sinai, and with our fathers; who received living oracles to give to us; to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the works of their own hands. But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of Israel?³⁰ Yea,³¹ ye took up the tent of Moloch, and the star of [your]³² god Remphan, the forms

which ye made to do homage to them; and I will transport you beyond Babylon. Our fathers had the tent of the testimony³³ in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen; which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession³⁴ of [the lands of] the nations, whom God drove out from [the] face of our fathers until the days of David; who found favour before God, and asked to find a tabernacle for the God of Jacob; but Solomon built him a house. But the Most High dwells not in [places] made with hands;³⁵ as says the prophet, The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place of my rest? has not my hand made all these things? O stiff-necked and uncircumcised in heart³⁶ and ears, ye do always resist the Holy Spirit; as your fathers, ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom ye have now become deliverers up and murderers!³⁷ who³⁸ have received the law as ordained³⁹ by [the] ministry of angels, and have not kept [it].

* And hearing these things they were cut to the heart, and gnashed their teeth against him. But being

* *επέκρινεν*, middle voice. It has the sense of 'taking to or for oneself,' not merely 'deliverance as by removing the scourge, but by taking the people.'

* T. R. is, with M A B P 31 Memph; v. 6 A B C D H P 31 61 Am.

* T. R. adds 'the Lord your.'

* M A B C H P 31 61 Am. *εστιν ο θεός*; H H P 31 61 Am Memph omit; *εστιν ο θεός*.

* These words are doubtful, added to complete the quotation, with C H H P 31 61 Am Syr. Memph; M A B H P 31 61 omit.

* This is quoted from the LXX, but the end I have translated 'you' is a simple reproduction of the Hebrew, which means many things besides 'and.' 'It is not to me ye offered them, but,'

* Ye do no such thing, and took up? 'may, but' may serve to give its force.

* Though 'your' is well attested (M A C H H P Am Memph), I may reject it, with H D Syr-Pt and other versions. If rejected, read 'the god.'

* T. R. reads 'the tent of the testimony was in the midst of our fathers,' &c., with D E; text M A B C H P 31 61 Am.

* *επέκρινεν*, not 'into the possession of,' but 'in taking possession of.'

* T. R. adds 'temples,' with H P 31 61; M A B C D B 61 Am Syr. Memph omit.

* Some read 'hearts,' with M A C D (B?) Am; 'heart' H H P 31 61 Memph.

* Gal. iii. 19 gives the force of *επέκρινεν*; and Matt. xi. 41, the force of *εστιν*.

full of the Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man called Saul. And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit. And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep. (VIII.) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judea and Samaria except the apostles. And pious men buried Stephen and made great lamentation over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

Those then that had been scattered went through [the countries] announcing the glad tidings of the word. And Philip, going down to a city of Samaria, preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought. For from many¹ who had unclean

spirits they went out, crying with a loud voice; and many that were paralyzed and lame were healed. And there was great joy in that city. But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called² great. And they gave heed to him, because that for a long time he had astonished them by his magic arts. But when they believed Philip announcing the glad tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and, having been baptized, continued constantly with Philip; and, beholding the signs and great works of power³ which took place, was astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter and John; who, having come down, prayed for them that they might receive [the] Holy Spirit; for he was not yet fallen upon any of them, only they were baptized to the name of the Lord Jesus. Then they laid their hands upon them, and they received [the] Holy Spirit. But Simon, having seen that by the laying on of the hands of the apostles the [Holy⁴] Spirit was given, offered them money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may receive [the] Holy Spirit. And Peter

¹ *imakopos*, "invoking," "calling on," but in English we must have a word after this which marathes the connection here. The Authorized Version seems to separate God and the Lord Jesus. "Calling on the Lord" would leave God out. The Spirit of God, I doubt not, has purposely left both "Lord" and "God" out. No one can be called upon but God really, so that the word has great force when used as here. I have said "praying" for want of a better word.

² The reading is perplexed here, the reading of

many uncials being unintelligible grammatically. But the sense remains evident.

³ T. R. omits "called," with H. L. P. 31; text A B C D E 13 61 Am Memphis.

⁴ T. R. adds "of the times," with H. L. P. 33 31; text A B C D E 61 Am Syr Memphis omit.

"Many read 'the works of power and signs which took place.' Text A B C D 13 31; 61 Am Memphis; 'works of power and great signs' E and others; without 'great' H. L. P.

A C D E 61. Am versions insert; N. R. omit.

said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money. Thou hast neither part nor lot in this matter, for thy heart is not upright before God. Repent therefore of this thy wickedness, and supplicate the Lord, if indeed the thought of thy heart may be forgiven thee; for I see thee to be in the gall of bitterness, and bond of unrighteousness. And Simon answering said, Supplicate ye for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.

But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian,⁵ a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship at Jerusalem, was returning and sitting in his chariot; and he was reading the prophet Esaias. And the Spirit said to Philip, Approach and join this chariot. And Philip, running up, heard him reading the prophet Esaias, and said, Dost thou then know what thou art reading of? And he said, How should I then be able unless some one guide me? And he begged Philip to come up and sit with him. And the passage of the scripture which he read was this: He was

⁵ T. R. reads "God," with H. L. P. 31 Am; text A B C D E 13 61 Memphis.

⁶ According to the easier reading it implies a continuing work.

⁷ Literally "a man an Ethiopian." Lit. "on."

⁸ T. R. adds (ver. 27), "And Philip said, If thou believest with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God." It is not in A B C D E L P. 13 31 61 Am Syr Memphis and many others.

⁹ Though *aspergo* means perhaps, originally,

led as a sheep to slaughter, and as a lamb is dumb in presence of him that shears him, thus he opens not his mouth. In his humiliation his judgment has been taken away, and who shall declare his generation? for his life is taken from the earth. And the eunuch answering Philip said, I pray thee, concerning whom does the prophet say this? of himself or of some other? And Philip, opening his mouth and beginning from that scripture, announced the glad tidings of Jesus to him. And as they went along the way they came upon a certain water, and the eunuch says, Behold water; what hinders my being baptized?¹⁰ And he commanded the chariot to stop. And they went down both to the water, both Philip and the eunuch, and he baptized him. But when they came up out of the water [the] Spirit of [the] Lord caught away Philip, and the eunuch saw him no longer, for he went on his way rejoicing. And Philip was found at Azotus, and passing through he announced the glad tidings to all the cities till he came to Cesarea.

IX. But Saul, still breathing out threatenings and slaughter against the disciples of the Lord, came to the high priest and asked of him letters to Damascus, to the synagogues, so that if he found any who were of the way, both men and women, he might bring them bound to Jerusalem. But as he was journeying, it came to pass that he drew near to Damascus; and suddenly there shone¹¹ round about him a light out of heaven, and falling on the earth he heard a voice¹² saying

¹⁰ to brighten, it is used for any very brilliant apparition. (See Luke xxiv. 4.)

¹¹ T. R. reads "from," with H. L. P. 31 Am; text A B C L 61.

¹² *aspergo*; in verse 7 *aspergo*; in chapter xxii. 14 accusative in xxii. 23 genitive. With the genitive it is "to listen to," or when the voice of a rouser reaches. With an accusative the thing is heard; the genitive is the fact or physical hearing; with the accusative the thing is before the mind. See examples and Pape, Lex.

to him, Saul, Saul, why dost thou persecute me? And he said, Who art thou, Lord? And he [said], I am Jesus, whom thou persecutest.⁴ But^b rise up and enter into the city, and it shall be told thee what thou must do. But the men who were travelling with him stood speechless, hearing the voice^c but beholding no one. And Saul rose up from the earth, and his eyes being opened he saw no one. But leading [him] by the hand they brought him into Damascus. And he was three days without seeing, and neither ate nor drank. And there was a certain disciple in Damascus by name Ananias. And the Lord said to him in a vision, Ananias. And he said, Behold, [here am] I, Lord. And the Lord [said] to him, Rise up and go into the street which is called Straight, and seek in the house of Judas one by name Saul, [he is] of Tarsus: for, behold, he is praying, and has seen [in a vision]^d a man by name Ananias coming in and putting his hand^e on him, so that he should see. And Ananias answered, Lord, I have heard from many concerning this man how much evil he has done to thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon thy name. And the Lord said to him, Go, for this [man] is an elect vessel to me, to bear my name before both nations and kings and [the] sons of Israel: for I will shew to him how much he must suffer for my name.

^f T. R. reads 'the Lord said,' with H L P 13
§ Syrr; § Gīl Memphis have 'few only' A B C Am omit.

^g T. R. adds '(it is) hard for thee to kick against [the] pricks.' (3) And trembling and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him, with Vulg Syr-Het. Esh; but in no Greek MS., nor in Am Syr-Pat or Memphis.

^h T. R. omits 'But,' with Vulg Esh; text A B C F H L P 13 31 § Am Syr Memphis.

ⁱ Or 'sound.'

^j Many read 'nothing,' with § A B Am Syrr;

text C H H L P and many others Memphis.

^k Many omit 'in a vision,' with § A Gīl Am Memphis; H L P 13 31 Syrr have it, with B C in

^l And Ananias went and entered into the house; and laying his hands upon him he said, Saul, brother, the Lord has sent me, Jesus that appeared to thee in the way in which thou camest, that thou mightest see, and be filled with [the] Holy Spirit. ^m And straightway there fell from his eyes as it were scales, and he saw, and rising up was baptized; and, having received food, got strength. And he was with the disciples who were in Damascus certain days. And straightway in the synagogues he preached Jesusⁿ that he is the Son of God. And all who heard were astonished and said, Is not this he who destroyed in Jerusalem those who called on this name, and here was come for this purpose, that he might bring them bound to the chief priests? ^o But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving that this is the Christ. Now when many days were fulfilled, the Jews consulted together to kill him. But their plot became known to Saul. And they watched also^p the gates both day and night, that they might kill him; but the disciples took him by night and let him down through the wall, lowering him in a basket. ^q And having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. ^r But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in

another place in the sentence.

^s Many read 'hands,' with A B C H Gīl Am Memphis (B H add res); 'had' H L P 13 31 § Am Syrr. ^t T. R. omits 'both,' with H L P 31; § A B C E 13 31 insert.

^u T. R. reads 'immediately,' with C H L B; § A B C H P 31 § Am Memphis omit.

^v T. R. reads 'Saul,' with H L P 31; § A B C E 13 31 Am Syrr Memphis omit.

^w T. R. reads 'Christ,' with H L P 31; text § A B C E 13 31 Am Syrr Memphis.

^x T. R. omits 'also,' with H P; text § A B C E 13 31 Am Memphis.

^y T. R. adds 'Seal,' with H L P 13 31; § A B C E 13 31 Am Memphis omit.

^z Or 'by.'

the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus. ^{aa} And he was with them coming in and going out at^{bb} Jerusalem, and speaking boldly in the name of the Lord. ^{cc} And he spoke and discussed with the Hellenists; but they sought to kill him. And the brethren knowing it, brought him down to Cesarea and sent him away to Tarsus. The assemblies^{dd} then throughout the whole of Judea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.

^{ee} Now it came to pass that Peter, passing through all [quarters], descended also to the saints who inhabited Lydda. And he found there a certain man, Eneas by name, who had been lying for eight years upon a couch, who was paralyzed. And Peter said to him, Eneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straightway he rose up. And all who inhabited Lydda and the Saron saw him, who turned to the Lord.

^{ff} And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas.^{ee} She was full of good works and alms-deeds which she did. And it came to pass in those days that she grew sick and died: and, having washed her, they put her in the

^{ff} T. R. reads 'in,' with H Am Syrr.

^{gg} Many omit 'and,' with § A B C 13 31; H L P 31 Am Syrr Memphis insert.

^{hh} T. R. adds 'Jesus,' with H L P 13 (31); § A B E 13 31 Am Memphis omit; C has 'Jesus' only.

ⁱⁱ Here § A B C 13 31 Am Syr-Pat Memphis have 'assembly'; H (Gr. and Lat.) H L P 31 and Matthei assemblies; Augustini and Bede read 'assemblies.' But the change from *ekklēsia* to *synagōgē* is more likely than the converse. I leave it as it is, giving the main authorities. The weight of authorities is for the *synagōgē*.

^{jj} Or 'enjoyed peace, being edified, and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied.'

^{kk} *assemblies.* Some have thought that *ekklēsia* referred to and limited *ekklēsia*. But I hardly think we should have *ekklēsia* used thus. Would it not

be of *ekklēsia*? It was not a proof of the truth, their thus seeing it, but an effect of their seeing it, *ekklēsia* has pretty much the force of 'who also.' They did not merely witness the effect of power, but it acted on them.

^{ll} A gambo.

^{mm} This [woman]. ⁿⁿ T. R. reads 'not to delay coming to them,' with H L P 13 31 Syrr; text § A B C E 13 31 Am Memphis.

^{oo} T. R. omits 'and,' with L P 13 31; § A B C E 13 31 insert.

^{pp} T. R. adds 'there was,' with P 31 Am Syrr Memphis; § A B C E 13 31 omit.

^{qq} § A B C E 13 31 Am Memphis omit 'both,' L P 13 31 insert.

^{rr} The best MSS. read *ekklēsia* wpt, i.e., add wpt, but the sense is the same: 'as about.'

And he said to him, Thy prayers and thine alms have gone up for a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter. He lodges with a certain Simon, a tanner, whose house is by the sea.¹ And when the angel who was speaking to him had departed, having called two of his household and a pious soldier of those who were constantly with him, and related all things to them, he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth hour. And he became hungry and desired to eat. But as they were making ready an ecstasy came² upon him: and he beheld the heaven opened, and a certain vessel descending, as a great sheet, [bound³] by [the] four corners [and⁴] let down to the earth; in which were all the quadrupeds⁵ and creeping things of the earth, and the fowls of the heaven. And there was a voice to him, Rise, Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten anything common or unclean. And [there was] a voice again the second time to him, What God has cleansed, do not thou make common. And this took place thrice, and the vessel was straightway⁶ taken up into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Corne-

¹ T. R. adds 'he shall tell thee what thou must do,' with little or no authority.

² T. R. reads 'to Cornelius,' with L P 13.31; text & A B C E G Am Memph.

³ T. R. reads 'fall,' with E L P 13.31 Am Syrr; text & A B C E G Am Memph.

⁴ T. R. adds 'upon him,' with P L 31; & A B (C) E 13.31 Am Syrr Memph omit.

⁵ & A B C E Am Memph omit; C L P 13.31 G Am Syrr insert.

⁶ T. R. adds 'and the wild beasts,' ειναι δε σπονδη, with (E) L P 13; and puts 'of the earth' after 'quadrupeds,' with L P (31); text & A B C E (E) G Am.

⁷ Or 'and,' with & A B 13 Syrr. Am is read and; C D E L P 21.31 Memph read 'or.'

lius, having sought out the house of Simon, stood at the gate, and having called [some one], they inquired if Simon who was surnamed Peter was lodged there. But as Peter continued pondering⁸ over the vision, the Spirit said to him, Behold, three men seek thee; but rise up, go down, and go with them, nothing doubting, because I have sent them. And Peter going down to the men⁹ said, Behold, I am he whom ye seek; what is the cause for which ye come? And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and hear words from thee. Having therefore invited them in, he lodged them. And on the morrow, rising up he¹⁰ went away with them, and certain of the brethren from Joppa went with him. And on the morrow they came to Cesarea. But Cornelius was looking for them, having called together his kinsmen and [his] intimate friends. And when Peter was now¹¹ coming in, Cornelius met him, and falling down did [him] homage. But Peter made him rise, saying, Rise up; I myself also am a man. And he went in, talking with him, and found many gathered together. And he said to them, Ye know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no man common or unclean.

⁸ T. R. reads 'again,' with D L P 13.31. & A B C E G Am Memph.

⁹ T. R. reads ἀποστόλους, with a few cursives; modern editors, ἀποστόλους, and to mean, 'pondering thoroughly.' I only find it in Cyril (Con. Jul. 48, ed. Aspert), where it merely means 'think,' 'take into one's mind.' It is not in LXX of Tremellius or exact.

¹⁰ T. R. adds 'who were sent to him from Cornelius,' with H (31); & A B C D E L P 13.31 Am Syrr Memph omit; 31 omits 'to him.'

¹¹ T. R. reads 'Peter went,' and omits 'rising up,' with H L P; C E 13.31 have both Heres and acers; text & A B D 31 Am Memph.

¹² I have put 'now' as the sense of εγένετο. It was then happening.

¹² Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for what reason ye have sent for me.

¹³ And Cornelius said, Four days ago I had been [fasting]¹³ unto this hour, and the ninth¹⁴ [I was] praying in my house, and lo, a man stood before me in bright clothing, and said,

¹⁴ Cornelius, thy prayer has been heard, and thy alms have come in remembrance before God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will speak to thee].

¹⁵ Immediately therefore I sent to thee, and thou¹⁶ hast well done in coming. Now therefore we¹⁷ are all present before God to hear all things that are commanded

¹⁸ thee of God." And Peter opening his mouth said, Of a truth I perceive that God is no respecter of persons, but in every nation he that fears him and works righteousness is accept-

¹⁹ able to him. The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all things,²⁰ ye know; the testimony which has spread through the whole of Judea, beginning from Galilee after the baptism which John preached—

²¹ Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God was

²² with him. We also²³ witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also²⁴ slew, having hanged him on a cross.*

* & A B C E G Am Memph omit επειδη εστι; A D E H L P 13.31 Syrr insert. To leave it out makes the passage unintelligible.

²³ T. R. adds 'hour,' with (E) H P; & A B C D 31 omit.

²⁴ * & A B C E Am Memph omit; C D E H L P 13.31 Syrr insert.

²⁵ There is a slight emphasis on 'thou' and 'we.'

²⁶ Many read 'Lord,' with & A B C E 13.31 Am Memph, read Jesus Christ; D 31 add it to 'Lord'; text H L P.

¹⁶ This [man] God raised up the third day and gave him to be openly seen, not of all the people, but of witnesses who were chosen before of God, us who¹⁷ have eaten and drunk with him after he arose from among [the] dead.

¹⁷ And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of living and dead. To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.

¹⁸ While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy

¹⁹ Spirit was poured out: for they heard them speaking with tongues and magnifying God. Then Peter answered, Can any one forbid water that those should not be baptized, who have received the Holy Spirit as we also [did]? And he commanded them to be baptized in the name of the Lord.²⁰ Then they begged him to stay some days.

XI. And the apostles and the brethren who were in Judæa heard that the nations also had received the word of God; and when Peter went up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised

²¹ and hast eaten with them. But Peter began and set forth [the matter] to them in order, saying, I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet,

Memph.; D H L P 31.31. & A B C E G Am Memph; & A B C D E 13.31 Syrr insert. Of all Gentiles as well as Jews.

²² T. R. adds 'see' in text, with H L P 13.31 Am; & A B C D E 13.31 Am Memph; & A B C D E and others Am insert.

²³ T. R. omits 'also,' with D 31 and many cursives Memph.; & A B C D E and others Am insert.

²⁴ Literally 'wood.'

²⁵ & A B C D E Am Memph; & A B C D E and others Am insert.

let down by four corners⁴ out of heaven, and it came even to me : on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the fowls of the heaven. And I heard also⁵ a voice saying to me, Rise up, Peter, slay and eat. And I said, In no wise, Lord, for⁶ common or unclean has never entered into my mouth. And a voice answered⁷ the second time out of heaven, What God has cleansed, do not thou make common. And this took place thrice, and again all was drawn up into heaven ; and lo, immediately three men were at the house in which I was, sent to me from Cesarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man, and he related to us how he had seen the angel in his house, standing and saying [to him⁸], Send [men⁹] to Joppa and fetch Simon, who is surnamed Peter, who shall speak words to thee whereby thou shalt be saved, thou and all thy house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the beginning. And I remembered the word of the Lord, how he said, John baptized with water, but ye shall be baptized with [the] Holy Spirit. If then God has given them

the same gift as also to us when we had believed¹⁰ on the Lord Jesus Christ, who indeed was I to be able to forbid God ? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.
¹¹ They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phoenicia and Cyprus and Antioch, speaking the word to no one but to Jews alone. But there were certain of them, Cypriots and Cyrenians, who entering into Antioch spoke to the Greeks¹² also,¹³ announcing the glad tidings of the Lord Jesus. And [the] Lord's hand was with them, and a great number believed and turned to the Lord. And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through¹⁴ as far as Antioch : who, having arrived and seeing the grace of God,¹⁵ rejoiced, and exhorted all with purpose of heart to abide with the Lord ; for he was a good man and full of [the] Holy Spirit and of faith ; and a large crowd [of people] were added to the Lord. And he¹⁶ went away to Tarsus to seek out Saul. And having found [him¹⁷], he brought him to Antioch. And so it was with them¹⁸ that for a whole year they were gathered together¹⁹ in the as-

⁴ Or, 'at four ends' of ropes.

⁵ T. R. omits 'also,' with H L P; * A B E 13
Am Memph add em.

⁶ T. R. adds 'me,' with H L P (Memph); * A B
D E 13 61 Am Syrr omit.

⁷ T. R. adds 'me,' with H H L P 13 Syrr; * A
B 61 Am Memph omit.

⁸ * A B 61 Memph omit; D H H L P 13 Am
Syrr insert.

⁹ 'Men' is more than doubtful. * A B D 61
Am Memph omit; E H L P 13 insert.

¹⁰ Some refer *πεισθαι τοις αρισταντας* as well as to *πιστευειν*. But I think, as does Meyer, it is a mistake.

¹¹ T. R. reads 'Hellenista,' with B E H L P 13
61; text A D Am.

¹² T. R. omits 'also,' with D E H L P Syrr
Memph; * A B 61 Am add em.

¹³ Some omit 'to go through,' with H A B C 1 Am
Memph.

¹⁴ Many read 'the grace which [was] of God,' with A B; text D H L P 13 61 Syrr.

¹⁵ T. R. reads 'Barnabas,' with H H L P 13 61;
* A B Am Memph omit.

¹⁶ T. R. reads 'him' in text, with H L P Syrr
Memph; * A B 61 omit.

¹⁷ οὐδέποτε σύντονος, with N A B E 13 61. T. R.
omits, with H L P, 'so it was that for a whole year they
year they.'

¹⁸ Some have taken *πεισθαι τοις αρισταντας* to mean 're-
ceived in hospitality,' as in Matthew xxv. 35,
following Judges xix. 15, 16, and 2 Samuel xi. 27.

¹⁹ οὐδέποτε σύντονος for Hebrew *שָׁבֵךְ*. But I do
not think this can be in such an expression as
πεισθαι τοις αρισταντας. (See Kypke on Matt.
xxv. 35.)

sembly and taught a large crowd : and the disciples were first called Christians in Antioch.

²⁰ Now in these days prophets went down from Jerusalem to Antioch ; and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass under Claudius.²¹ And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judea, to minister²² to them ; which also they did, sending it to the elders by the hand of Barnabas and Saul.

XII. At that time Herod the king laid his hands on some of those of the assembly to do them hurt, and slew James, the brother of John, with the sword. And seeing that it was pleasing to the Jews, he went on to take Peter also : (and they were²³ days

²⁴ of unleavened bread :) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people. Peter therefore was kept in the prison ; but unceasing prayer was made by the assembly to God con-

cerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door kept the prison. And lo, an angel of [the] Lord came there, and a light shone in the prison ; and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off his hands. And the angel said to him, Gird thyself and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment

²⁵ T. R. adds 'Cesar,' with H H L P Syrr; * A B D 13 61 Am Memph omit.
²⁶ Literally 'for service.'
²⁷ T. R. omits 'the,' with H H L P and others; A D E 13 61 insert.

²⁸ This is the idiomatic sense of *σηματα*, though used for various kinds of buildings. See Kypke on the verse.

²⁹ about thee and follow me. And going forth he followed [him²⁹] and did not know³⁰ that what was happening by means of the angel was real, but

³¹ supposed he saw a vision. And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself ; and going forth they went down one street, and immediately the angel left him.

³² And Peter, being come to himself, said, Now I know certainly that the Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation of the

³³ people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered

³⁴ together and praying. And when he had knocked³⁵ at the door of the entry, a maid came to listen, by name Rhoda ; and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing be-

³⁶ fore the entry. And they said to her, Thou art mad. But she maintained that it was so. And they said,

³⁷ It is his angel. But Peter continued knocking : and having opened, they saw him and were astonished. And having made a sign to them with his hand to be silent, he related [to them³⁸] how the Lord had brought him out of prison ; and he said, Report these things to James and to the brethren. And he went out and

³⁹ went to another place. And when it was day there was no small disturbance among the soldiers, what

⁴⁰ then was become of Peter. And Herod having sought him and not found him, having examined the

⁴¹ * A B D 13 61 Am omit; * E H L P Am Syrr
Memph insert.

⁴² * also, conscious knowledge : so ver. II.

⁴³ T. R. reads 'Peter having knocked,' with E H and others; * A B D 13 61 Am Memph.

⁴⁴ * A 13 61 Am omit; B D E H L P versions insert.

guards, commanded [them] to be executed. And he went down from Julus to Cesarea and stayed [there].
 23 And he^a was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made a public oration to them. And the people cried out, A god's voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, eaten of worms.
 24 But the word of God grew and spread itself. And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

XIII. Now there were in Antioch, in the assembly which was [there], prophets and teachers: Barnabas, and Simeon who was called Niger,^b and Lucius the Cyrenian, and Manaen, foster-brother of Herod the tetrarch, and Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now^c Barnabas and Saul for the work to which I have called them. Then, having fasted and prayed, and having laid [their] hands on them, they let [them] go. They^d therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away to Cyprus. And being in Salamis, they announced the word of God in

^a T. R. reads 'Herod,' with E H L P; ^{w A B C D} D 13 61 Am Memphis omit.

^b T. R. adds 'certain,' with E H L P 13 and others; ^{w A B C D 61 Am Memphis omit.}

^c Or 'black.'

^d T. R. adds 'both,' with 13 61 and some cursives; ^{w A B C D H L P Am versions omit.}

^e T. R. reads 'these,' with E H L P Memphis; text (aliter) ^{w A B Am Syrr; D 61.}

^f T. R. omits 'whole,' with H L P; ^{w A B C D} E 61 Am Memphis insert.

the synagogues of the Jews. And they had John also as [their] attendant. And having passed through the whole^g island as far as Paphos, they found a certain man^h a magician, a false prophet, a Jew, whose name was Barjesus, who was with the proconsul Sergius Paulus, an intelligent man. He, having called Barnabas and Saul to [him], desired to hear the word of God. But Elymas the magician (for so his name is by interpretation) opposed them, seeking to turn away the proconsul from the faith. But Saul, who also [is] Paul, filled with [the] Holy Spirit,ⁱ fixing his eyes upon him, said, O full of all deceit and all craft: son of [the] devil, enemy of all righteousness; wilt thou not cease perverting the right paths of [the] Lord? And now behold, [the] Lord's hand [is] upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and darkness; and going about he sought persons who should lead him by the hand. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord.

13 And having sailed from Paphos, Paul and his company came to Perga of Pamphylia; and John separated from them and returned to Jerusalem. But they, passing through from Perga, came to Antioch of Pisidia; and entering into the synagogue on the sabbath day they sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying, Brethren, if ye have any^j word of

^g T. R. omits 'man,' with H L P; ^{w A B C D} E 13 61 Am Syrr Memphis insert.

^h T. R. adds 'and,' with D E H P Syrr; ^{w A B C D 61 Am Memphis omit.}

ⁱ T. R. inserts 'the' before 'Lord,' with many cursives; all else omit. Query if not the name Jehovah as often.

^j Literally 'men brethren.'

^k T. R. omits 'say,' with E H L P; ^{w A B C D} E 61 Am Memphis insert et cetera.

exhortation to the people, speak.
 14 And Paul, rising up and making a sign with the hand, said, Israelites,^l and ye that fear God, hearken. The God of this people Israel^m chose our fathers, and exalted the people in their sojourn in [the] land of Egypt, and with a high arm brought them out of it, and for a time of about forty years he nursedⁿ them in the desert. And having destroyed seven nations in the land of Canaan, he gave them their land as an inheritance.^o And after these things he gave [them] judges till Samuel the prophet, [to the end of] about^p four hundred and fifty years. And then they asked for a king, and God gave to them Saul, son of Kish, a man of the tribe of Benjamin, during forty years. And having removed him he raised up to them David for king, of whom also bearing witness he said, I have found David, the son of Jesse, a man after my heart, who shall do all my will. Of this man's seed according to promise has God brought^q to Israel a Saviour Jesus;
 15 John having proclaimed before the face of his entry [among the people] [the] baptism of repentance to all

^l the people of Israel. And as John was fulfilling his course he said. Whom do ye suppose that I am? I am not [he]. But behold, there comes one after me, the sandal of whose feet I am not worthy to loose.
 16 Brethren, sons of Abraham's race, and those who among you fear God, to you has the word of this salvation been sent: for those who dwell in Jerusalem, and their rulers, not having known him, have fulfilled also the voices of the prophets which are read on every sabbath, [by] judging [him]. And having found no cause of death [in him], they begged of Pilate that he might be slain.
 17 And when they had fulfilled all things written concerning him, they took him down from the cross^r and put him in a sepulchre; but God raised him from among [the] dead, who appeared for many days to those who had come up with him from Galilee to Jerusalem, who^s are now^t his witnesses to the people.
 18 And we declare unto you the glad tidings of the promise made to the fathers, that God has fulfilled this to us their^u children, having raised up Jesus; as it is also written in the

^l Literally 'men Israelites.'

^m ^{w A B C D 13 61 Am Memphis} versions have 'Israel.' E H L P Syrr omit.

ⁿ T. R. reads 'he bore their manners,' with ^{w A B C D H L P 61 Am; text A C E 13 Syrr Memphis.}

^o T. R. reads 'gave them their land by lot,' with a few cursives. ^{w A B C D 13 61 Am Memphis} may itself be so translated.

^p Note, in verse 18 we have the accusative *espaces*, 'during that period,' here it is the dative, not properly 'duration,' but an epoch. When I say 'four hundred and fifty years,' there must be a period of course, but the difference seems to be the same as of *durant* and *pendit* in French. All through the whole of the time is *durant*; the space of time in which a thing happens is *pendit*. It may be only a very moment of that space. Thus Herodotus says, 'the Scythians used their nets to catch fish (εγκαρποῦσαι) in the daytime; but as bedclothes (τιμόνες) all the night.' Thus 'there were judges,' as in English Version, 'during the space of a space of four hundred and fifty years, up to Samuel.' When the computation begins is not stated. The judges were given after the land's being given by lot, and that order of things reached up to Samuel, to four hundred and fifty years, whenever that four hundred and

forty years began. It might be at the Exodus, and very probably so. But it is not that there were judges during all that time. Indeed they were only raised up occasionally. I have no difficulty myself as to the chronology, notwithstanding the dicta of some men. The main blunder of their computations lies in this: they have taken Eli and Samuel as distinct periods from the Philistine oppression, whereas it is perfectly clear the Philistine oppression included both. We have to go on to Mizpah for the close. Josephus gives them twelve years for Samuel. You have *centuries* for the period and duration of Sam's reign, that is, the accusative, not the dative. In ^{w A B C D 13 61 (Am)} Memphis 'and after these things he gave . . . , the prophet' is put after 'about four hundred and fifty years,' but it makes nonsense of 450 years in dative.

^q T. R. reads 'raised up,' with C D 13 Syrr; text ^{w A B C D H L P 61 Memphis; Am edidit}, the English form.
^r Literally 'wood.'
^s ^{w A B C D 13 61} Am Memphis insert.

^t T. R. omits 'now,' with B E H L P; text ^{w A C (D) 13 61} and versions.

^u I leave it thus though ^{w A B C D Am} have *is* 'to our' it is a correction. Text, with C E H L P 13 61 Syrr; Memphis omits.

second¹ psalm, Thou art my Son: this day have I begotten thee. But that he raised him from among [the] dead, no more to return to corruption, he spoke thus: I will give to you the faithful mercies² of David. Wherefore also he says in another, Thou wilt not suffer thy gracious one³ to see corruption. For David indeed, having in his own generation ministered to the will of God,⁴ fell asleep, and was adled to his fathers and saw corruption. But he whom God raised up did not see corruption. Be it known unto you, therefore, brethren,⁵ that through this man remission of sins is preached to you, and from all things from which ye could not be justified in the⁶ law of Moses, in him every one that believes is justified. See therefore that that which is spoken in the prophets do not come upon [you⁷]. Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye will in no wise believe if one declare it to you. And as they went out they begged⁸ that these words might be spoken to them the ensuing sabbath. And the congregation of the synagogue having broken up, many of the Jews and of the worshipping proselytes followed Paul and Barnabas, who speaking to them persuaded them to continue in the grace of God. And on the coming sabbath almost all the city was gathered together

¹ Probably 'first,' with D, though most authorities have 'second.' The Jewish way of quoting passed them.

² Mercies, *sive*, 'gracious mis.,' *lese*. The words are the same, only singular and plural.

It may and sometimes does mean 'holy,' but is not the regular word for it (*τιμη*); here it answers to *charis* in Hebrew, and in the second phrase is contrasted (Ps. lxxix. 19) with 'holy' (*τιμασθαι*), which is applied to Jehovah, ver. 18. The beginning of the psalm speaks of the mercies (*καριεσθαι*) or gracious ways of the Lord, and then in ver. 19 of that One in whom those graces or mercies are centred and concentrated, the Christ to whom the apostle here applies it. The word *ekdias* is generally 'grace' and 'loving-kindness in God; *charis*, 'pious,' 'gracious' applied to men, and 'marvelous' 'holy' of God.

³ to hear the word of God.⁹ But the Jews, seeing the crowds, were filled with envy, and contradicted the things said by Paul, [contradicting and]¹⁰ speaking injuriously. And Paul and Barnabas spoke boldly and said, It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations; for thus has the Lord enjoined us: I have set thee for a light of the nations, that thou shouldst be for salvation to the end of the earth. And [those of] the nations, hearing it, rejoiced, and glorified the word of the Lord, and believed, as many as were ordained to eternal life. And the word of the Lord was carried through the whole country. But the Jews excited the women of the upper classes¹¹ who were worshippers, and the first people of the city, and raised a persecution against Paul and Barnabas, and cast them out of their coasts. But they, having shaken off the dust of their feet against them, came to Iconium. And the disciples were filled with joy and [the] Holy Spirit. XIV. And it came to pass in Iconium that they entered together into the synagogue of the Jews, and so spoke that a great multitude of both Jews and Greeks believed. But the Jews who did not believe stirred up the minds of [those of] the nations and made [them] evil-affected against the

⁴ Or 'having served his own generation by the will of God.'

⁵ Literally 'men brethren.'

⁶ Many, with *ΑΒCDE1361*, take away the ' in the text. This ablativus use of ' *εστιν* without the article makes *εστιν* the manner or character of the justification—not by Moses' law.

⁷ 'You' is omitted by *ΑΒD1361*; *ACELP41* versions insert.

⁸ T. R. reads 'And as the Jews went out of the synagogue the Gentiles besought,' with L; text *ΑΒCDE1361* Am Syr Memphis.

⁹ Many read 'the Lord'; *BCELP* versions read *εστιν*; *ΑΒC1361* Am omit.

¹⁰ *ΑΒC1361* Am omit 'contradicting and'; *D1F* and others insert.

¹¹ T. R. adds 'and,' with *ΕΗLPA*; *ABC1361* Syr Memphis.

brethren. They stayed therefore a good while, speaking boldly, [confiding] in the¹² Lord, who gave witness to the word of his grace, giving¹³ signs and wonders to be done by their hands. And the multitude of the city was divided, and some were with the Jews and some with the apostles. And when an assault was making both of [those of] the nations and [the] Jews with their rulers, to use [them] ill and stone them, they, being aware of it, fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding country, and there they were announcing the glad tidings.

¹² And a certain man in Lystra, impotent in his feet, sat, [being¹⁴] lame from his mother's womb, who had never walked. This [man] heard Paul speaking, who, fixing his eyes on him and seeing that he had faith to be healed, said with a loud voice, Rise up straight upon thy feet: and he sprang up and walked. But the crowds, who saw what Paul had done, lifted up their voices in Lycaonia, saying, The gods, having made themselves like men, are come down to us. And they called Barnabas Jupiter, and Paul Mercury, because he took the lead in speaking. ¹⁵ And the priest of Jupiter who was before the city, having brought bulls and garlands to the gates, would have done sacrifice along with the crowds. But the apostles Barnabas and Paul, having heard [it], rent their garments, and rushed out¹⁶ to the crowd, crying and saying, Men, why do ye these things? We also are men of like passions with you, preaching¹⁷ to you to turn from these

¹² *εστιν*; the sentence is elliptical in Greek.
¹³ T. R. with C L, adds 'and' before 'giving,' both 'gave witness' and 'giving' agreeing with 'Lord.' *ΑΒD1361* omitt.

¹⁴ T. R. reads 'us,' with Memphis and cursors.

¹⁵ T. R. reads 'our,' with *AHL1361* Memphis.

¹⁶ Some read 'to' here, perhaps rightly, with *ΑΒC1361* Syr; *DHLPA* omitt.

¹⁷ Many add 'of the Lord,' with *ΑΒC1361* Am Syr; *EHLPA*; *BDHLP* *1361* Memphis omitt.

vanities to the living God, who made the heaven, and the earth, and the sea, and all things in them; who in the past generations suffered all the nations to go in their own ways, though indeed he did not leave himself without witness, doing good, and giving to you¹⁸ from heaven rain and fruitful seasons, filling your¹⁹ hearts with food and gladness. And saying these things, they with difficulty kept the crowds from sacrificing to them. ²⁰ But there came Jews from Antioch and Iconium, and having persuaded the crowds and stoned Paul, drew him out of the city, supposing him to have died. But while the disciples encircled him, he rose up and entered into the city. And on the morrow he went away with Barnabas to Derbe. And having announced the glad tidings to that city, and having made many disciples, they returned to Lystra, and²¹ Iconium, and²² Antioch, establishing the souls of the disciples, exhorting them to abide in the faith, and that through many tribulations we must enter into the kingdom of God. And having chosen them elders in each assembly, having prayed with fastings, they committed them to the Lord, on whom they had believed. And having passed through Pisidia they came to Pamphylia, and having spoken the word²³ in Perga, they came down to Attalia; and thence they sailed away to Antioch, whence they had been committed to the grace of God for the work which they had fulfilled. And having arrived, and having brought together the assembly, they related to them all that God had done with them, and that he had opened a door of faith to the

¹⁸ *ΑΒCDE1361* Am Syr Memphis.

¹⁹ Literally 'evangelizing.'

²⁰ T. R. reads 'us,' with Memphis and cursors.

²¹ T. R. reads 'our,' with *AHL1361* Memphis.

²² Some read 'to' here, perhaps rightly, with *ΑΒC1361* Syr; *DHLPA* omitt.

²³ Many add 'of the Lord,' with *ΑΒC1361* Am Syr; *EHLPA*; *BDHLP* *1361* Memphis omitt.

²⁸ nations. And they stayed⁸ no little time with the disciples.
 XV. And certain persons, having come down from Judæa, taught the brethren, If ye shall not have been circumcised according to the custom of Moses, ye cannot be saved. A commotion therefore having taken place, and no small discussion on the part of Paul and Barnabas against them, they arranged that Paul and Barnabas, and certain others from amongst them, should go up to Jerusalem to the apostles and elders about this question. They therefore, having been set on their way by the assembly, passed through Phœnicia and Samaria, relating the conversion of [those of] the nations. And they caused great joy to all the brethren. And being arrived at Jerusalem, they were received⁹ by the assembly, and the apostles, and the elders, and related all that God had wrought with them. And some of those who were of the sect of the Pharisees, who believed, rose up from among [them], saying that they ought to circumcise them and enjoin them to keep the law of Moses. And the apostles and the elders were gathered together to see about this matter. And much discussion having taken place, Peter, standing up, said to them, Brethren,¹⁰ ye know that from the earliest¹¹ days God amongst you¹² chose that the

⁸ T. R. adds 'there,' with E H L P 31. Syr. Memphis; ⁹ A B C D 13 61 Am omit.

¹⁰ T. R. reads 'if ye are not,' with E H L P 31; text ¹¹ A B ¹² C D 13 61; ¹³ B ¹⁴ syr. Memphis.

¹¹ syr. Memphis, 'received gladly' or 'with welcome.' See note on Luke viii. 40. ¹² A B D ¹³ D ¹⁴ Memphis.

¹³ Literally 'men brethren.'

¹⁴ Literally 'from ancient.'

¹⁵ T. R. reads 'us,' with E H L P (D) Am; text ¹⁶ A B C D 13 61 Memph.

¹⁷ ¹⁸ A B 13 61 omit; ¹⁹ C E H L P 31 versions insert.

²⁰ Literally 'both us.'

²¹ The Hebrew infinitive, I think, yet not used in Greek, equivalent in sense to 'in putting,' as Col. iv. 6; 2 Cor. ix. 5; Eph. iii. 6; Phil. iv. 10. It is explanatory of what precedes, 'namely, that,' &c. It sometimes runs into the force of *sive*, as in Rev. xvi. 9, but in general the infinitive

nations by my mouth should hear the word of the glad tidings and believe. And the heart-knowing God bore them witness, giving [them]²² the Holy Spirit as to us also, and put no difference between us²³ and them, having purified their hearts²⁴ by faith. Now therefore why tempt ye God, by putting²⁵ a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear? But we believe that we shall be saved by the grace of the Lord Jesus,²⁶ in the same manner as they also. And all the multitude kept silence and listened to Barnabas and Paul relating all the signs and wonders which God had wrought among the nations by them. And after they had held their peace, James answered, saying, Brethren,²⁷ listen to me: Simon has related how God first visited to take out of [the] nations a people for his name. And with this agree the words of the prophets; as it is written: After these things I will return, and will rebuild the tabernacle of David which is fallen, and will rebuild its ruins, and will set it up, so that the residue of men may seek out the Lord, and all the nations on whom my name is invoked, saith [the] Lord who does these things known from eternity.²⁸ Wherefore I judge, not to trouble those who from the nations turn to

²² This is explanatory. *Sive* a consequence. See verse 30 of this chapter.

²³ T. R. reads 'the' Lord Jesus Christ,' with C D 13 31; text ²⁴ A B E H L P 31 Am Memphis.

²⁵ T. R. reads 'all these things. Known unto God from eternity are all his works.' As this is a perplexed passage as to the reading (not the sense) I add that ²⁶ B C 13 61 Memphis Græc. Schol. Tisch. (not Lachmann) Meyer Alford and De Wette, read as in text, 'who does these things known from eternity,' adding no more. The Italic however (Sabatier, that is, Latin of E) reads it as in T. R.; Ireneus pretty nearly following the Vulgate. Lachmann follows A D Am, reading 'who does these things. Known to the Lord from eternity is his work.' T. R. follows E H L P, which have, I may say, always the T. R. *sive*, 'all' is omitted by ²⁷ A B C D 13 61 Am and several versions.

²⁹ God; but to write to them to abstain from pollutions of idols, and from fornication, and from what is strangled, and from blood.³⁰ For Moses, from generations of old, has in every city those who preach him, being read in the synagogues every sabbath.³¹ Then it seemed good to the apostles and to the elders, with the whole assembly, to send chosen men from among them with Paul and Barnabas to Antioch, Judas called Barsabbas and Silas, leading men among the brethren, having by their hand written [thus]: The apostles, and the elder[s], and the brethren,³² to the brethren who are from among [the] nations at Antioch, and [in] Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that] ye must be circumcised and keep the law³³; to whom we gave no commandment; it seemed good to us, having arrived at a common judgment,³⁴ to send chosen men to you with our beloved Barnabas and Paul, men who have given up their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these³⁵ necessary things: to abstain from things sacrificed to idols, and from blood, and from

what is strangled, and from fornication; keeping yourselves from which ye will do well. Farewell.

³⁰ They therefore, being let go, came³⁶ to Antioch, and having gathered the multitude delivered to [them] the epistle.

³¹ And having read it, they rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and strengthened them.

³² And having passed some time [there], they were let go in peace from the brethren to those

³³ who sent them.³⁷ And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.

³⁴ But after certain days Paul said to Barnabas, Let us return now³⁸ and visit the³⁹ brethren in every city where we have announced the word of the Lord, [and see] how they are getting on. And Barnabas proposed to take with [them] John also,

³⁵ called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back]

³⁶ from Pamphylia, and had not gone with them to the work. There arose therefore a very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed

³⁷ away to Cyprus; but Paul having chosen Silas went forth, committed by the brethren to the grace of God.

³⁸ And he passed through Syria and Cilicia, confirming the assemblies.

³⁹ Or 'and of fornication, and of what is strangled, and of blood.'

⁴⁰ T. R. reads 'surnamed,' with H P 31.

⁴¹ Many omit 'them' with ⁴² A B Am Memphis; C D H L P 13 61 Syr. memph.

⁴² Many read 'elder brethren,' with ⁴³ A B C D 13 61 Am; text E H L P 31 Syr. Memphis. But 'elder brethren' is not improbable right.

⁴³ Many omit from 'saying' to 'law,' with ⁴⁴ A B D 13 61 Am Memphis; C E H L P 31 Syr. insert.

⁴⁵ Or, perhaps, 'assembled with one accord.'

I have said 'having arrived at a common judgment' to give the sense of *synecdoche*. 'Become of one accord' would look like previous disjunction.

The fact merely of having arrived at one mind or like judgment is stated.

⁴⁶ ⁴⁷ N D have *reveras*, not *revit*; ⁴⁸ A omits *reveras*.

⁴⁹ Or 'came down,' with ⁵⁰ A B C D 13 61 Am. ⁵¹ T. R. reads 'the apostles,' with E H L P 31 Syr.; text ⁵² A B C D 13 61 Am and others.

⁵³ T. R., with C D 13, adds ver. 34: 'but it seemed good to Silas to abide there.' Text ⁵⁴ A B E H L P 31 61 Am Syr.

⁵⁵ So. Pretty much 'say,' or 'I say, let us return.' But that is too familiar.

⁵⁶ T. R. reads 'our,' with H L P 31; ⁵⁷ A B C D 13 61 Am Syr. Memphis omit.

⁵⁸ T. R. omits 'also,' with H L P 13 31; text ⁵⁹ A B C E Am Memphis.

⁶⁰ Some read 'And (or 'But,' &c) there arose,' with ⁶¹ A B D 61 Am Memphis; text C E H L P 13 61 Syr.

⁶² Many read 'of the Lord,' with ⁶³ A B D 61 Am; C E H L P 31 Memphis Syr &c. as text.

XVI. And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a Jewish believing woman, but [the] father a Greek, who had a [good] testimony of the brethren in Lystre and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his father that he was a Greek. And as they passed through the cities they instructed them to observe the decrees determined or by the apostles and elders who were in Jerusalem. The assemblies therefore were confirmed in the faith, and increased in number every day.

* And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia, having come down¹ to Mysia, they attempted to go to Bithynia, and the Spirit of Jesus² did not allow them; and having passed by Mysia they descended to Troas. And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and³ beseeching him, and saying, Pass over into Macedonia and help us. And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce to them the glad tidings.

¹¹ Having sailed therefore away from Troas, we went in a straight course to Samothracis, and on the morrow to Neapolis, and thence to Philippi,

which is [the] first city of that part of Macedonia, a colony. And we were staying in that city certain days. And on the sabbath day we went outside the gate⁴ by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had assembled. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard whose heart the Lord opened to attend to the things spoken by Paul. ¹² And when she had been baptized and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she constrained us. And it came to pass as we were going to prayer⁵ that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters by prophesying. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you⁶ [the] way of salvation. And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out the same hour. ¹³ And her masters, seeing that the hope of their gains was gone,⁷ having seized Paul and Silas, dragged [them] into the market before the magistrates; and having brought them up to the pretors,⁸ said, These men utterly trouble our city, being Jews, and announce customs which

* T. R. omits 'certain,' with H L P 31 and others; * A B C D E G Am Memphis omits.

¹ Or 'delivered to them the degrees to keep.'

² T. R. omits 'the,' with H H L P 31; text * A B C D E G Am Memphis.

³ Phrygia and Galatia⁹ are thrown into one by the one article. T. R. has the second article, with E H L P 31.

⁴ These particles have a causative force, especially thus disunited. 'Such being the case, they attempted to go.' It is pretty much so in English; * A B C D E G Am Syr Memphis reads, 'And they passed through Phrygia....Asia, and having come down.'

* T. R. omits 'of Jesus,' with H L P and others; text * A B C D E G Am Syr Memphis.

⁵ T. R. omits 'and,' with D H L P 31 Memphis; and * A B C D E G Am Syr.

⁶ T. R. reads 'city,' with E H L P 31 and others; * A B C D E G Am.

⁷ 'she is added by many,' with * A B C D E G Am. But it is the same word as 'prayer' in verse 13.

⁸ T. R., with A B C D E G Am Memphis, reads 'us,' text * B D E Am Syr.

⁹ Or 'come out,' referring to the spirit.

¹⁰ appears, as the Diuimiri of colonies were called.

it is not lawful for us to receive nor practise, being Romans. And the crowd rose up too¹¹ against them; and the pretors, having torn off their clothes, commanded to scourge¹² [them]. And having laid many stripes upon them they cast [them] into prison, charging the jailor to keep them safely; who, having received such a charge, cast them into the inner prison, and secured their feet to the stocks. And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners listened to them. And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the bonds¹³ of all loosed. And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled. But Paul called out with a loud voice, saying, Do thyself no harm, for we are all here. And having asked for lights, he rushed in, and, trembling, fell down before Paul and Silas. And leading them out said, Sirs, what must I do that I may be saved? And they said, Believe on the Lord Jesus¹⁴ and thou shalt be saved, thou and thy house. ¹⁵ And they spoke to him the word of the Lord, with all that were in his house. And he took them the same hour of the night and washed [them] from their stripes; and was baptized. ¹⁶ And he and all his straightway. And having brought them into his house he laid the table [for them], and rejoiced with all his house,¹⁷ having believed in God. And when it was day, the pretors¹⁸ sent the lictors,¹⁹ saying, Let those men go. And the

¹¹ Or 'together,' but I apprehend it means, 'with [them],' that is, 'the masters of the girl.'

¹² But the two 'thems' go ill together.

¹³ T. R. omits 'Christ,' with C D E H L P 31

Syr; text * A B D E G Am Memphis.

¹⁴ T. R. reads 'and in,' with E H L P 31 Syr

Memphis; text * A B C D E G Am.

¹⁵ The special title of the city magistrates of Thessalonica.

⁷ in tumult, are come here also, whom Jason has received; and these all do contrary to the decrees of Cæsar, saying, that there is another king, ⁸ Jesus. And they troubled the crowd and the politarchs⁹ when they heard these things. And having taken security of Jason and the rest, they ¹⁰ let them go. But the brethren immediately sent away, in the night, Paul and Silas to Berea; who, being arrived, went away into the synagogue of the Jews. And these were more noble than those in Thessalonica, receiving¹¹ the word with all readiness of mind, daily searching the scriptures if these things were so. ¹² Therefore many from among them believed, and of Grecian women of the upper classes and men not a few. ¹³ But when the Jews from Thessalonica knew that the word of God was announced in Berea also by Paul, they came there also, stirring up¹⁴ the crowds. And then immediately the brethren sent away Paul to go as¹⁵ to the sea; but Silas and Timothy abode there. But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timothy, that they should come to him as quick as possible, they departed. ¹⁶ But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those he met with. But some

also¹⁷ of the Epicurean and Stoic philosophers attacked him. And some said, What would this chattering say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrection [to them]. ¹⁸ And having taken hold on him they brought [him] to Areopagus,¹⁹ saying, Might we know what this new doctrine which is spoken by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what these things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to hear the news. ²⁰ And Paul standing in the midst of Areopagus²¹ said, Athenians,²² in every way I see you given up to demon worship; for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom therefore ye reverence, not knowing [him], him I announce to you. The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with hands, nor is served by men's hands as needing something, himself giving to all life and breath and²³ all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained²⁴ times and the boundaries of their dwelling, that they may seek God; if indeed they might feel after him and find him, although he is not far

* See note to ver. 6.

¹ Literally 'who received,' 'who,' above, being such as.'

² Or 'came stirring up there also.' So Alford after Meyer; but it seems to me rather forced. Vulg., Bengel, Diodati have it as text. So Beza and the Dutch.

³ Some with Η Α Β Δ 13 31 61 Am Syrr. Memph, add 'and troubling'; E H L F omitt.

⁴ The use of 'as' here is not of semblance of anything, but of purpose or intention. See WIN, 271, sec. 4b.

⁵ T. R. omits 'also,' with B and versions; Η Α Β Δ H L F 13 31 61 insert.

* Η Ε H 13 31 61 Am Memph insert εἰροί;

B L P &c. omit.

¹ Or 'the hill of Mars.'

² Literally 'men Athenians.' The introduction of 'men' in these passages is not merely a Hebraism. It is the accustomed oratorical address in Greek.

³ Many read 'what,' and 'that,' with Η Α Β Δ Am; 'whom' E H L F 13 31 almost all Memph.

⁴ It has ειναι ειναι.

⁵ T. R. reads 'fore-arranged,' with D 13; text Η Α Β H L F 31 61.

⁶ T. R. reads 'the Lord,' with E P 31; text Η Α Β H 13 61 Am Syrr. Memph.

⁷ from each one of us: for in him we live and move and exist; as also some of the poets amongst you have said. For we are also his offspring. ⁸ Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of man's art and imagination. God therefore, having overlooked the times of ignorance, now enjoins men that they shall all⁹ everywhere repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from among [the] dead. ¹⁰ And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again also concerning this. ¹¹ Thus Paul went out of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

XVIII. And after these things, having left Athens, he¹² came to Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius had ordered all the Jews to leave Rome,) came to them, and because they were of the same trade abode with them, and wrought. For they were tent-makers by trade. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks. And when both Silas and Timothy came down from Macedonia, Paul was

¹ T. R. reads 'all men everywhere to repent,' with H L P 31; text Η Α Β E 13 Am.

² T. R. reads 'again concerning this. And thus,' with E H L F 31 Syrr. Memph and many others; text Η Α Β 13; D Am omitt. ειναι 'also.'

³ T. R. reads 'Paul,' with Η Α Β H L P 31 Syrr and others; Η Α Β 13 Am Memph omitt.

⁴ Or 'earnestly occupied with.'

⁵ T. R. reads 'pressed in spirit,' with H L P 31; text Η Α Β Δ H 13 Am Syrr. Memph.

⁶ This is feasible, but I know not how else to put

pressed in respect of⁷ the word,⁸ testifying to the Jews that Jesus⁹ was the Christ.¹⁰ But as they opposed and spoke injuriously, he shook his clothes, and said to them, Your blood be upon your own head: I [am] pure;¹¹ from henceforth I will go to the nations. And departing thence he came to the house of a certain [man], by name Justus, who worshipped God, whose house adjoined the synagogue. But Crispus the ruler of the synagogue believed in the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized. And the Lord said by vision in [the] night to Paul, Fear not, but speak and be not silent; because I am with thee, and no one shall set upon thee to injure thee; because I have much people in this city. And he remained [there] a year and six months, teaching among them the word of God. But when Gallio was proconsul of Achaea, the Jews with one consent rose against Paul and led him to the judgment-seat, saying, This [man] persuades men to worship God contrary to the law. ¹² But as Paul was going to open his mouth, Gallio said to the Jews, If indeed it was some wrong or wicked criminality, O Jews, of reason I should have borne with you; but if it be questions¹³ about words, and names, and the law that ye have, see to it yourselves; [for¹⁴] I do not intend to be judge of these things. ¹⁵ And he drove them from the judgment-seat. And having all¹⁶ laid hold on Sosthenes the ruler of the synagogue, they beat him before the

it. It is 'the Christ, Jesus,' i.e., that the Christ was really come, and that Jesus was he. Η Α Β D 13 Am Memph have ιησον.

² Ο ρι, pure [ταῦτα] from henceforth, will go to the nations.

³ T. R. reads 'a question,' with D H L P 13 31; text Η Α Β Δ Ε 13 Am Syrr. Memph.

⁴ Η Α Β D 13 Am Memph omitt. Η Α Β Δ Ε 13 Am Syrr. Memph.

⁵ T. R. reads 'And all the Greeks having,' with D E H L P 13 31 Syrr.; text Η Α Β Am Memph.

judgment seat. And Gallio troubled himself about none of these things.

¹⁸ And Paul, having yet stayed [there] many days, took leave of the brethren and sailed thence to Syria, and with him Priscilla and Aquila, having shorn his head in Cenchrea, for he had a vow; and he arrived at Ephesus, and left them there. But entering himself into the synagogue he reasoned with the Jews. And when they asked him that he would remain for a longer time [with them^a] he did not accede, but bade them farewell, saying, [I must by all means keep the coming feast at Jerusalem]; ^b "I will return to you again, if God will: and he sailed away from Ephesus. And landing at Cesarea, and having gone up and saluted the assembly, he went down to Antioch. And having stayed [there] some time, he went forth, passing in order through the country of Galatia and Phrygia, establishing all the disciples.

²⁴ But a certain Jew, Apollos by name, an Alexandrian by race, an eloquent man, who was mighty in the scriptures, arrived at Ephesus.

²⁵ He was instructed in the way of the Lord, and being fervent in his spirit, he spoke and taught exactly the things concerning Jesus,^c knowing only the baptism of John. And he began to speak boldly in the synagogue. And Aquila and Priscilla, having heard him, took him to [them] and unfolded to him the way of God more exactly. And when he purposed to go into Achaea, the brethren wrote to the disciples engaging them to receive him, who, being come,

contributed much to those who believed through grace.^d For he with great force convinced the Jews publicly, shewing by the scriptures that Jesus was the Christ.

XIX. And it came to pass, while Apollos was at Corinth, Paul, having passed through the upper districts, came to Ephesus, and finding certain disciples, he said to them, Did ye receive [the] Holy Spirit when ye had believed? And they said^e to him, We did not even hear if [the] Holy Spirit was [come]. And he said,^f To what then were ye baptized? And they said, To the baptism of John. And Paul said, John indeed baptized [with] the baptism of repentance, saying to the people that they should believe on him that was coming after him, that is, on^g Jesus. And when they heard that, they were baptized to the name of the Lord Jesus. And Paul having laid [his]^h hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the thingsⁱ] concerning the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of^j Tyrannus. And this took place for two years, so that all that inhabited Asia heard the word of the Lord,^k both Jews and Greeks. And God wrought no ordinary miracles by the hands of Paul, so that even

^a The addition of 'with them' is doubtful; ^b A B 13 Am omit; ^c D E H L P 21 Syrr Memphis insert.

^d A B E B 13 Am Memphis omit the clause; D H L P 21 Syrr insert; so Meyer, De Wette, Alford.

^e T. R. adds 'but,' with H L P 21 Syrr; ^f A B D E 13 Am omit.

^g T. R., with H P 21, reads 'the Lord'; ^h A B D E L 13 Am Syrr Memphis etc. read 'Jesus.'

ⁱ It may be 'contributed much through grace to those who believed,' but I doubt it is the sense.

^j T. R. has sic in text, with E L.

napkins or aprons were brought from his body^k [and put] upon the sick, and the diseases left them, and the wicked spirits went out.^l

And certain of the Jewish exorcists also,^m who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I adjureⁿ you by Jesus, whom Paul preachest. And there were certain [men], seven sons of Seova, Jewish high priest, who were doing this.

But the wicked spirit answering said to them, Jesus I know, and Paul I am acquainted with; but ye, who are ye?

And the man in whom the wicked spirit was leaped^o upon them, and having mastered both,^p prevailed against them, so that they fled out of that house naked and wounded.

And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. And many of those that believed came confessing and declaring their deeds.

And many of those that practised curious arts brought their books [of charms] and burst them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver. Thus with might the word of the Lord increased and prevailed.

And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaea, saying, After I have been there I must see Rome also.

And having sent into Macedonia two of those ministering to him, Timotheus and Erastos, he remained himself awhile in Asia.

^k Or 'skin,' surface of his body.

^l T. R. adds 'from them,' with H L P 21; text N & B D 13 Am Syrr Memphis etc.

^m Also 'exorcists,' with A B E H P 21 Am Syrr;

T. R. has sic, with H L P 21 Memphis; H P having both.

ⁿ T. R. reads, 'we adjure,' with H L P 21 Syrr; text N & B D H 13 Am Memphis.

^o T. R. omits 'to them,' with E H L P; text N & B D 13-11 Am Syrr Memphis.

And there took place at that time no small disturbance about the way.

For a certain [man] by name Demetrios, a silver beater, making silver temples of Artemis,^q brought no small gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living

arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands.

Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world reveres. And having heard [this], and being filled with rage, they cried out, saying, Great is Artemis of the Ephesians.

And the [whole^r] city was filled with confusion, and they ran mad with one accord to the theatre, having seized and carried off with [them] Gains and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul intending to go in to the people, the disciples suffered him not; and some of the sacharchs^s also, who were his friends, sent to him and urged him not to throw himself into the theatre.

Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his

^q Literally 'leaping.'

^r T. R. reads 'them,' with H L P 21; text N & B D 13 Am Memphis.

^s On 'Drama.'

^t 'Whole,' is doubtful; ^u A B 13 Am Memphis omit; ^v B H L P 21 Syrr insert.

^w Honorary magistrates, of the principal persons of the provinces, specially charged with the public festivals.

hand, would have made a defence to the people. But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians. And the townclerk, having quieted the crowd, said, Ephesians,¹ what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,² and of the [image] which fell down from heaven?³ These things therefore being undeniable, it is necessary that ye should be calm and do nothing headlong. For ye have brought these men, [who are] neither temple-plunderers, nor speak injuriously of your⁴ goddess. If therefore Demetrius and the artisans who [are] with him have a matter against any one, the courts are being held, and there are proconsuls: let them accuse one another. But if ye inquire anything concerning other matters,⁵ it will be settled in the regular assembly. For also we are in danger to be put in accusation for sedition for this [affair] of to-day, no cause existing in reference to which we shall be able to give a reason for this concourse. And having said these things, he dismissed the assembly.

XX. But after the tumult had ceased, Paul having called the disciples to [him]⁶ and embraced [them], went away to go to Macedonia. And having passed through those parts, and having exhorted them with much discourse, he came to Greece. And having spent three months [there], a treacherous plot against him having been set on foot by the Jews as

he was going to sail to Syria,[the] resolution was adopted of returning through Macedonia. And there accompanied him as far as Asia, Sopater [son] of Pyrrhus,⁷ a Berean; and of Thessalonians Aristarchus and Secundus, and Gaius and Timotheus of Derbe, and of Asia Tychicus and Trophimus. These going before waited for us in Troas; but we sailed away from Philippi after the days of unleavened bread, and we came to them to Troas in five days, where we spent seven days. And the first day of the week, we⁸ being assembled to break bread, Paul discoursed to them, about to depart on the morrow. And he prolonged the discourse till midnight. And there were many lights in the upper room where we⁹ were assembled. And a certain youth, by name Eutychus, sitting at the window-opening, overpowered¹⁰ by deep sleep while Paul discoursed very much at length, having been overpowered¹¹ by the sleep, fell from the third story down to the bottom, and was taken up dead. But Paul descending fell upon him, and enfolding [him] [in his arms], said, Be not troubled, for his life¹² is in him. And having gone up, and having broken the¹³ bread, and eaten, and having long spoken¹⁴ until day-break, so he went away. And they brought [away] the boy alive, and were no little comforted. And we, having gone before on board ship, sailed off to Assos, going to take in Paul there; for so he had directed, he himself being about to go on foot. And when he met with us at Assos, having taken him on board we came

H L P omit.

¹ Literally 'says.'

² Literally 'men Ephesians.'

³ T. R. reads 'the great goddess Artemis,' with H L P Syr.

H L P M: text & A B D E 13 Am Memph.

⁴ Or 'Jupiter.'

⁵ Some read 'our,' with A B D 13: text E H L P 11 and very many Am Memph.

⁶ Some read 'reproves,' which means 'rebukes,' but A D H L P 31 and versions with T. R.

⁷ Some add 'and exhorted,' with A B D E 13: text Am Syr Memph, but varying form of reading.

H L P omit.

⁸ T. R. omits 'son of Pyrrhus,' with H L P Syr.

H L P 31: text & A B D E 13 Am Memph insert.

⁹ T. R. reads 'the disciples,' with H L P 31 and others: text & A B D E 13 Am Syr.

¹⁰ T. R. reads 'they,' with only a few cursives.

¹¹ overpowered, in the act of being so.

¹² overpowered, 'had been already overpowered.'

¹³ Or 'soul.'

T. R. omits 'the,' with H H L P 31: text A B C D 13.

¹⁴ Or 'entreated.'

¹⁵ to Mitylene; and having sailed thence, on the morrow arrived opposite Chios, and the next day put in at Samos; and having stayed at Troyllium, the next day we came to Miletus: for Paul thought it desirable to sail by Ephesus, so that he might not be made to spend time in Asia; for he hastened, if it was possible for him, to be the day of Pentecost at Jerusalem. But from Miletus having sent to Ephesus, he called over [to him] the elders of the assembly. And when they were come to him, he said to them, Ye know how I was with you all the time from the first day that I arrived in Asia, serving the Lord with all lowliness, and¹⁶ tears, and temptations, which happened to me through the plots of the Jews; how I held back nothing of what is profitable, so as not to announce [it] to you, and to teach you publicly and in every house, testifying to both Jews and Greeks repentance towards God and faith towards our Lord Jesus Christ.¹⁷ And now, behold, bound in my spirit I go to Jerusalem, not knowing what things shall happen to me in it; only that the Holy Spirit testifies to me¹⁸ in every city, saying that bonds and tribulations await me. But I make no account of¹⁹ [my] life [as] dear to myself, so that I finish my course,²⁰ and the ministry which I have received of the Lord Jesus to testify the glad tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone about preaching the kingdom [of God²¹], shall see my face no more. Wherefore I witness to you this day, that I am clean from the blood of all, for I have not shrunk from announcing to you all the counsel of God. Take heed therefore to yourselves and to all the flock, wherein the Holy Spirit has set you as overseers, to shepherd the assembly of God, which he has purchased with the blood of his own.

¹⁵ T. R. adds 'many,' with C H L P 31 and others: & A B D E 13 Am Memph omit.

¹⁶ MACDELLAM Am Memph insert 'Christ.' B H L P 31: text & others.

¹⁷ T. R. omits 'to me,' with H L P and others: & A B C D E 13 H L Am Syr Memph insert.

¹⁸ The reading varies. T. R. has 'I make no account of, nor hold my life dear to myself, adding *sicut dixi* and *postea dixi*, with H H L P 31: text & B C D 13 Memph.

¹⁹ T. R. adds 'with joy,' with C H L P 31: & A B D E 13 Am Memph omit.

²⁰ Many omit 'of God,' with A B C D 13 Memph: B H L P 31 Am insert.

²¹ Many omit 'of God,' with A B C D 13 Memph: B H L P 31 Am insert.

I faintly suspect that this is the right translation. To make it a question of the divinity of Christ (which I hold to be the foundation of Christianity) is simply absurd. Wetstein, Grisebach, Tischendorf, Meyer, De Wette, Ireneus (i.e., 'Lord'), not 'God' at all, following A C D E 13 and a host of other MSS. Matthew has *huius* and *meum*, with all the Russian MSS. & B Am have *meum*, others *meum*. I am persuaded that the reading is *meum* and has been tampered with because of the difficulty of the phrase. *Meus enim uerbo natus* is generally received, with A B C D E 13 H L (T. R. has *meum* in s. 1.). Further Athanasius, particularly in his second letter to Athanasius, uses such language as 'the Word of God' as doctrinally false and the boldness of the Arians—used by them because they did not believe in the true divinity of Jesus, declaring scripture does not speak *me*. 'God could not be said to die or suffer; nor flowing of blood be applied to him. In one place you have, "The scriptures have nowhere taught also these days *meum*." The old editions had *meum* *et meus*. The latter is the form of all the language of Athanasius. At any rate, it is in Acts 22, if at all, *mea* express. On the other hand, Chrysostom has *meum* and *mei* *deinceps*. His commentator it is present; only we have the evidence that already the false reading had crept in, for *mei* *deinceps* is not received as certain. Quotations from the Fathers will be found in Wetstein in loco. Hen. n. 12, xii. 12, and even Chrys., as far as they go, shew what the more natural form of 'his own blood' would be in Greek. It has been questioned whether *mei* can be used unambiguously in the singular. But we have it in John's gospel, chapter xv. 16. It is used in the master-sarcasm for material things, Acts iv. 32. The torturing the passus as we find it in the manuscripts, I believe arose from their not seeing the sense I have given to it here, a touching expression of the love of God. The use of the neuter singular in John is common with us in this way. At any rate it is strange to find an argument for the divinity of Christ on a passage where *meum* is rejected by almost all important editions,ounding it on an expression which Athanasius declares to be worthless found in scripture, and only used by Arians because they do not believe in the divinity of Christ. The subject is treated in the second book against Apollinarius: in particular in sections xii.—xv.—p. 338. (Bengel, ed. 1777, vol. i., part 2).

⁴ [For⁴] I know [this,⁵] that there will come in amongst you after my departure grievous wolves, not sparing the flock; and from among your own selves shall rise up men speaking perverted things to draw away the disciples after them. Wherefore watch, remembering that for three years, night and day, I ceased not admonishing each one [of you] with tears. And now I commit you⁶ to God, and to the word of his grace, which is able to build [you] up and give [to you⁷] an inheritance among all the sanctified. I have coveted [the] silver or gold or clothing of no one. ⁸ Yourselves know that these hands have ministered to my wants and to those who were with me. I have shewed you all things, that thus labouring [we] ought to come in aid of the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive.

⁹ And having said these things he knelt down and prayed with them all. And they all wept sore; and falling upon the neck of Paul they ardently kissed⁸ him, specially pained by the word which he had said, that they would no more see his face. And they went down with him to the ship.

XXI. And when, having got away⁹ from them, we at last sailed away, we came by a direct course to Cos, and on the morrow to Rhodes, and thence to Patara. And having found a ship passing over into Phoenicia, we went on board and sailed; and having sighted Cyprus, and left it on the left hand, we sailed to Syria, and made the land at Tyre, for there the ship was to discharge her cargo.

⁴ μ Α (B has σν) C D 13 Am omit, G¹ E H L P 21 Syrr. incrt.

⁵ μ Α B C D 13 Am Memph omit, C¹ E H L P 21 incrt.

⁶ T. R. and many add 'brethren,' with C E H L P 31; A B D G and versione omit.

⁷ C H L P 13 21 Syrr incrt; B A B D E Am Memph omit.

⁸ T. R. adds 'but,' or 'and,' 24, which even at

And having found out the disciples, we remained there seven days; who said to Paul by the Spirit not to go up to Jerusalem. But when we had completed the days, we set out and took our journey, all of them accompanying us, with wives and children, till [we were] out of the city. And kneeling down upon the shore we prayed. And having embraced one another, we went on board ship, and they returned home. And we, having completed the voyage, arrived from Tyre at Ptolemais, and having saluted the brethren we remained one day with them. And leaving on the morrow,¹⁰ we came to Cesarea; and entering into the house of Philip the evangelist, who was of the seven, we abode with him. Now this man had four virgin daughters who prophesied. And as we stayed there many days, a certain man, by name Agabus, a prophet, came down from Judea, and coming to us and taking the girdle of Paul, and having bound his own hands and feet, said, Thus saith the Holy Spirit, The man whose this girdle is shall the Jews thus bind in Jerusalem, and deliver him up into the hands of [the] Gentiles. And when we heard these things, both we and those of the place besought [him] not to go up to Jerusalem. But Paul answered, What do ye, weeping and breaking my heart? for I am ready not only to be bound but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we were silent, saying, The will of the Lord be done. And after these days, having got our effects ready, we went up to Jerusalem. And [some] of the disciples from Cesarea went

is better left out in English, with 13 Memphis, επειδήσσεις, elsewhere 'covered with knees.'

¹⁰ There is an expression of effort in the Greek word, 'born ourselves' may be too strong. Chrys. remarks that it implies *force*, *force*.

¹¹ T. R. adds 'Paul, and we that were with him,' with H L P 31 and many others; #A B C E 13 Am Syrr Memphis omit.

with us, bringing [with them] a certain Mnason, a Cyprian, an old disciple, with whom¹² we were to lodge. And when we arrived at Jerusalem the brethren gladly received us. And on the morrow Paul went in with us to James, and all the elders came there. And having saluted them, he related one by one the things which God had wrought among the nations by his ministry. And they having heard [it] glorified God,¹³ and said to him, Thou artest, brother, how many myriads there are of the Jews who have believed, and all are zealous of the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs. What is it then? a multitude must necessarily come together, for they will bear¹⁴ that thou art come. This do therefore that we say to thee: We have four men who have a vow on them; take these and be purified with them, and pay their expenses, that they may have their heads shaved; and all will know that [of those things] of which they have been informed about thee nothing is [true]; but that thou thyself also wast orderly, keeping the law. But concerning [those of] the nations who have believed, we have written, deciding that they should [observe] no such thing, only to keep themselves both from things offered to idols, and from blood, and from things strangled, and from fornication. Then Paul, taking the men, on the next day, having been purified, entered with them¹⁵ into the temple, signifying the time the days of the purification would be fulfilled, until the offering was offered for every one of them.

¹² Or 'to bring us to a certain Mnason, a Cyprian, an old disciple with whom.'

¹³ T. R. reads 'the Lord,' with D H P 31; text #A B C E J, 13 Am Memphis.

¹⁴ B C and versione Syrr Memphis read 'What is it then?' They will necessarily bear.'

¹⁵ And when the seven days were nearly completed, the Jews from Asia, having seen him in the temple, set all the crowd in a tumult, and laid hands upon him, crying, Israelites,¹⁶ help! this is the man who teaches all everywhere against the people, and the law, and this place, and has brought Greeks too into the temple, and profaned this holy place.

For they had before seen Trophimus the Ephesian with him in the city, whom they supposed that Paul had brought into the temple. And the whole city was moved, and there was a concourse of the people; and having laid hold on Paul they drew him out of the temple, and immediately the doors were shut.

And as they were seeking to kill him, a representation came to the chilarch of the band that the whole of Jerusalem was in a tumult; who, taking with him immediately soldiers and centurions, ran down upon them. But they, seeing the chilarch and the soldiers, ceased beating Paul. Then the chilarch came up and laid hold upon him, and commanded [him] to be bound with two chains, and inquired who he might

be, and what he had done. And different persons cried some different thing in the crowd. But he, not being able to know the certainty on account of the uproar, commanded him to be brought into the fortress. But when he got upon the stairs it was so that he was borne by the soldiers on account of the violence of the crowd. For the multitude of the people followed, crying, Away with him. But as he was about to be led into the fortress, Paul says to the chilarch, Is it allowed me to say something to thee? And he said,

¹⁶ Doest thou know Greek? Thou art T. R. reads 'say,' with H L P and most others; text #A B C D E 13 21 and others. ¹⁷ #A B 13 Am Memphis and versions omit the clause; C D B H J P 31 Ryd-Hol insert. ¹⁸ Or 'purified with them, entered.' ¹⁹ Literally, 'men Israelites.'

not then that Egyptian who before these days raised a sedition and led out into the wilderness the four thousand men of the assassins? But Paul said, I am a Jew^a of Tarsus, citizen of no insignificant city of Cilicia, and I beseech of thee, allow me to speak to the people. And when he had allowed him, Paul, standing on the stairs, beckoned with his hand to the people; and a great silence having been made, he addressed them in the Hebrew tongue, saying, (XXII.) Brethren^b and fathers, hear my defence which I now make to you. And hearing that he addressed them in the Hebrew tongue, they kept the more quiet; and he says, I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of^c Gamaliel, educated according to [the] exactness of the law of [our] fathers, being zealous for God, as ye are all this day; who have persecuted this way unto death, binding and delivering up to prisons both men and women; as also the high priest bears me witness, and all the elderhood: from whom also, having received letters to the brethren, I went to Damascus to bring those also who were there, bound, to Jerusalem, to be punished. And it came to pass,^d as I was journeying and drawing near to Damascus, that, about mid-day, there suddenly shone out of heaven a great light round about me. And I fell to the ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said to me, I am Jesus the Nazarean, whom thou persecutest. But they that were with me beheld the light, [and were filled with fear]^e, but heard

not the voice of him that was speaking to me. And I said, What shall I do, Lord? And the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it is appointed thee to do. And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came to Damascus. And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt [there], coming to me and standing by me, said to me, Brother Saul, receive thy sight. And I, in the same hour, received my sight and saw him. And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear a voice out of his mouth; for thou shalt be a witness for him to all men of what thou hast seen and heard. And now why lingerest thou? Arise and get baptized, and have thy sins washed away, calling on his name.^f And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in ecstasy, and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they themselves know that I was imprisoning and beating in every synagogue those that believe on thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,^g and kept the clothes of them who killed him. And he said to me, Go, for I will send thee to the nations afar off. And they heard him until this word, and lifted up their voice, saying, Away with such

^a Literally 'a man a Jew.'

^b Literally 'Men brethren.'

^c Some would point it thus, 'city, educated at the feet of Gamaliel according to,' &c. It comes to the same.

^d Literally 'it came to pass to me.' But this is hardly English.

^e **A B H 13 Am** Memphis omit; **D E L P 31** Syr-Hel ac. insert.

^f T. R. reads 'on the names of the Lord,' with H L P 31 and others; text **A B E 13 Am** Syr Memphis ac.

^g T. R. adds 'to his being killed,' with H L P 31 and others; text **A B D R Am** Memphis ac.

a one as that from the earth, for it was^h not fit he should live. And as they were crying, and throwing away their clothes, and casting dust into the air, the chilarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him. But as theyⁱ stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncondemned? And the centurion, having heard it, went and reported it to the chilarch, saying, What art thou^j going to do? for this man is a Roman. And the chilarch coming up said to him, Tell me, Art thou^k a Roman? And he said, Yes. And the chilarch answered, I, for a great sum, bought this citizenship. And Paul said, But I was also [free] born. Immediately therefore those who were going to examine him left him, and the chilarch also was afraid when he ascertained that he was a Roman, and because he had bound him. And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him,^l and commanded the chief priests and all the^m council to meet,ⁿ and having brought Paul down set him before them.

XXIII. And Paul, fixing his eyes on the council, said, Brethren,^o I have walked in all good conscience with God unto this day. But the high priest Ananias ordered those standing by him to smite his mouth.

^h T. R. reads επιθεμενος, with many cursives.

ⁱ T. R. reads 'he,' with H L P 31.

^j T. R. reads 'look to what thou art,' with D H L P 31; text **A B C E 13 Am** Syr Memphis.

^k Many read 'some of the scribes,' with **B C A E 13 Am** Memphis have ειρηνη only, and omit 'part,' reading, 'and some of the Pharisees rising up.'

^l T. R. adds 'from the bonds,' with H L P 31 and others; text **A B C H 13 Am** Syr Memphis.

^m T. R. reads 'their whole,' with H L P 31 and others; text **A B C E 13 Am** Syr Memphis.

ⁿ T. R. reads 'to come,' with H L P Memphis; text **A B C E 31 Am**.

^o Literally 'men brethren.'

^p T. R. reads 'son of a Pharisee,' with E H L P 31 and most others Memphis; text **A B C 13 Am**.

^q Many read 'some of the scribes,' with **B C A E 13 Am** Memphis have ειρηνη only, and omit 'part,' reading, 'and some of the Pharisees rising up.'

^r T. R. adds 'let us not fight with God,' with H L P 31 and others; **A B C E 13 Am** Memphis omit.

^s T. R. adds 'Paul,' with H L P 31 31 and many others; **A B C E 13 Am** Syr Memphis omit.

¹¹ And when it was day, the Jews, having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill Paul. And they were more than forty who had joined together in this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we kill Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down¹² to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to kill him. But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress and reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has something to report to him. He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down to-morrow into the council, as about to inquire something more precise concerning him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee. The

chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast represented these things to me. And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Cesarea, and seventy horsemen, and two hundred light-armed footmen, for the third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to Felix the governor, having written a letter, couched in this form: Claudius Lysias to the most excellent governor Felix, greeting. This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took¹³ out [of their hands], having learned that he was a Roman. And desiring to know¹⁴ the charge on which they accused him, I brought him down to their council; whom I found to be accused of questions of their law, but to have no charge laid against him (making him) worthy of death or of bonds. But having received information of a plot about to be put in execution against the man [by the Jews], I have immediately sent him to thee, commanding also his accusers to say before thee the things that are against him. [Farewell.] The soldiers therefore, according to what was ordered them, took Paul and brought him by night to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the fortress. And these, having entered into Cesarea, and given up the letter to the governor, presented Paul also to him. And¹⁵ having read [it], and

* T. R. adds 'certain of the Jews,' with H L P 31 and others Am; text H B C E 13 61 Memphis.
** T. R. adds 'so-morrow,' with H L P 31 and others; H B C H 13 61 Am Syrr Memphis omits.

* T. R. reads 'as though they would inquire, with many cursives.'

* T. R. adds 'him,' with H L P 31 and others Syrr Memphis; H B C 13 61 Am omits.

* Many read 'to know distinctly,' cursive,

with H A B 13 61; text H B L P 31 and most.
** A (B) E 13 61 Am (Memph) omits, reading 'at noon,' 'by them' instead of 'council,' 'immediately.' H L P 31 and others insert. B Memphis has 'Memph omits only.'

* H B L P 31 Syrr insert; A B 13 Am Memphis omits.

* T. R. adds 'the governor,' with H L P 31 and others; H A B E 13 61 Am Syrr Memphis omits.

asked of what sparingly he was, and learned that [he was] of Cilicia, he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's praetorium.

XXIV. And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul before the governor.

And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy forethought, we receive [it] always and everywhere, most excellent Felix, with all thankfulness. But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness. For finding¹⁶ this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Nazarenes; who also attempted to profane the temple; whom we also had seized, [and would have judged according to our law; but Lysias, the chiliarch, coming up, took [him] away with great force out of our hands, having commanded his accusers to come to thee;]¹⁷ of whom thou canst thyself, in examining [him], know the certainty of all these things of which we accuse him. And the Jews also joined¹⁸ in pressing the matter against [Paul], saying that these things were so.

But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I

answer¹⁹ readily as to the things which concern myself. As thou mayest know²⁰ that there are not more than twelve days since I went up to worship at Jerusalem, and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city; neither can they make good the things of which they now accuse me. But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the prophets; having hope towards God, which they themselves also receive, that there is to be a resurrection²¹ both of just and unjust. For this cause I also exercise [myself] to have in everything a conscience without offence towards God and men. And after a lapse of many years I arrived, bringing alms to my nation, and offerings. Whereupon they found me purified in the temple, with neither crowd nor tumult. But it was certain Jews from Asia, who ought to appear before thee and accuse, if they have anything against me; or let these themselves say what wrong they found²² in me when I stood before the council, [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resurrection of [the] dead. And Felix,²³ knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I

* T. R. reads, with H L P 13 31 and others; Memphis & A B E 61.

* The phrase is not complete, or rather, the parts are not strictly connected: finding him so, they would have judged him.

* T. R. (not Stephanus) omits 'But,' with H L P, reading 'Whom upon certain Jews from Asia found me.' Ac., H A B C 13 31 61 Am Memphis insert.

* T. R. reads 'If they found any wrong,' with many cursives; text H A B H L P 31 61.

* T. R. adds 'the more,' with H L P 31 and others; text H A B E 13 61 Am Memphis.

²³ will determine your affair; ordering the centurion to keep him,¹ and that he should have freedom, and to hinder none of his friends to minister to him.

²⁴ And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for thee; hoping² at the same time that money would be given him by Paul³ wherefore also he sent for him the oftener and communed with him. But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

XXV. Festus therefore, being come into the sacerdotal office, after three days went up to Jerusalem from Caesarea.

* And the chief priests⁴ and the chief of the Jews laid informations before him against Paul, and besought him, asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the way. Festus therefore answered that Paul should be kept at Caesarea, and that he himself was about to set out shortly. Let therefore the persons of authority among you, says he, going down too, if there be anything in this man,⁵ accuse him.

¹ T. R. adds 'and,' with H L 31 and others; (Am?) &c, with L; * A B C E P 13 61 Am Memphis omit.

² T. R. reads 'Paul,' with H L P 31 and most others; * Am Syrr Memph 13 61 Am Memphis omit.

³ T. R. adds 'or to come,' with H L P 31 and others; * A B C E 13 61 Am Syrr Memph omit.

⁴ T. R. adds &c, 'too' or 'also,' with some cursives and Memphis.

⁵ T. R. adds 'that he might let him go,' with H L P 31 and most others Memphis * A B C E 13 61 Am Syrr omit.

¹ T. R. reads 'the high priest,' with H P 31 and others; text * A B C E L 13 61 Am Syrr Memphis.

² Or 'if there be anything amiss in the man,

* And having remained among them not more than eight or ten days, he went down to Caesarea; and on the next day, having sat down on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges⁶ which they were not able to prove: Paul answering for himself, Neither against the law of the Jews, nor against the temple, nor against Caesar, have I offended [in] anything. But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me concerning these things? But Paul said, I am standing before the judgment-seat of Caesar, where I ought to be judged. To the Jews have I done no wrong, as thou also very well knowest.⁷ If then⁸ I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal to Caesar. Then Festus, having conferred with the council, answered, Thou hast appealed to Caesar? To Caesar shalt thou go. And when certain days had elapsed, Agrippa the king and Bernice arrived at Caesarea to salute Festus. And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left prisoner

with * A B C E 13 61 Am Memphis (Syrr).

⁶ T. R. omits 'not and' either, with H L P;

the readings vary in detail, resulting in text.

⁷ T. R. adds 'against Paul,' with H L P 31, but the readings vary: L 'against him,' * A B C E 13 61 Am omit.

⁸ T. R. omits 'Paul,' with H P and others; * A B C E (L &c, &c) 13 61 Am Syrr Memphis insert. E Am add 'but.'

'Or 'thou knowest better than that,' that is, than to say, 'willst go up to Jerusalem and be judged'.' We might read 'better than thou pretendest,' but it is difficult with the sc.

¹ T. R. reads 'For if,' with H L P 31 Am &c; text * A B C E 61 Memphis.

¹⁸ by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him: to whom I answered, It is not [the] custom of the Romans to give up any man⁹ before that the accused have the accusers face to face, and he have got opportunity of

¹⁹ defence touching the charge. When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the man to be brought:

²⁰ concerning whom the accusers, standing up, brought no such accusation of guilt as I supposed; but

²¹ had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be living. And as I myself was at a loss as to an inquiry into these things, I said, Was he willing to go to Jerusalem and there to be judged

²² concerning these things? But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall

²³ send him to Caesar. And Agrippa [said]¹⁰ to Festus, I myself also would desire to hear the man. To-morrow, said he, thou shalt hear him.

²⁴ On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was brought. And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him]

¹¹ T. R. adds 'to destruction,' with H L P 31 and others Syrr; * A B C E 13 61 Am Memphis omit.

¹² T. R. reads 'this,' with H P and some cursives; text * A B C E L Syrr Memphis.

¹³ T. R. has 'said' in text, with C B H L P 31

¹⁴ Syrr Memphis; * A B 13 Am omit.

¹⁵ T. R. reads 'and he said, To-morrow,' with

that he ought not to live any longer.

¹⁶ But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send

¹⁷ him; concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to write: for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

XXVI. And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his

¹⁸ hand answered in his defence: I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews, especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee to hear me patiently.

¹⁹ My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem, know all the Jews,

²⁰ who knew me before from the outset [of my life], if they would bear witness, that according to the strictest

²¹ sect of our religion I lived a Pharisee.

²² And now I stand to be judged because of the hope of the promise made by God to our fathers, to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king, I am accused of [the] Jews.

²³ Why should it be judged a thing incredible in your sight if God raises the dead? I indeed myself thought that I ought to do much against the

C E H L P 13 31 61 Syrr; * A B Am Memphis omit &c.

¹⁶ Literally 'says.'

¹⁷ T. R. has 'the,' with H L P 31 and others; our * A B C E 61 Am Syrr Memphis.

¹⁸ T. R. adds 'Agrippa,' with H L P 31 Syrr; * A B C E 13 61 Am Memphis omit.

¹⁹ T. R. reads 'and he said, To-morrow,' with 'O king.'

¹⁰ name of Jesus the Nazarean. Which also I did in Jerusalem, and myself shut up in prisons many of the saints, having received the authority from the chief priests; and when they were put to death I gave my vote. ¹¹ And often punishing them in all the synagogues, I compelled them to blaspheme. And, being exceedingly furious against them, I persecuted them even to cities out [of our own land]. And when, [engaged] in this, I was journeying to Damascus, with authority and power from the chief priests, at mid-day, on the way, I saw, O king, a light above the brightness of the sun shining from heaven round about me and those who were journeying with me. And, when we were all fallen to the ground, I heard a voice saying to me "in the Hebrew tongue, Saul, Saul, why persecutest thou me? [it is] hard for thee to kick against goads. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou' persecutest: ¹⁶ but rise up and stand on thy feet; for for this purpose have I appeared to thee, to appoint thee to be a servant¹⁷ and a witness both of what thou hast seen, and of what I shall appear to thee in, taking thee out from among the people, and the nations, to whom¹⁸ I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan to God, that they may receive remission of sins and inheritance among them that are sanctified by faith in me. ¹⁹ Whereupon, king Agrippa, I was not disobedient to the heavenly vision; ²⁰ but have, first to those both in Damascus and Jerusalem, and to all the region of Judaea, and to the nations,

announced that they should repent and turn to God, doing works worthy of repentance. On account of these things the Jews, having seized me in the temple, attempted to lay hands on and destroy me. Having therefore met with [the] help which is from God, I have stood firm unto this day, witnessing both to small and great, saying nothing else than those things which both the prophets and Moses have said should happen, [namely,] whether Christ should suffer; whether he first, through resurrection of [the] dead, should announce light both²⁴ to the people and to the nations. And as he answered for his defence with these things, Festus says²⁵ with a loud voice, Thou art mad, Paul; much learning turns thee to madness. But Paul²⁶ said,²⁷ I am not mad, most excellent Festus, but utter words of truth and soberness; for the king is informed about these things, to whom also I speak with all freedom. For I am persuaded that of these things nothing is hidden from him; for this was not done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa [said]²⁸ to Paul, In a little thou persuadest me to become a Christian. And Paul [said]²⁹, I would to God, both in little and in much, that not only thou, but all who have heard me this day, should become such as I also am, except these bonds. And³⁰ the king stood up, and the governor and Bernicus, and those who sat with them, and having gone apart, they spoke to one another saying, This man does nothing worthy of death or of bonds. And Agrippa said to

* T. R. reads 'speaking to me and saying,' with L and others; H Am have 'speaking to me, omitting' and saying 'text & A B O I (H 31) & Syrr Memphis.'

* T. R. omits 'Lord,' with H P and others; N A B C H I L 31 61 Am Syrr Memphis insert.

* There is a certain emphasis on 'I' and 'thou.'

* Literally, an appointed official servant.

* T. R. adds 'now,' and omits 'even.'

* T. R. omits 'both,' with L P 31 and others

Am Memphis; N A B B H 13 61 insert.

* T. R. reads 'said,' with H L P 31 Am Memphis; says, 'A B E 13 61.

* T. R. reads 'he,' with H L P 31; 'Paul' N A B B 13 61 Am Memphis.

* Literally 'says.'

* T. R. reads 'said' in text, with H L P 31 Memphis; N A B 13 61 Am omit.

* T. R. adds 'when he had said this,' with H L P 31; N A B 13 61 Am Syrr Memphis omit.

Festus. This man might have been let go if he had not appealed to Caesar.

XXVII. But when it had been determined that we should sail to Italy, they delivered up Paul and certain other prisoners to a centurion, by name Julius, of Augustus' company.

² And going on board a ship of Adramyttium about to navigate³² by the places along Asia, we set sail, Aristarchus, a Macedonian of Thessalonice, being with us. And the next day we arrived at Sidon. And Julius treated Paul kindly and suffered him to go to his friends and refresh himself.

³ And setting sail thence we sailed under the lee of Cyprus, because the winds were contrary.

⁴ And having sailed over the waters of Cilicia and Pamphylia we

⁵ came to Myra in Lycia: and there the centurion having found a ship of Alexandria sailing to Italy, he

⁶ made us go on board her. And sailing slowly for many days, and having with difficulty got abreast of Cnidus, the wind not suffering us,

⁷ we sailed under the lee of Crete

⁸ abreast of Salmine; and coasting it with difficulty we came to a certain place called Fair Havens, near to

⁹ which was [the] city of Lassos. And much time having now been spent,

¹⁰ and navigation being already dangerous, because the fast also was already past, Paul counselled them, saying,

¹¹ Men, I perceive that the navigation will be with disaster and much loss,

¹² not only of the cargo and the ship,

¹³ but also of our lives. But the centurion believed rather the helmsman and the shipowner than what was

¹⁴ said by Paul. And the harbour being ill adapted to winter in, the most

¹⁵ T. R. comments 'about to navigate' with 'we' with H L P 31; text & A B 13 61 Am Syrr Memphis.

¹⁶ The direction is expressed by that of winds, but *saxis* is the point 'to which,' not 'from which,' the wind blows. *Lycos* is a south-west wind, and *Chorus* a north-west. But down the wind is, of course, just the opposite point. See Josephus A. J., xv. 9, 6, which seems decisive.

¹⁷ & A B read 'Eurykyon.'

counselled to set sail thence, if perhaps they might reach Phoenice to winter in, a port of Crete looking north-east and south-east.¹⁸ And [the] south wind blowing gently, supposing that they had gained their object, having weighed anchor they sailed close in shore along Crete.

¹⁹ But not long after there came down it a hurricane called Euroclydon.²⁰

²¹ And the ship being caught and driven, and not able to bring her head to the wind, letting her go we

²² were driven [before it]. But running under the lee of a certain island called Claudiæ, we were with difficulty able to make ourselves masters of the boat; which having hoisted up, they used hawsers, frapping²³ the ship; and fearing lest they should run into Syrtis and run aground,²⁴ and having lowered the gear they were so driven.

²⁵ But the storm being extremely violent on us, on the next day they threw cargo overboard, and on the third day with their own hands they cast²⁶ away the ship furniture.

²⁷ And neither sun nor stars appearing for many days, and no small storm lying on us, in the end all hope of our

²⁸ being saved was taken away. And when they had been a long while without taking food, Paul then standing up in the midst of them said, Ye onglist, O men, to have hearkened to me and not have made sail from Crete and have gained this disaster and loss.

²⁹ And now I exhort you to be of good courage, for there shall be no loss at all of life of [any] of you, only of the ship. For an angel of the God whose I am and whom I

³⁰ serve stood by me this night, saying, Fear not, Paul; thou must stand before Caesar; and behold, God has

¹⁸ Pausing a cable round the body of the ship.

¹⁹ i.e. the Zephyrus *versus*. *Zephyrus* is 'run on shore,' (var. 20), 'on an island.' I give it this sense therefore here, but the *ex eis Zepes*, which was at some distance south-west, needs some paraphrase. 'Run aground into Syria' is not sense.

²⁰ T. R. with H L P 31 Syrr Memphis, reads 'with our own hands we cast,' text N A B C 13 61 Am.

granted to thee all those that sail with thee. Wherefore be of good courage, men, for I believe God that thus it shall be, as it has been said to me. But we must be cast ashore on a certain island. And when the fourteenth night was come, we being driven about in Adria, towards the middle of the night the sailors supposed that some land neared them, and having sounded found twenty fathoms, and having gone a little farther and having again sounded they found fifteen fathoms; and fearing lest we should be cast on rocky places, casting four anchors out of the stern, they wished that day were come.

But the sailors wishing to flee out of the ship, and having let down the boat into the sea under pretext of being about to carry out anchors from the prow, Paul said to the centurion and the soldiers, Unless these abide in the ship ye cannot be saved. Then the soldiers cut away the ropes of the boat and let her fall. And while it was drawing on to daylight, Paul exhorted them all to partake of food, saying, Ye have passed the fourteenth day watching in expectation without taking food. Wherefore I exhort you to partake of food, for this has to do with your safety; for not a hair from the head of any one of you shall perish. And, having said these things and taken a loaf, he gave thanks to God before all, and having broken it began to eat. And all taking courage, themselves also took food. And we were in the ship, all the souls, two hundred and seventy-six. And having satisfied themselves with food, they lightened the ship, casting out the wheat into the sea. And when

* T. R. reads 'they,' with G and some cursives; text # A B C H L P 13 31 Am Syrr Memphis; # ms. *lxxviii*.

* T. R. reads 'shall fall from the head of any one of you,' with H L P and most others; text # A B C 13 31 Am Memphis.

* # A B omits 'of the waves'; C H L P 13 31 61 Syrr Memphis has it; Am reads *mors* 'of the sea.'

it was day they did not recognise the land; but they perceived a certain bay having a strand, on which they were minded, if they should be able, to run the ship ashore; and, having cast off the anchors, they left [them] in the sea, at the same time loosening the lashings of the rudders, and hoisting the foresail to the wind, they made for the strand. And falling into a place where two seas met they ran the ship aground, and the prow having stuck itself fast remained unmoved, but the stern was broken by the force of the waves. And [the] counsel of the soldiers was that they should kill the prisoners lest any one should swim off and escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the sea], to get out on land; and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

XXVIII. And when we⁴ got safe [to land] we⁴ then knew that the island was called Melita. But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and because of the cold. And Paul having gathered a [certain²] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from³ the heat seized his hand. And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not allowed to live. He however,⁴ having

* T. R. reads 'they,' with H L P 31 and others; text # A B C 13 61 Am Syrr Memphis.

* T. R. omits 'certain,' with H L P 31 and others Am Syrr; # # A B C 13 insert.

* T. R. reads 'coming out, out of,' as for and, with H and cursives; # A B C H L P 13 61 Am. # ms. # 'much rather.' 'however' is weak, but I believe the best word. # ms. # goes farther than simple affirming.

shaken off the beast into the fire, felt no harm. But *they* expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

* Now in the country surrounding that place were the lands belonging to the chief man¹ of the island, by name Publius, who received us and gave [us] hospitality three days in a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid his hands on him cured him. But this² having taken place, the rest also who had sicknesses in the island came and were healed: who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

* And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Diocuri for its ensign. And having come to Syracuse we remained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernae, whom when Paul saw, he thanked God and took courage.

* The chief man¹ was an official title: *polites* Macarius. As an individual he was not, for his father was alive.

* T. R. reads 'This then,' with H L P 31 and others; text # A B I 13 61 Syrr Memphis.

* What is enclosed in [] is doubtful: H L P 31 and others insert: # A B I 13 61 Am Syrr Memphis omit.

* T. R. reads 'Paul,' with H L P 31; text # A B I 13 61 Am Memphis.

* Literally 'Men brethren.'

* And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but¹] Paul was allowed to remain by himself with the soldier who kept him. And it came to pass after three days, that he called together those who were the chief of the Jews; and when they had come together he said to them, Brethren, I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of

* the Romans, who having examined me were minded to let me go, because there was nothing worthy of death in me. But the Jews speaking against it, I was compelled to appeal to Caesar, not as having anything to accuse my nation of. For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this chain about me. And they said to him, For our part, we have neither received letters from Judaea concerning thee, nor has any one of the brethren who has arrived reported or said anything evil concerning thee.

* But we beg² to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is everywhere spoken against. And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them^b concerning Jesus, both from the law of Moses and the prophets, from early morning to evening. And some were persuaded of^a the things which were said, but some disbelieved. And being disagreed among

* Or 'we should think well.' It is used as in text, Daniel ii. 16; 1 Macc. xi. 28; Wisdom of Solomon xiii. 18; 2 Macc. ii. 8. See Weizstein on Acts xv. 38 (where the Vulgate has *royalibus*), and Schleusner, sub voce, for classical examples.

* T. R. adds 'the things,' with L 31 and others; text # A B H 13 61 Am Syrr Memphis.

* Assented to them as true.' It is used of giving credit to a person so as to follow him: as in Acts v. 36.

themselves they left; Paul having spoken one word. Well spoke the Holy Ghost through Esaias the prophet to our fathers, saying, Go to this people, and say, Hearing ye shall hear and not understand, and seeing ye shall see and not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart,

* A B 13.61 and others read 'your.'

* T. R. reads 'the salvation,' with E H L P 31 and others Memphis; text * A B 13.61 Am Syr.

* This verse is rejected by very many; H L P

and be converted, and I should heal them. Be it known to you therefore, that this salvation¹ of God has been sent to the nations; they also will hear [it]. [And he having said this, the Jews went away, having great reasoning among themselves.] And he² remained two whole years in his own hired lodging, and received all who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhindered.

¹ and others insert; * A B E 13.61 Am Syr. Memphis omit.

* T. R. reads 'Paul,' with H L P 31 Syr; * A B 13.61 Am Memphis omit.

EPISTLE TO THE ROMANS.

I. Paul, bondman of Jesus Christ, [a] called³ apostle, separated to God's glad tidings, (which he had before promised by his prophets in holy writings,) concerning his Son (come of David's seed according to flesh, marked out Son of God in power, according to [the] Spirit⁴ of holiness, by resurrection of [the] dead) Jesus Christ our Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of faith among all the nations, among whom are ye also [the] called⁵ of

* 'A called apostle,' and ver. 7 'called saints' in the latter case the sense is changed in the Authorised Version. In the original they are designated as already saints, 'saints by the calling of God,' not as simply called to be so. 'Called saints' is ambiguous in English: the sense is determined in the note on verse 7.

³ 'In holy writings.' There is no article, and 'in the holy scripture' is not warranted by the original. The statement of the apostle is general, addressing himself, as he does, to Gentiles.

⁴ In many cases it is impossible to put a small or a large S rightly to the word Spirit, as the presence and power of the Holy Ghost encompasses the state, and that and the state are both included. And so it is here. It is divine, not merely human, perfectness; and by the Holy Ghost, yet it is Christ's state. But it is not merely a state, but that state which consists in

Jesus Christ: to all that are in Rome, beloved of God, called⁶ saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you, always beseeching at my prayers, if any way even at least I may be prospered⁷ by the will of God to come to you. For

the presence and power of the Holy Ghost, and is the absolute expression of it. On the whole, I put a large S here, but it is the Son manifested on earth who is spoken of, and characteristic of him. Resurrection was the proof, but he who had eyes to see saw what came in flesh justified in the Spirit even when here, the same Spirit which was quickening power in resurrection, as 1 Peter iii. 18. *Gnostikos exousias.*

⁵ 'Called ones of Jesus Christ' is what they are.

⁶ That is, saints by calling: 'called to be saints' is not the meaning of the passage.

⁷ *Prospereō* does not refer to a prosperous journey, but to the hope that God may favour or prosper him so that he may come; he had long wished it, and hoped that at last it might be granted him.

I greatly desire to see you, that I may impart to you some spiritual gift to establish you; that is, to have mutual comfort among you, each by the faith [which is] in the other, both yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other nations also. I am a debtor both to Greeks and barbarians, both to wise and unintelligent:

⁸ so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

⁹ For I am not ashamed of the glad tidings⁹; for it is God's power to salvation, to every one that believes,

¹⁰ both to Jew first and to Greek: for righteousness of God¹⁰ is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by¹¹ faith.

¹² For there is revealed wrath of God

¹³ from heaven¹² upon all iniquity, and

¹⁴ unrighteousness of man holding the truth in unrighteousness.

¹⁵ Because what is¹³ known of God is manifest among them, for God has manifested [it] to them,—for from

¹⁶ [the] world's creation the invisible

* T. R. adds 'of Christ,' with K L P 37.45 and others; * A B C D E G 31 Am Syr. Memphis omit.

¹⁰ 'Righteousness of God.' The absence of the article may arrest the mind here, and in some other places, in this part of this epistle. It is likely to do so, because the righteousness of God is now a known doctrine; not so when the apostle taught. The righteousness of God was a wholly new thought, as was indeed wrath from heaven: wrath on earth was not. The gospel, or 'glad tidings,' was the power of God to salvation, because righteousness of God (that kind of righteousness) was revealed—not that of man required. See also chap. iii. 21.

¹¹ 'By faith.' The word 'by' is the same in Greek (*ἐν*) as thus translated, on the principle of 'I have left 'by' as being a quotation.'

¹² 'Wrath of God from heaven is revealed,' see note¹⁴; 'there' is merely the impersonal form, not an adverb, but necessary, as it is difficult to put the words in another order without injuring the sense.

¹³ 'Or may be.' *Præterito* is used for 'may be known,' and according to Fritzsche it is used in contrast with *præterito* 'known,' but it is given

things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,¹⁵—so as to render¹⁶ them inexcusable.

¹⁷ Because,¹⁷ knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts,¹⁸ and their heart without understanding was darkened;

¹⁹ professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and reptiles.

²⁰ Wherefore God gave them up [also]¹⁹ in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:

²¹ who²⁰ changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed for ever. Amen. For this reason God

²² gave them up to vile lusts; for both their females changed the natural use into that contrary to nature;

²³ and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompence of their error

as equivalent by others, and is always used for 'known' in the N. T. and LXX. Still the *εἰ* however is here spoken of 'knowledge' measurable by nature in contrast with *revelation*, so that *εἰ* does not misrepresent the force; it means what is within the capacity of man's apprehension. But it is known sufficiently represented that and is more exact.

¹⁸ Here *thought* is characteristic; not *words*. *Godhood*, as in Col. i. 19.

¹⁹ *εἴτε* *εἰ* does not affirm that they are so, simply, but the consequence of the display of creative glory in what was seen. 'So that they should,' or 'might be,' is ambiguous in English, and implies purpose. Hence I have said 'so as to render,' which gives the sense.

²⁰ This is the second reason; the first is ver. 19. *ἀποκρύπτω* signifies the 'inward mysteriousness of the mind.' The word 'thoughts' in English conveys this best.

²¹ The 'also' is doubtful here, D E G K L P 37 and many others insert; * A B C 17. G Am Memphis omit.

¹⁴ *στέφανος*.

¹⁸ which was fit. And according as they did not think good¹ to have God in [their] knowledge, God gave them up to a reprobate² mind to practise unseemly things; being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers, backbiters, hateful to God,³ insolent, proud, boasters, inventors of evil things, disobedient to parents, void of understanding, faithless, without natural affection,⁴ unmerciful; who⁵ knowing the righteous judgment⁶ of God, that they who do⁷ such things are worthy of death, not only practise them, but have fellow delight⁸ in those who do [them].

II. Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest⁹ thyself; for thou that judgest doest the same things.
¹⁰ But we know that the judgment of God is according to truth upon those who do such things. And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that thou shalt

¹ *disposse* is not 'they liked,' the word means 'to assay, test, prove,' and thence 'approve, or hold for good.'

² Or, *as some*, 'a mind void of moral discernment,' *disposse* answering to 'did not think good,' *disdisposse*.

³ T. R. adds 'fornication,' with L 27 47 and others Am Syr; D G F have *sorcery* instead of *wickedness*; A B C K 17 Memphis omit. The order of the words varies.

⁴ The ancients and Calvin and others would translate 'God-haters'; but I doubt, in spite of ancient opinion drawn from reasoning, that it has this sense. It seems to me that it had acquired the sense of 'abominable,' 'abominably wicked,' as 'cursed children' does not mean that a curse is pronounced, but that they are so bad as to be only thus designated. So the moral sense of *sorcery*. See Pritsche, Meyer, &c. Suidas and Clemens give it only as an opinion, not as the use of the word in Greek. Kypke's citations do not, I think, prove anything; they accord with the general sense given.

⁵ T. R. adds 'implausible,' with C K L P 17 47 and others Am; A B D E G Memphis and others omit.

⁶ *sorcery*, 'who being such as so knew.'

⁷ *knows*, that which the righteous will of God requires, hence even an ordinance of His

escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to repentance? but, according to thy hardness and impenitent heart, treasured up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of God, who shall render to each according to his works: to them who, in patient continuance of good works,⁸ seek for glory and honour and incorruptibility,⁹ life eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and indignation,¹⁰ tribulation and distress, on every soul of man that works evil, both of Jew first, and of Greek; but glory and honour and peace to every one that works good, both to Jew first and to Greek: for there is no acceptance of persons with God. For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law, (for not the hearers of the law [are] just before God, but the doers

¹¹ of the law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves; who shew the work of the law written¹² in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between themselves;) in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.

¹³ But if¹³ thou art named a Jew, and restest in the law, and makest thy boast in God, and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of the law; and hast confidence that thou thyself art a leader of the blind, a light of those who [are] in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of truth in the law: thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal? thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou who boastest in law, dost thou by transgression of the law dishonour God? For the name of God is blasphemed on your account among the nations, according as it is written. For circumcision indeed profits if thou keep¹⁴ [the] law; but if then be a law-transgressor, thy circumcision is become uncircumcision. If therefore the un-

⁸ *knows*.

⁹ It is not the law, but the work which is written: *τὸν νόμον τὸν κακὸν γένεσιν*.

¹⁰ T. R. reads 'Behold,' i.e. instead of *εἰδεῖ*, with L 17 47; text A B D E K Am Memphis.

¹¹ Literally 'do.'

¹² The word often translated 'imputed,' in A. V.

¹³ *had*, with the genitive, has the sense of 'in a given state or condition, as well as 'by means of.' By letter and circumcision gives no definite sense here. I have endeavoured to express the sense by 'with,' as their having or possessing letter and circumcision practically puts them in that condition.

circumcision keep the requirements of the law, shall not his uncircumcision be reckoned¹⁵ for circumcision, and uncircumcision by nature, fulfilling the law, judge thee, who, with¹⁶ letter and circumcision, [art] a law-transgressor? For he is not a Jew who [is] one outwardly,¹⁷ neither that circumcision which is outward in flesh; but he [is] a Jew [who is] so inwardly,¹⁸ and circumcision, of the heart, in spirit, not in letter; whose praise [is] not of men, but of God.

III. What then [is] the superiority of the Jew? or what the profit of circumcision? Much every way: and first, indeed, that to them were entrusted the oracles of God. For what? if some have not believed, shall their unbelief make the faith of God of none effect? Far be the thought: but let God be true, and every man false; according as it is written. So that thou shouldest be justified in thy words, and shouldest overcome when thou art in judgment. But if our unrighteousness commend God's righteousness, what shall we say? Is God unrighteous who inflicts wrath?¹⁹ I speak according to man. Far be the thought: since how shall God judge the world? For if the truth of God in my lie has more abounded²⁰ to his glory, why yet am I also judged as a sinner? and not, according as we are injuriously charged, and according as some affirm that we say, Let us practise evil things, that good ones may come? whose judgment is just.

* What then? are we better? No,

¹⁴ *εἰ νόμος*, 'openly,' 'manifestedly.'

¹⁵ *εἰ νόμος*, 'in what is hidden or secret.'

¹⁶ 'Inflicts wrath' is hardly English, as wrath is a sentiment of the mind, and it is what reaches another which is inflicted, as punishment or pain. But 'executes' is not the sense, nor is 'takes vengeance.' The form of expression is in Greek, as in the use of 'inflict' in English, a figure of the effect for the cause, *ποιεῖ τὸν νόμον*. Parkhurst gives 'inflicts wrath' or 'vengeance,' so I have ventured it.

¹⁷ Or 'has more abounded by my lie.' In the translation in the text the thought is 'he remained true in spite of my failure.'

¹⁴ T. R. reads 'indignation and wrath,' with K L P 17 47 and others; text A B D E G 37 Am Memphis.

in no wise: for we have before charged both Jews and Greeks with being all under sin: according as it is written, There is not a righteous [man], not even one; there is not the [man] that understands, there is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practises goodness; there is not so much as one: their throat is an open sepulture; with their tongues they have used deceit; asps' poison [is] under their lips: whose mouth is full of cursing and bitterness; swift their feet to shed blood; ruin and misery [are] in their ways, and way of peace they have not known: there is no fear of God before their eyes. Now we know that whatever the things the law says, it speaks to those under the law,¹ that every mouth may be stopped, and all the world be² under judgment to God. Wherefore³ by works of law no flesh shall be justified before him; for by law [is] knowledge of sin.

But now without law righteousness of God is manifested, borne witness to by the law and the prophets; righteousness of God by faith of Jesus Christ towards all, and upon all⁴ those who believe: for there is no difference; for all have sinned, and come short⁵ of the

glory of God; being justified freely by his grace through the redemption which [is] in Christ Jesus; whom God has set forth a mercy-seat, through faith in his blood, for [the] shewing forth of his righteousness, in respect of the passing by⁶ the sins that had taken place before, through the forbearance of God; for [the] shewing forth of his righteousness in the present time, so that he should be just, and justify him that is of [the] faith of Jesus. Where then [is] boasting? It has been excluded. By what law? of works? Nay, but by law of faith; for we reckon that a man is justified by faith, without works of law. Is [God] the God of Jews only? is he not of [the] nations also? Yes, of nations also: since indeed [it is] one God who shall justify [the] circumcision on the principle of faith, and uncircumcision by faith. Do we then make void law by faith? Far be the thought: [no,] but we establish law.

IV. What shall we say then that Abraham our father⁷ according to flesh has found? For if Abraham has been justified on the principle of works, he has whereof to boast: but not before God; for what does the scripture say? And Abraham believed God, and it was reckoned to him as⁸ righteousness. Now to

day of atonement, here and in chap. iv. 25. "In respect of the passing by the sins," I have hesitated as to using *sui* with the accusative in this sense here; but on the whole I do not doubt it gives the sense, "God had passed by, not brought into judgment, the sins of Old Testament believers; and the accomplishment of the atonement showed His righteousness in this. Now the righteousness is itself shown, and to be relied on.

T. R. reads "faith." Therefore, *sui*, with B C K L P 17 37 Syrr and most others; *scilicet* N A D E F G 47 Am Memph.

Many read "forfather," with N A B C Memph; "father" T. R. C D E F G R L P 17 37 47 Am.

I am not quite satisfied with "as"; but I am that it is the nearest approach to the sense in English. "For," I object to, because then faith is made of positive worth, having the value of righteousness; whereas the sense is that it was bolded for righteousness in virtue of faith. "For"

him that works the reward is not reckoned as of grace, but of debt: but to him who does not work, but believes on him who justifies the ungodly, his faith is reckoned as righteousness. Even as David also declares the blessedness of the man to whom God reckons righteousness without works: Blessed [they] whose lawlessnesses have been forgiven, and whose sins have been covered: blessed [the] man to whom⁹ [the] Lord shall not at all reckon sin.¹⁰

[Does] this blessedness then [rest] on the circumcision, or also on the uncircumcision? For we say that faith has been reckoned to Abraham

as righteousness. How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be¹¹ [the] father of all them that believe being in uncircumcision, that righteousness might be reckoned to them also;¹² and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.¹³

For [it was] not by law that the

promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteousness of faith.

For if they which [are] of law be heirs, faith is made vain, and the promise made of no effect. For law¹⁴ works wrath; but¹⁵ where no law is neither [is there] transgression.

Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all, (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;

who against hope believed in¹⁶ hope to his becoming father of many nations, according to that which was spoken, So shall thy seed be:¹⁷ and not being weak in faith, he considered not¹⁸ his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb, and hesitated not at the promise of God through unbelief; but found strength in faith,¹⁹ giving glory to God; and being fully persuaded that what he has promised

he is able also to do; wherefore also it was reckoned to him as righteous.

does not go far enough as righteousness; too far as in a positive value of faith. Faith might be reckoned for righteousness, and yet the righteousness come short of what was required; whereas if it be reckoned as righteousness, the last word is taken in its own value as such: "the man was held to be righteous," "to have righteousness." It is a Hebrew form. See Psalm cxi. 12. I apprehend too that Genesis xv. 6, where there is no preposition, makes the force of the expression plain.

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of the law.²⁰ Many read "whose sin [the] Lord shall put at all reckon to him," with T. R. E. G. L. P 17 37 47 Am Syrr Memph.

Or "with" *scilicet* is the state or condition of his mind in believing. See x. 12, and i Cor. ix. 10.

Some omit "not" with N A B C Am Memph, and take *sui*, and, in ver. 20 in the sense of *deinde*, "but."

"Found strength in faith" may be rather free; but "strengthened by faith" might very easily be applied to his body in this passage; whereas *deinde* is inwardly strengthened:

²⁰ Some may doubt of the accuracy of the trans-

¹⁸ to obey its lusts.¹ Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead,² and your members instruments of righteousness to God.

¹⁹ For sin shall not have dominion over you, for ye are not under law but under grace.

²⁰ What then? should we sin³ because we are not under law but under grace? Far be the thought. Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto righteousness? But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into which ye were instructed. Now, having got your freedom from sin, ye have become bondmen to righteousness.

²¹ I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage⁴ to uncleanness and to lawlessness unto lawlessness, so now yield⁵ your members in bondage to righteousness unto holiness. For when ye were bondmen of sin ye were free from righteousness. What fruit therefore had ye then in the things of which ye are now ashamed? for

²² the end of them [is] death. But now, having got your freedom from sin, and having become bondmen

to God, ye have your fruit unto holiness, and the end eternal life.

²³ For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus our Lord.

VII. Are ye ignorant, brethren, (for I speak to those knowing law,) that law⁶ rules over a man as long as he lives? For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the husband: so then, the husband being alive, she shall be called an adulteress. If she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress though she be to another man. So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.

⁷ For when we were in the flesh the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death; but now we are clear from the law, having died⁸ in that in which we were held, so that we should serve in newness of spirit, and not in oldness of latter.

⁸ What shall we say then? [is] the law sin? Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou

¹ T. R. reads 'to obey it in its lusts,' with C² K L P 37; & A B C G & Am Memph omit *servit* or, D E F G read 'to obey it,' omitting 'in its lusts.'

² The distinction between *exsisteret* and *exsisteret*—that is, the present, which has a continuous present sense; and the aorist, which gives the act in itself—I have sought in vain a means of distinguishing in English. *Exsisteret*, 'neither yield your members'; it is at no time to be seen. *Exsisteret*, 'yield your selves to God'; let it have been done, as a once accomplished act.

³ Lit. 'as out of dead alive.' The order of the words gives a cut-and-dried force to the *Exsisteret*; not merely that they came thence. But 'out of dead alive' is hardly English.

⁴ Or 'are we to sin?' the subjunctive aorist. T. R. reads 'shall we sin,' with cursive Am Syrr Memph &c., but the Latin proves nothing. This is A B C D E K L P 17 37 47 and others.

⁵ The word translated 'in bondage' is an adjective, expressing the state of slavery, to which no word answers in English.

⁶ This is the aorist, the act done once for all, have it done.

⁷ Or 'the law.'

⁸ Having died⁹: T. R. reads 'that being dead in which.' But it is an unfounded reading after Clem., Basil., and Steph. 1559 have *exsisteret*; Beza *exsisteret*, though in the French translation (not the Latin.) It is given as if it were *exsisteret*. D E F G Vulg (not Am) read 'from the law of death in which we were held.' I may remark here that though from habit we say T. R., the A. V. is not from T. R., but from Beza or Stephanus as a rule; the first of Eliz. was some thirteen years after the A. V. But in the main Eliz. followed Steph. and Beza. Critics have corrected the difference.

⁹ Or 'the law [is] sin.' The sense is the same.

shall not lust; but sin, getting a point of attack by the commandment, wrought in me every lust; for without law sin [was] dead. But I was alive without law ones; but the commandment having come, sin revived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to be] unto death: for sin, getting a point of attack by the commandment, deceived¹⁰ me, and by it slew [me].

¹¹ So that the law indeed [is] holy, and the commandment holy, and just,

¹² and good. Did then that which is good become¹¹ death to me? Far be the thought. But sin, that it might appear sin, working¹² death to me by that which is good; in order that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but

¹³ I¹³ am fleshly,¹⁴ sold under sin. For that which I do,¹⁵ I do not own: for not what I will, this I do; but what

¹⁶ I hate, this I practise. But if what I do not will, this I practise, I consent

¹⁷ to the law that [it is] right. Now then [it is] no longer I [that] do¹⁸ it, but the sin that dwells in me.

¹⁹ For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me,¹⁶ but to do¹⁷ right [I find]¹⁷ not. For I do not practise the good that I will; but the evil I do not will, that I do.

²⁰ But if what I do not will, this I practise.

tise, [it is] no longer I [that] do¹⁸ it, but the sin that dwells in me. I find then the law upon me who wills to practise what is right, that with me evil is there.¹⁹ For I delight in the law of God according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members. O wretched man that I [am]! who shall deliver me out of this body of death? I thank²⁰ God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

VIII. [There is] then now no condemnation to those in Christ Jesus.

²¹ For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has condemned sin in the flesh, in order that the righteous requirement²² of the law should be fulfilled in us, who do not walk according to flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit, the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and peace. Be-

¹⁰ *Exsisteret*.

¹¹ T. R. reads rather 'is become,' *phusei*: *Exsisteret* is read by all the best ancient MSS. & A B C D E F G K L P 17 37 and others Am Syrr insert *Exsisteret*. Notice it as Tisch. 7th ed. and Grisch. have *Exsisteret*. F G. omit both.

¹² Or 'working out.'

¹³ I have you 'I' in mind when the personal pronoun *egos* is emphatically introduced in Greek and the emphasis is not otherwise apparent: the position of *egos*, 'me,' produces the same effect, save in verse 9; the contrast is there apparent.

¹⁴ *Exsisteret*. T. R. reads *exsisteret*, with K L P 37 and others: text & A B C D E F G 17 37 and others.

¹⁵ *Exsisteret*, 'work out to a result': same word as in verse 13.

¹⁶ 'Is there with me?' I find no better way of translating, though I am not satisfied. The

word is *exsisteret* you, and in verse 21, *Exsisteret*.

¹⁷ 'Many' might I find, with A B C U 47 Memph; D E F G K L P 17 37 and others Am Syrr insert. D E F G 17 Am Syrr. to 'Spirit,' E K L P 17 37 Syr-Hel; text & A B C D (F G) 47 Memph; & A B C D F G 47 Am Memph and others omit second part.

¹⁸ 'Righteous requirement,' *Exsisteret*; not *Exsisteret*, 'habit of righteousness.'

cause the mind of the flesh is enmity against God; for it is not subject to the law of God; for neither indeed can it be: and they that are in flesh cannot please God. But ye are not in flesh but in Spirit; if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ he is not of him: but if Christ be in you, the body is dead on account of sin, but the Spirit lives on account of righteousness. But if the Spirit of him that has raised up Jesus^a from among [the] dead dwell in you, he that has raised up^b Christ from among [the] dead shall quicken your mortal bodies also on account^c of his Spirit which dwells in you. So then, brethren, we are debtors, not to the flesh, to live according to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live: for as many as are led by [the] Spirit of God, these are sons of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba, Father. The Spirit itself bears witness with our spirit, that we are children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we suffer with [him], that

^a Another instance of the difficulty of putting a large or small 'S.' It is clearly the state and characteristic of the believer, but it is so by the presence of the Spirit. See too verse 15.

^b A B 47 have *the* *Jesus*; C D E F G K L P 17 37 omit *the*; in Latin and English no difference.

^c Some add 'the,' with K L P 17 37; # A B C D E F G 47 omit. # A D 47 add 'Jesus' after 'Christ'; G Am Memphis add it before 'Christ.'

[#] T. R. reads 'by [or, through] his Spirit.' This reading was the subject of mutual charges of corrupting the text between the orthodox and the Macedonians in the fourth century. T. R. with # A C 37 and others Memphis #A; text B D E F G K L P 17 47 Am and others.

¹ This is an example of the frequent use of *we* prefixed to the verb, often difficult to render in English. 'If we co-suffer that we may be glorified' answers to it, but is hardly tolerable in English.

² Or 'the glory about to be revealed': *anser* depends, I suppose, grammatically on *piññōs*; but the sense is most nearly given in the text. See Gal. iii. 23, and 1 Cor. iii. 22. The

we may also be glorified with [him].

³ For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming glory to be revealed^d to us. For the anxious looking out of the creature expects the revelation of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory^e of the children of God. For we know that the whole creation groans together and travails in pain together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does he also hope? But if what we see not we hope,^f we expect in patience. And in like manner the Spirit joins also its help^g to our weakness; for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession^h with groanings which cannot be uttered. But he who searches the hearts

^d emphasis is on *piññōs* in contrast with *revelatio*.

^e Or 'constant.'

^f 'Glorious liberty' does not give the sense: the creature has not part in the liberty of grace; it will as that which glory gives.

^g 'Creation' is the translation of the same word as that rendered 'creature' in vers. 19-21, *seine*; but the word 'whole' gives it a concrete, and not an abstract, character; and therefore I have here translated it 'creation.'

^h 'Hope for' may seem more correct English, but separates from the force of the preceding words, with which we are all familiar.

ⁱ *anser* *piññōs*. *anser* is 'to take up a person's cause, so as to help him.' But we have the *ewe*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it.

^j Or 'infirmity.' T. R. reads 'weakness' or 'infirmities,' with K L P 17 Memphis; text # A B C D 37 47 Am.

^k T. R. adds 'for us,' with C K L P 17 37 Am Memphis; # A B D F G omit.

knows what [is] the mind of the Spirit, because he intercedes for saints according to God. But we do^l know that all things work together for good to those who love God, to those who are called according to purpose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be^m [the] firstborn among many brethren. But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.

ⁿ What shall we then say to these things? If God [be] for us, who against us? He who, yes, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all things?

^o Who shall bring an accusation against God's elect? [It is] God who justifies: who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who

^p also intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.

^q But in all these things we more than conquer through him that has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present,

^l Refers to verse 20.

^m *oīrō* *clēs*. See notes to i. 20; iv. 11.

ⁿ 'Also' is omitted by # A B C 17 Am Memphis At., D E F G K L 37 47 have it.

^o T. R. reads 'not powers, nor things present, nor things to come,' i.e., changes order, with K L 17.

^p Here the sense depends on the punctuation. It may be 'pain in my heart for my brethren,' or 'a curse from Christ for my brethren.' I apprehend, in the apostle's mind the last phrase is connected with both: he parenthetically states how far his heart had gone for Israel, and then continues the phrase. This want of strictness of punctuation of grammatical structure is

^q nor things to come, nor powers,^r nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

^s IX. I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit, that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the law-giving, and the service, and the promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all,^t God blessed for ever. Amen.

^u Not however as though the word of God had failed; for not all [are]

^v Israel which [are] of Israel; nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed

^w be called to thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckoned as seed.

^x For this word [is] of promise. According to this time I will come, and there shall be a son to Sarah.^y And not only [that], but Rebecca having conceived by one,

^z Isaac our father, [the children] indeed being not yet born, or having done anything good or worthless^z (that the purpose of God according to election might abide, not of works, but of him that calls), it was said to her, The greater shall serve the less:

very common with the apostle from the ardour of his style, and only adds force to what he says. He had loved them as much as Moses. (Ex. xxxii. 39.) His pain was continual: the wish he speaks of, like that of Moses, was a moment's earnest appeal, as beside himself.

^u Who is over all?^u *oīrō* *clēs* wherefore is more emphatic than *oīrō* *clēs*: he exists and subsists as such. It may be translated also 'is,' or 'exists' God over all.'

^v The apostle's object is, not to state what the word of promise is, but that the word he quotes, on which all depended, is a matter of promise.

^w T. R. reads 'evil' with D E F G K L 17 and others; text # A B 37 47. It is *oīrō* for *clēs*.

¹³ according as it is written, I have loved Jacob, and I have hated Esau.
¹⁴ What shall we say then? [Is there] unrighteousness with God?
¹⁵ Far be the thought. For he says to Moses, I will shew mercy to whom I will shew mercy, and I will feel compassion for whom I will feel compassion. So then [it is] not of him that wills, nor of him that runs, but of God that shews mercy. For the scripture says to Pharaoh, For this very thing I have raised thee up from amongst [men], that I might thus shew in thee my power, and so that my name should be declared in all the earth. So then, to whom he will shew mercy, and whom he will harden.

¹⁶ Thou wilt say to me then, Why does he yet find fault? for who resists his purpose? Aye, but thou, O man, who art thou that answerest again to God? Shall the thing formed say to him that has formed it, Why hast thou made me thus?
¹⁷ Or has not the potter authority over the clay, out of the same lump to make one vessel to honour, and another to dishonour? And if God, minded to shew his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction; and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory, us, whom he has also

* Raised 'thee up from amongst' *ἀνέψυξεν*. The *εν* has a definite force, but needs some word governed by it in English.

¹ I have said, 'that I might thus,' because it is not *i.e.*, the ultimate end; but *first*, the means or way of doing it. 'That, by itself, in English, is ambiguous in this respect; so that' can hardly be used at the first number of the sentence: I have so expressed it in the second: in each case it is *thus*.

² Many leave out from 'cutting' to 'because,' with *ΜΑΒ* 47 *Mamph*. The words complete the quotation from the LXX.

³ T. R. reads 'a law of righteousness,' with *CP* *KL P 37* and most others *Am Syrr*; *ΜΑΒ ΔΕ* *G 17 47 Memphis* omit.

⁴ 'As of works.' What I have here translated 'is' is the proposition I have elsewhere translated 'on the principle of.' But this very sense

called, not only from amongst [the] Jews, but also from amongst [the] nations? As he says also in Hosea, I will call not-my-people My people; and the-not-beloved Beloved. And it shall be, in the place where it was said to them, Ye [are] not my people, there shall they be called Sons of [the] living God. But Esaias cries concerning Israel, Should the number of the children of Israel be as the sand of the sea, the remnant shall be saved: for [he] is bringing the matter to an end, and [cutting] it short in righteousness; because⁵ a cutting short of the matter will [the] Lord accomplish upon the earth. And according as Esaias said before, Unless [the] Lord of Hosts had left us a seed, we had been as Sodom, and made like even as Gomorrah.

⁶ What then shall we say? That [they of] the nations, who did not follow after righteousness, have attained righteousness, but [the] righteousness that is on the principle of faith. But Israel, pursuing after a law of righteousness, has not attained to [that] law.⁷ Wherefore? Because [it was] not on the principle of faith, but as of works.⁸ They have stumbled at the stumblingstone,⁹ according as it is written, Behold, I place in Sion a stone of stumbling and rock of offence: and he that believes on him shall not¹⁰ be ashamed.

X. Brethren, the delight¹¹ of my own heart and my supplication which [I

is] clear in having simply 'of' after the 'as,' and the sentence less encumbered.

¹ T. R. reads 'of law' after 'works,' with *KL P 17 37* and most others *Syrr*; *ΜΑΒ ΔΕ* *G 47 Memphis* omit. The oldest versions have it, the Vulg. not.

² T. R. reads 'For they,' with *KL P 1237 Syrr*, 'for' was possibly added to make the sense here easier; it is omitted by *ΜΑΒ ΔΕ* *G 47 Memphis*.

³ That 'stumblingstone' is not exact, and spoils the sense. Christ is the stumblingstone, as Paul goes on to explain.

⁴ T. R. has 'so' that . . . shall,' with *KL P 17 37 Am*; *ΜΑΒ ΔΕ* *F 47 Memphis* omit.

⁵ εἰδος, 'his good pleasure,' the thought that delighted him. The order of the words, *εἰδος*, gives, I think, the force of 'own,' or an emphatic 'up.' The connection of the beginning of the phrase with 'for salvation' is not very

address] to God for them¹² is for salvation. For I bear them witness that they have zeal for God, but not according to knowledge. For they, being ignorant of God's righteousness, and seeking to establish their own [righteousness]¹³, have not submitted to the righteousness of God.

¹⁴ For Christ is [the] end of law for righteousness to every one that believes.

¹⁵ For Moses lays down in writing the righteousness which is of the law. The man who has practised

¹⁶ those things shall live by them.¹⁷ But the righteousness of faith speaks thus: Do not say in thine heart,

¹⁸ Who shall ascend to the heavens? that is, to bring Christ down; or,

¹⁹ Who shall descend into the abyss? that is, to bring up Christ from among [the] dead. But what says it?

²⁰ The word is near thee, in thy mouth and in thy heart: that is, the word of faith, which we preach:

²¹ that if thou shalt confess with thy mouth Jesus as Lord,²² and shalt believe in thine heart that God has raised him from among [the] dead,

²³ thou shalt be saved. For with [the] heart is believed²⁴ to righteousness; and with [the] mouth confession

²⁵ made to salvation. For the scripture says, No one believing on him shall

²⁶ be ashamed. For there is no difference of Jew and Greek; for the same Lord of all [is] rich towards all that call upon him.

²⁷ For every one who soever, who shall call on the name of the Lord, shall be saved. How then shall they call upon him in

grammatical; but this abruptness of style is usual with Paul.

²⁸ T. R. reads 'for Israel,' with *KL P 37* and others; text *ΜΑΒ ΔΕ* *F 47 Am Syrr* *Memph*.

²⁹ Or 'the' Lord Jesus.' B has *τὸν εἶπεν Ιησοῦν*.

³⁰ Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

³¹ *ΜΑΒ ΔΕ* *G 47 Memphis* omit 'of them that announce glad tidings of peace.'

³² 'εἰ' signifies the occasion or condition under which a thing happens, not the means of, as an instrument; 'through' expresses this more nearly than 'by.' See also note on v. 24.

³³ Or 'contradicting.'

³⁴ T. R. adds 'saying,' with *KL P 37* and most others; text *ΜΑΒ ΔΕ* *F 47 Am Syrr*.

whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without one who preaches? and how shall they preach unless they have been sent? according as it is written, How beautiful the feet of them that announce glad tidings of peace,³⁵ of them that announce glad tidings of good things!

³⁶ But they have not all obeyed the glad tidings. For Esaias says, Lord,

³⁷ who has believed our report? So faith then [is] by a report, but the report by God's word. But I say,

³⁸ Have they not heard? Yes, surely, Their voice has gone out into all the earth, and their words to the extremities of the habitable world. But I say, Has not Israel known?

³⁹ First, Moses says, I will provoke you to jealousy through⁴⁰ [them that are]

⁴¹ not a nation: through⁴² a nation without understanding I will anger

⁴³ you. But Esaias is very bold, and says, I have been found by those not seeking me; I have become manifest to those not inquiring after

⁴⁴ me. But unto Israel he says, All the day long I have stretched out my hands unto a people disobeying and opposing.⁴⁵

XI. I say then, Has God cast away his people? Far be the thought. For I also am an Israelite, of [the] seed of Abraham, of [the] tribe of

⁴⁶ Benjamin. God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with

⁴⁷ God against Israel?⁴⁸ Lord, they

⁴⁹ *λόγοι*, with *ΜΑΒ ΔΕ* *G 47 Am Memphis*, read 'by it,' *εἰπεν*, which must refer then to *λαύρωσεν*.

⁵⁰ Or 'the' Lord Jesus.' B has *τὸν εἶπεν Ιησοῦν*.

⁵¹ Or 'man believes.' 'Is believed' is literal, and sufficiently intelligible.

⁵² *ΜΑΒ ΔΕ* *G 47 Memphis* omit 'of them that announce glad tidings of peace.'

⁵³ 'εἰ' signifies the occasion or condition under which a thing happens, not the means of, as an instrument; 'through' expresses this more nearly than 'by.' See also note on v. 24.

⁵⁴ Or 'contradicting.'

⁵⁵ T. R. adds 'saying,' with *KL P 37* and most others; text *ΜΑΒ ΔΕ* *F 47 Am Syrr*.

have killed thy prophets, *they have dug down thine altars; and I have been left alone, and they seek my life. But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal." Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, no longer of works: since [otherwise] grace is no more grace.¹

What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded,² according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompence to them: let their eyes be darkened not to see, and bow down their back alway.

I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy. But if their fall [be] the world's wealth, and their loss [the] wealth of [the] nations, how much rather their fulness?³ For I speak to you, the na-

tions, inasmuch as I am apostle of nations, I glorify my ministry; if by any means I shall provoke to jealousy [them which are] my flesh, and shall save some from among them. For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?

Now if the firstfruit [be] holy, the lump also; and if the root [be] holy, the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been grafted in amongst them, and hast become a fellow-partaker of the root and of the fatness of the olive tree, boast not against the branches; but if thou boast, [it is] not thou bearest the root, but the root thee. Thou wilt say then, The branches⁴ have been broken out in order that I might be grafted in. Right: they have been broken out through unbelief, and thou standest through faith. Be not high-minded, but fear: if God indeed has not spared the natural branches: lest it might be he spare not thee either.⁵

Behold then [the] goodness and severity of God: upon them who have fallen, severity; upon thee goodness of God,⁶ if thou shalt abide⁷ in goodness, since [otherwise] thou

* T. R. adds "and," with D E L 37 Syrr and most others; text * A B C P G 17 47 Am Memphis.
¹ "Baal" has here the article in the feminine; and hence the Authorized Version has put in "image." The feminine article is doubtless borrowed from the LXX. The Chaldee inserts "image." Some learned men, as Selden, attribute it to the masculine and feminine characters in which Baal was adored in Syria. I notice the gender therefore merely in this note. F G have

² T. R. adds, with B (which puts however *gape* for last *eyes*): L 37 most others Syrr and fathers, "but if of works, it is no longer grace; otherwise work is no more work;" * A C D E F G P 47 Am Memphis omit. Tech. (7th ed. not 5th) keeps it as in T. R., I add "otherwise," *since* is constantly thus used in Greek. The ellipse when filled up is "since [if it were], grace is no more grace; or 'since' [then]."

³ Or "hardened," "made obdurate in heart."

⁴ Many read "Branches," not "The branches," with * A C F G L P 17 37 47; text B D and others.

* This is another case where the grammatical structure is not complete. It may well be taken, "fear.....lest he spare not thee," the beginning of ver. 21 adding a supplementary thought, of which the apostle's mind was full; still it is a broken phrase. You may well be translated sometimes "indeed"; otherwise we must say, "for if God has not," etc., and add take heed, or something like it, as in the Authorized Version. * A B C P 47 Memphis read "branches, neither will he spare thee."

⁵ T. R. omits "of God," with F G L and cursorives Syrr; * A B C D Am Memphis have it.

⁶ If thou shouldst abide, or "abidest." There are three degrees of condition in Greek: indicative, if the fact arrives; subjunctive, doubtful if it will; and conditional, of uncertain probability. This is the subjunctive. The English hardly gives the three with it, in the second person; in the third I can say, "If he comes," "If he come, if he should come." Habit has, in conversation, preserved the subjunctive, or what answers to it: "If he come," implying more doubt than "If he comes," and less than "If he should come."

⁷ also wilt be cut away. And they too, if they abide not in unbelief, shall be grafted in; for God is able again to graft them in. For if thou hast been cut out of the olive tree wild by nature, and, contrary to nature, hast been grafted into the good olive tree, how much rather shall they who are according to nature be grafted into their own olive tree? For I do not wish you to be ignorant, brethren, of this mystery, that ye may not be wise in your own conceits, that blindness⁸ in part is happened to Israel, until the fulness of the nations be come in; and so all Israel shall be saved. According as it is written, The deliverer shall come out of Sion; he shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall have taken away their sins. As regards the glad tidings, [they are] enemies on your account; but as regards election, beloved on account of the fathers. For the gifts and the calling of God [are] not subject to repentance.⁹ For as indeed ye [also] once have not believed in God, but now have been objects of mercy through the unbelief of those; so these also have now not believed in your mercy, in order that they also may be objects of mercy.¹⁰ For God hath shut up together all in unbelief, in order that he might shew mercy to all.

¹⁰ O depth of riches both of [the] wisdom and knowledge of God!¹¹ how

unsearchable his judgments, and untraceable his ways! For who has known [the] mind of [the] Lord, or who has been his counsellor? or who has first given to him, and it shall be rendered to him? For of him, and through him, and for him [are] all things: to him be glory for ever. Amen.

XII. I beseech you therefore, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent service. And be not conformed to this world,¹² but be transformed by the renewing of [your¹³] mind; that ye may prove¹⁴ what [is] the good and acceptable and perfect will of God. For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise,¹⁵ as God has dealt to each a measure of faith. For, as in one body we have many members, but all the members have not the same office; thus we, [being] many, are one body in Christ, and each one members one of the other. But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the proportion of faith; or service, [let us occupy ourselves] in service; or he that teaches, in teaching; or he that exhorts, in exhortation; he that gives, in simplicity;¹⁶ he that leads, with diligence; he

but in the second person this is hardly bearable in English: "If thou abide." The reader may use it if he pleases: see ver. 23. I have there said, "If they abide." There is no difference here in English between indicative and subjunctive, the conditional would be ill placed.

⁸ Or "obdurate ness."

⁹ T. R. reads "and he," with E L 17 37 and others Am Syrr Memphis; * A B C D (F G) 47 emit; F G read "to turn away."

¹⁰ *spoudaikos*.

¹¹ * A B C D E F G 47 Memphis emit "also"; D * B L 17 37 and most others Am Syrr have it.

¹² Or "to the proving." Lit. "to your proving."

¹³ So as to have a sober judgment, "to think soberly."

¹⁴ Or "with liberality;" from "giving without hesitation," or "not avoiding to give on false causes," it has come to mean "readily and liberally."

that shews mercy, with cheerfulness.
² Let love be unfeigned; abhorring
³ evil; cleaving to good: as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it^e to the other: as to diligent zealousness, not slothful; in spirit fervent; serving the Lord. As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, persevering: distributing to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with those that rejoice, weep with those that weep. Have the same respect one for another, not minding high things, but going along with the lowly: be not wise in your own eyes: recompensing to no one evil for evil: providing^f things honest before all men: if possible, as far as depends on you, living in peace with all men; not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, I will^g recompense, saith the Lord. If therefore^h thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals of fire upon his head. Be not overcome by evil, but overcome evil with good.

XIII. Let every soul be subjectⁱ to the authorities that are above [him]. For there is no authority except from God; and those^j that exist are set

up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring^k sentence of guilt on themselves. For rulers are not a terror to a good work, but to an evil [one].^l Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil. Wherefore it is necessary to be subject, not only on account of wrath, but also on account of conscience. For on this account ye pay tribute also; for they are God's officers, attending continually on this very thing. Render^m to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour. Owe no one anything, unless to love one another: for he that loves another has fulfilledⁿ the law. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,^o Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself. Love works no ill to its neighbour: love therefore [is the] whole^p law.

This also,^q knowing the time, that it is already time that we should be

^e 'Taking the lead in paying it' is paraphrastic; but 'preventing' (presentia) is obsolete. I know not how to present the sense more briefly.

^f T. R. adds 'and,' with A E L P 17 37 Memphis and others; ^g B D F G 47 Am omit it.

^h Or 'with what is lowly.'

ⁱ *espousatum*, taking care by forethought that there should be what is comely and seemly. See *espousar*, 'forethought,' XIII. 14.

^j Some read 'But it,' with R A B P 37 Am Memphis; text D² E L 47; D F G have 'it' only.

^k Or 'let every soul subject itself.' It is reflexive; perhaps sufficiently expressed in 'be subject.' Sets himself in opposition' is in direct contrast to *espousatum* . . . *espousatum*. This is verbally lost in English.

^l T. R. reads 'the authorities,' with E L P 17 37

aroused out of sleep; for now [is] our salvation nearer than when we believed. The night is far spent, and the day is near;^r let us cast away therefore the works of darkness, and let us put on the armour of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness, not in strife and emulation. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

XIV. Now him that is weak in the faith receive, not to [the] determining of questions of reasoning.^s One man is assured that he may eat all things; but the weak eats herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has received him. Who art thou that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord^t is able to make him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own mind. He that regards the day, regards it to [the] Lord.^u And he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives God thanks.^v For none of us lives to himself, and none dies to himself. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die:

^r Or 'drawn nigh.'

^s Or 'disputes in reasoning.'

^t T. R. reads 'God,' with D E F G L 17 37 47 Am; text R A B C P Memphis.

^u I have left out, with R A B C D E F G Am Memphis, 'and he that regards not the day to [the] Lord he does not regard it.' T. R. adds it, with C² L P 17 37 47 and most others Syrr.

^v T. R. omits 'And,' with 47; R A B C D E F G L 17 37 Am Syrr Memphis insert.

^w Some leave out this last clause, with L.

^x T. R. adds 'both,' with L 37 47 Am Syrr; R A B C D E F G P 17 Am Memphis omit.

^y T. R. reads 'died and rose and lived again,' with cursive (L P 17 37 47 have 'died for us') Syrr; text R A B C Memphis; F G Am read

both if we should live then, and if we should die, we are the Lord's. For to this [end] Christ has^z died and lived again,^a that he might rule over both dead and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.^b For it is written, I live, saith [the] Lord, that to me shall bow every knee, and every tongue shall confess to God. So then each of us shall give an account concerning himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumbling-block or a fall-trap before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man [it is] unclean. For^c if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not him^d with thy meat for whom Christ has died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in [the] Holy Spirit. For he that in this^e serves the Christ^f [is] acceptable to God and approved of men.

So then let us pursue the things which tend to peace,^g and things whereby one shall build up another.^h

For the sake of meat do not destroy the work of God. All things indeed

^z died and rose." For this use of *dieo* compare Rev. II. 8.

^a T. R. reads 'Christ,' with L P 17 37 Syrr, Gen. R A B C D E F G Am Memphis.

^b T. R. reads 'But,' with L 37 47 Syrr; R A B C D E F G P 17 Am Memphis read 'For.' The passage turns back, as to speak, to the end of verse 15.

^c *avareus*.

^d T. R. reads 'these [things],' with E L 17 37 47 Syrr; text R A B C D E F G Am Memphis.

^e 'Or 'Christ,' perhaps, without the 'A D F G omit the article.

^f Literally 'the things of peace.'

^g 'Or 'the things of edification,' in which one builds up another,' or 'of mutual edification.'

[are] pure; but [it is] evil to that man who eats while stumbling [in doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in¹ which thy brother stumbles, or is offended, or is weak.
² Hast thou faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he allows. But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.²

XV. But we ought, we that are strong, to bear the infirmities of the weak,³ and not to please ourselves. Let⁴ each one of us please his neighbour with a view to what is good, to⁵ edification. For the Christ also did not please himself; but according as it is written, The reproaches of them that reproach thee have fallen upon me. For as many things as have been written before have been written⁶ for our instruction, that through endurance and through⁷ encouragement of the scriptures we might have hope. Now the God of endurance and of encouragement give to you to be like-minded one toward another, according to Christ Jesus; that ye may with one accord, with one mouth, glorify the God and Father of our Lord Jesus Christ. Wherefore receive ye one another, according as the Christ also has received you⁸ to [the] glory of God.

* For I say that Jesus^b Christ be-

^a Not 'at,' but 'in' which he stumbles when he does it.

^b A L P 17 37 47 put here verses 25-27 of chap. xvi., A P 17 putting them in both places. See note^c chap. xvi.

^c T. R. reads 'For let,' with a few cursive.

^d Or 'for,' with a few. See note Eph. iv. 22.

^e T. R. adds 'to him,' with A L P 17 37 47; M B C D E F G A M Memphis omit.

^f T. R. omits 'through,' with D E F G P 17 37 Am Syr insert.

^g T. R. reads 'us,' with B D P 47 and others; text N A C E P G L 17 37 Am Syr Memphis.

^h T. R. reads 'Now or 'But, N, with L 17 37 47 Syr.; N A B C D E F G P A M Memphis have versa.'

ⁱ Many omit 'Jesus' here, with N A B C Memphis; D E F G have it; L P 17 37 47 put it after 'Christ.'

came a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers; and that the nations should glorify God for mercy; according as it is written, For this cause I will confess to thee among [the] nations, and will sing to thy name. And again he says, Rejoice, nations, with his people.
¹⁰ And again, Praise the Lord, all [ye] nations, and let all the peoples laud¹¹ him. And again, Isaia says, There shall be the root of Jesse, and one that arises, to rule over [the] nations;¹² in him shall [the] nations hope. Now the God of hope fill you with all joy and peace in believing, so that ye should abound in hope by [the] power of [the] Holy Spirit.
¹³ But I am persuaded, my brethren, I myself also, concerning you, that yourselves also are full of goodness, filled with all knowledge, able also to admonish one another. But I have written to you the more boldly, [brethren,]¹⁴ in part, as putting you in mind, because of the grace given to me by God, for me to be¹⁵ minister¹⁶ of Christ Jesus¹⁷ to the nations, carrying on as a sacrificial service the message of glad tidings of God, in order that the offering up of the nations might be acceptable, sanctified by [the] Holy Spirit. I have therefore [whereof to] boast in Christ Jesus in the things which pertain to God.

¹⁸ For I will not dare to speak any-

^a *επαντίσας*, *αριστ*; 'Praise,' *σωτηρία*, present without the preposition, which strengthens the word, though in Hellenistic Greek their use seems to change little. The *αριστ* seems to have the sense of 'let them have him honored.' T. R., with P G L P 17 37 47 and others Am Syr. reads 'and honor him, all [ye] peoples'; text N A B C D E Memphis.

^b N A B C Memphis omit; D E F G L P 17 37 47 Am Syr insert.

^c 'For me to be,' *εἰσιν εἰσαγόμενοι*. I am not content with the English; but the sense is most accurately given so; the object of the gift was his being that.

^d *επαντίσας*, an administrator officially emplaced.

^e T. R. reads 'Jesus Christ,' with D E L 17 47 Memphis and most; text N A B C F G P 37 Am.

thing of the things which Christ has not wrought by me, for [the] obedience of [the] nations, by word and deed, in [the] power of signs and wonders, in [the] power of [the] Spirit of God¹⁸ so that I, from Jerusalem, and in a circuit round to Illyricum, have fully preached the glad tidings of the Christ; and so aiming to announce the glad tidings, not where Christ has been named, that I might not build upon another's foundation; but according as it is written, To whom there was nothing told concerning him, they shall see; and they that have not heard shall understand. Wherefore also I have been often hindered from coming to you. But now, having no longer place in these regions, and having great desire to come to you these many years, whenever I should go¹⁹ to Spain²⁰ (for I hope to see you as I go through, and by you to be set forward thither, if first I shall have been in part filled with your company²¹) but now I go to Jerusalem, ministering to the saints; for Macedonia and Achaea have been well pleased to make a certain contribution for the poor of the saints who are in Jerusalem. They have been well pleased indeed,²² and they are their debtors; for if the nations

¹⁸ Some omit 'of God,' with B; some put 'Holy Spirit,' with A C D E F G 17 37 47 Am Memphis; text N L P Syr. As^a and Porphy (Mon. in. T. R.) have *εἴσαγω* I have not changed the T. R.

¹⁹ 'Or 'whenever I go.' It is again the subjunctive; i.e., not a fact assumed to happen, though not yet come; nor treated as improbable, though it may happen; but between the two—the possibility and intention expressed. T. R. adds 'I will come to you.' The sentence does not follow grammatically, but is interrupted by 'for I hope,' &c., and copyists have sought to make it hang together.

²⁰ T. R. adds 'I will come to you,' with L 17 37 47 and most others; N A B C D E F G P A M Memphis omit. F G A M omit also the yes which follows.

²¹ Literally 'with you.'

²² *εἴσαγω*. It might be taken as a simple repetition of the beginning of verse 21.

^a T. R. adds 'the gospel of the,' with L 17 37 47 and most others Syr.; N A B C D E F G P Am Memphis omit.

^b I continue the word 'minister' here, to com-

have participated in their spiritual things, they ought also in fleshly to minister to them. Having finished this therefore, and having sealed to them this fruit, I will set off by you into Spain. But I know that, coming to you, I shall come in [the] fulness of [the] blessing of^c Christ. But I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in prayers for me to God; that I may be saved from those that do not believe in Judea; and that my ministry which [I have] for Jerusalem may be acceptable to the saints; in order that I may come to you in joy by God's will, and that I may be refreshed with you. And the God of peace be with you all. Amen.

XVI. But I command to you Phoebe, our sister, who is minister^d of the assembly which is in Cenchrea; that ye may receive her in [the] Lord worthily of saints, and that ye may assist^e her in whatever matter she has need of you; for she also has been a helper^f of many, and of myself. Salute Priscilla^g and Aquila, my fellow-workmen in Christ Jesus, (who^h for my life stakedⁱ their own neck; to whom not I only am thankful, but also all the assemblies of the nations,) and the assembly at their

^c Some omit 'of God,' with B; some put 'Holy Spirit,' with A C D E F G 17 37 47 Am Memphis; text N L P Syr. As^a and Porphy (Mon. in. T. R.) have *εἴσαγω* I have not changed the T. R.

^d *επαντίσας*, 'to stand by her and help her.' The word translated 'helper' is stronger and has a higher sense. *επαντίσας* assists the principal person, whereas *επαντίσας*, or 'εἰσαγω' in the nominative, is more helping as a partner, is used in special honour to Phoebe as one whose help many had been dependent on and had profited by. It was a complimentary touch of heart in which the apostle never fails: they were to be *εἰσαγω*, but she had been *εἰσαγω* in the matter.

^e *εἰσαγω*.

^f *εἰσαγω*.

^g Or 'risked, hazarded.'

house. Salute Epenetus, my beloved, who is [the] firstfruits of Asia¹ for Christ. Salute Maria, who² laboured much for you.³ Salute Andronicus and Junias, my kinsmen and fellow-servants, who⁴ are of note among the apostles; who were also in Christ before me. Salute Amplius, my beloved in the Lord. Salute Urbanus, our fellow-workman in Christ, and Stachys, my beloved. Salute Apelles, approved in Christ. Salute those who belong to Aristobulus. Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord. Salute Tryphaena and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord. Salute Rufus, chosen in [the] Lord; and his mother and mine. Salute Asynceritus, Phlegon, Hermas, Patrobas, Hermus,⁵ and the brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints with them. Salute one another with a holy kiss. All⁶ the assemblies of Christ salute you. But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from them. For such serve not our Lord⁷ Christ, but their own

¹ T. R. reads 'Achaia,' with L P 17 37 47 Syrr. In F G L 37 the epistle ends here. The addition of 38-47, also transposed, has produced difficulty as to the closing salutations. ² A B C D H P 17 Am Memphis Am insert 39-47 here; A L P 17 37 at end of xiv.; A P 17 in both. F G omit altogether, leaving a space here, and G a space after xiv. 33.

³ It formed no part of what was unfolded in these ages, in which God developed His plan in creation; it was a purpose before, a subject outside their history. It had been eternally hidden; it was not in reckoned time.

⁴ The natural construction would be 'to him.' But these breaks in the structure of sentences, through long parentheses, are common with Paul.

⁵ T. R. reads 'Achaia,' with L 17 37 Memphis; A B C P (D E F G) 37 Am omit.

⁶ *asynē*.

⁷ T. R. reads 'Amen,' with a few cursives only. Some omit verse 34. T. R. has it, with D E F

belly, and by good words and fair speeches deceive⁸ the hearts of the unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as] to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.⁹

¹⁰ Timotheus, my fellow-workman, and Lucas, and Jason, and Sosipater, my kinsmen, salute you.

¹¹ I Tertius, who have written this epistle, salute you in [the] Lord.

¹² Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.

¹³ Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery,¹⁴ as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—[the] only wise God, through Jesus Christ, to whom¹⁵ be glory forever. Amen.

G L P 17 37 47, but D E F G omit end of verse 38. In F G L 37 the epistle ends here. The addition of 39-47, also transposed, has produced difficulty as to the closing salutations. ⁸ A B C D H P 17 Am Memphis Am insert 39-47 here; A L P 17 37 at end of xiv.; A P 17 in both. F G omit altogether, leaving a space here, and G a space after xiv. 33.

⁹ I am not quite satisfied with 'in respect of,' it is not even with a genitive, signifying 'for' merely, with an accusative, signifying 'on account of,' but even with a dative, which has the force of 'the occasion of,' or condition under which anything happens, not its cause. 'By occasion of' is hardly English. We use 'in occasion' and 'occasion' in a somewhat similar way. If any prefer 'by reason of,' I know of no objection.

¹⁰ *asynē*, whatever is in the expression of a thought formed in the mind, and otherwise unknown; hence used for the thing expressed, or the expression of it; hence 'mind.' Here it is the communication of the mind of God in the gospel of Christ. (See n. 1.) I retain therefore 'word' in the expression 'all word, and all knowledge,' adding 'of doctrine' in brackets, because 'in all word' is scarcely English, and the 'word of doctrine' is, I believe, here the sense. 'Utterance' gives the sense imperfectly. It is the matter and form of thought and expression, as well as the utterance of it. It is a word so large in sense as to be very hard to express. Whatever expresses the mind is *asynē*. *Nous* is the intelligent faculty; whatever expresses the thought formed in it is *asynē*. When it is in exercise, there is thinking, and consequently a thought, *asynē*. As the Platonists say, there is the intelligent and intelligible; what is *nous* and *asynē*. But to be a positive object of another's mind, and *asynē* itself, and not merely abstractedly, *asynē*, there must be *Adynē*, the objective subject matter of thought in another. Thus all that communicates the divine mind (the intelligibility) is *Adynē*, and *best of all Christ*. But we are told, having the Holy Ghost, to have also the *wise* of Christ, the intelligent faculty with its thoughts. (Chap. 6. 18.)

¹¹ 'Awaiting' gives more actual expectation than 'waiting,' *anadegomenos*.

¹² Or 'brethren.'

¹³ *synagōgē*, where all the members have each its own place, or make a whole; or, if broken, are restored to one complete and perfect whole.

¹⁴ Some read 'ye have been baptised,' with A B C 17 37 Am Memphis; text D E F G L P 47 Syrr and others.

¹⁵ Or, 'the word which [speaks] of the cross.'

FIRST EPISTLE TO THE CORINTHIANS.

wisdom of the wise, and set aside the understanding of the understanding ones. Where [is the] wise? where scribe? where disputer of this world?¹ has not God made foolish the wisdom of the^x world?¹ For since, in the wisdom of God, the world^y by wisdom has not known God, God has been pleased by the foolishness of the preaching^m to save those that believe. Since Jews indeed ask for signs,ⁿ and Greeks seek wisdom; but we preach Christ crucified, to Jews an offence,^o and to nations^p foolishness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-born. But God has chosen the foolish things of the world, that he may put to shame the wise;^q and God has chosen the weak things of the world, that he may put to shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and]^r things that are not, that he may snuff the things that are; so that no flesh should boast before God.^s But of him are ye in Christ Jesus, who has been made to us wisdom from God, and righteousness,

¹ wise, ss. iii. 18.
² T. R. reads 'cure,' 'this,' with E F G L 37 47 Am Syrr Memph.; **A B C D F P** 27 omit.
³ scribe, ss. iii. 18.
⁴ 'The preaching' gives a different sense from 'preaching.' Without the article it is the instrument, the foolishness of such a means. Here 'the preaching' is the actual thing preached, and such is the power of the Greek form of word *espeiros*, not except for the *espeiros*.
⁵ T. R. reads 'sign,' with L 37 47; 'signs' at A B C D E F G P 17 Am Syrr Memph.
⁶ Literally 'fall-trap.'
⁷ T. R. reads 'Greeks,' with O⁸ 47 and many cursives; text, all the uncials 37 37 Am and versions.
⁸ 'The wise' the word is masculine, and signifies 'those that are wise,' alluding to verse 20.
⁹ Some leave out 'and,' with N A C D G P G 17; B C¹⁰ E L P 37 47 Am Syrr Memph have it.

¹¹ and holiness,¹ and redemption; that according as it is written, He that boasts, let him boast in [the] Lord.¹¹

II. And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God. For I did not judge [it well] to know anything among you save Jesus Christ, and him crucified. And I was with you in weakness and in fear and in much trembling; and my word and my preaching, not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith might not stand¹² in man's wisdom, but in God's power.

But we speak wisdom among the perfect; but wisdom not of this world,¹³ nor of the rulers of this world,¹⁴ who come to nought. But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages¹⁵ for our glory: which none of the princes of this age¹⁶ knew, (for had they known, they would not have crucified the Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which¹⁷ God has prepared for them that love him, but God has revealed to us by [his¹⁸] Spirit; for the Spirit searches all things, even the depths of God. For who of men hath known the things of a man?

¹ T. R. reads 'before him,' with C Am Syrr; text B C¹⁹ and the others Memph.
² Or 'sanctification,' *espeiros*, the sum and measure of it, the thing as an effect, as a whole, characteristically, not *espeiros*, the quality.
³ *espeiros* without article, for Jehovah.
⁴ T. R. adds 'human,' with A C L P 37 47 Memph.; **A B D E F G 17** Am omit.
⁵ Literally 'be.'

⁶ 'Or "worlds." I add this in note to keep up the connection with "world" in verse 6, where "world" has a moral significance: see Eph. 6. 12.

⁷ 'Or "world."

⁸ A B C read "whatever things."

⁹ His is a doubtful reading. If rejected it should be: 'the Spirit.' D E F G L P 37 47 and most others Am Syrr versions insert *espeiros*; **A B C 17** Memph omit.

¹⁰ 'Man' here has the article, but the sense is this: what is in man's mind is not known of any

except the spirit of the man which is in him? thus also the things of God knows no one except the Spirit of God. But we have received, not the spirit of the world, but the Spirit²⁰ which [is] of God, that we may know the things which have been freely given to us of God: which also we speak, not in words taught by human wisdom,²¹ but in those taught by the²² Spirit, communicating²³ spiritual [things] by spiritual [means]. But [the] natural²⁴ man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned; but the spiritual discerns all things, and he is discerned of no one. For who has known the mind of [the] Lord, who shall instruct him? But we have the mind of Christ.

III. And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly;²⁵ as to babes in Christ. I have given you milk to drink,²⁶ not meat, for ye have not yet been able, nor indeed are ye yet able;

but the spirit of the man himself, who has the thoughts *a fortiori* in it as with *teid*.

¹ Note here again the difficulty, arising from 'spirit' used for cause and state, as in putting a large *S* to signify the person of the Holy Ghost. It may perhaps be translated, 'taught words of human wisdom.'

² T. R. adds 'Holy,' with E L P 37 47; **A B C D F G 17** Memph omit; **A** Am adds *espeiros*.

³ Or 'expounding,' the word means literally 'mixing or putting together'; but the use of it, in interpreting or expounding, is common in the LXX: Num. xv. 38; Gen. xi. 8; Job. 12. 15; *espeiros* and *espeiros* are the words constantly used in Daniel for 'interpretation' and 'interpreting.' It seems also to decide in decree,' the communication of the judge's mind, as well as of God's before unknown. To this Num. xv. 38 may be referred. The opposition of *espeiros* lets no doubt in my mind before I found its use in the LXX.

⁴ *espeiros*: the man animated merely by his created soul, without the teaching and power of the Holy Ghost.

⁵ *espeiros*, with **A B C D 17; E F G L P 37**

⁶ 47 omis. (both forms in verse 3 *espeiros*; **A B C E L P; D F G** *espeiros*). Rom. vii. 14 and Heb. viii. 16, in the oldest MSS., and 2 Cor. iii. 3, in all, have *espeiros*, a form which Winer (Gr. 132) says is properly the material. But there are many places where *espeiros* is used for either, as Rom.

for ye are yet carnal. For whereas [there are] among you emulation and strife,²⁷ are ye not carnal, and walk according to man? For when one says, *I am of Paul*, and another, *I of Apollos*, are ye not men?²⁸

⁷ Who then is Apollos, and who Paul? Ministering servants,²⁹ through whom ye have believed, and as the Lord has given to each, *I have planted*; Apollos watered; but God has given the increase. So that neither the planter is anything, nor the waterer; but God is the giver of the increase.

⁸ But the planter and the waterer are one; but each shall receive his own reward according to his own labour.

⁹ For we are God's fellow-workmen;³⁰ ye are God's husbandry, God's building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds upon it. For other foundation can no man lay besides that which [is] laid, which is Jesus Christ.³¹ Now if any one build upon [this³²] foundation, gold, silver, precious stones,

¹ 27, physical; Rom. vii. 14, moral; 2 Cor. iii. 3, physical (espouse). Here 1 Cor. iii. 2 espouse is neither *espouse* merely nor *espousal*.

² Note here again the difficulty, arising from 'spirit' used for cause and state, as in putting a large *S* to signify the person of the Holy Ghost.

³ It may perhaps be translated, 'taught words of human wisdom.'

⁴ T. R. adds 'and,' with D E F G L 37; **A B C** G P 17; **A** Am Memph omit.

⁵ T. R. adds 'and dimensions,' with D E F G L

⁶ 17 32 47 Syrr; **A B C** P Am Memph omit.

⁷ T. R. reads 'annual,' with L 37 Syrr. 'Wise,' with C D E F G L P 32 47 Syrr Memph. 'What'

⁸ P 17 Am.

⁹ Workers, or labourers *together with* God, goes so far. I have no doubt that *espeiros* has the sense of journeyman, but they are follows doing the chief's work, as *Gesell* in German, and even *compagnon* in French.

¹⁰ T. R. reads 'Jesus the Christ,' with a few cursives; D E Am 'Christ Jesus.' text **A B L** P 17 32 47 Memph.

¹¹ Some omit *espeiros*, with **A B C**, we should then read 'the foundation.'

¹³ wood, grass, straw, the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire;¹ and the fire² shall try the work of each what it is. If the work of any one which he has built upon [the foundation] shall abide,³ he shall receive a reward. If the work of any one shall be consumed, he shall suffer loss, but he shall be saved, but so as through [the] fire.⁴ Do ye not know that ye are [the] temple⁵ of God, and [that] the Spirit of God dwells in you? If any one corrupts⁶ the temple⁷ of God, him⁸ shall God destroy;⁹ for the temple¹⁰ of God is holy, and such are ye. Let no one deceive himself; if any one thinks himself to be wise among you in this world, let him become foolish, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their craftiness. And again, [The] Lord knows the reasonings of the wise that they are vain. So that let no one boast in men; for all things are yours. Whether Paul, or Apollos, or Cephas, or [the] world, or

life, or death, or things present, or things coming, all are yours; and ye [are] Christ's, and Christ [is] God's.

IV. Let a man so account of us as servants¹¹ of Christ, and stewards of the mysteries of God. Here,¹² further, it is sought in stewards that a man be found faithful. But for me it is the very smallest matter that I be examined¹³ of you or of man's day. Nor do I even examine myself. For I am conscious of nothing in myself; but I am not justified by this; but he that examines me is the Lord. So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.¹⁴

Now these things, brethren, I have transferred, in their application,¹⁵ to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not letting your thoughts go¹⁶ above what is written, that ye may not be puffed up one for [such a] one

¹ That is, the day. Compare 2 Thess. II. 8. The word used for revealing the character of the work is another here, *έπιστημεν*. I doubt much that *διακρίνεσθαι* has ever had that sense.

² Some add 'itself,' with A B C P 17 47; R D E L & Am Memph omit it.

³ T. R. reads 'abide.' The change is only that of an accent, but justified by the whole phrase; so Am Syrr Memph and others.

⁴ Here the addition of the article wholly changes the sense: 'saved by fire' is as if the fire was a means of safety, whereas 'through the danger and difficulty of it' has the same double sense as 'through' in English. Compare 1 Peter III. 29.

⁵ *εἶδος, οὐδεὶς*. The word for 'destroy' and 'corrupt' is the same in Greek; the force of this, as to terms, is necessarily lost in English.

⁶ *έργον*, 'this [man],' is in A B C L P 17 47 Am Memph; but 'him' gives the sense, only *έργον* is more emphatic; I have therefore put 'him' in italics. *έργον* A D E F G Am Syrr (Syr. 110) in mare).

⁷ The appointed servant, *ὑπηρέτης*. Three words are translated 'servant' in Auth. Ver.: *δοῦλος*, a slave; *διάκονος*, a person who acts or waits in service; and *ὑπηρέτης*. This last is always used in the New Testament as an official servant, or

⁸ T. R. omits 'Here,' reading 5 44 for 55c, but with little authority. Some copies read 'ye seek,' for 'is sought.' Text B L 27 47 and others Am Syrr Memph. *έργον* & A C D B F G P 17.

⁹ *διακρίνεσθαι*, the word does not signify 'judgment,' but the preliminary examination, at which the accused has to answer and give an account of himself.

¹⁰ Literally 'then shall the praise be to each from God.'

¹¹ The word is used for a metaphor transfers the thoughts as to one object, to another which is an image of it. Am Syrr. 'The lion has roared,' speaking of God's threatening ways with Israel, as if he were his prey; in thought it is to be transferred to Israel. So here Paul is really speaking of those who came with great pretensions amongst the Corinthians, and he transferred it to himself and Apollos, that he might establish the principle universally, without naming these persons.

¹² By saying he 'transferred' it, the application was easy; but one can hardly say that is a figure.

¹³ Some have 'letting your thoughts go,' *φάνεσθαι*, in text, with L P 17 47 Am Syrr Memph; but & A B D E F G Am omit it. I suspect it has the end of the sentence ill connected in the words which follow. Athanasius has *διακρίνεσθαι* for *φάνεσθαι*.

¹⁴ T. R. adds 'for us,' with L P 17 47 and many others. Syrr: & A B C D E F G 17 Am Memph omit. It has 'for you.'

¹⁵ against another. For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving? Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that we also might reign with you. For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and men. We [are] fools for Christ's sake, but ye prudent in Christ: see weak, but ye strong: ye glorious, but we in dishonour. To the present hour we both hunger and thirst, and are in nakedness, and buffeted, and wander without a home, and labour, working with our own hands. Bailed at, we bless; persecuted, we suffer; insulted, we entreat: we are become as [the] offscouring of the world, [the] refuse of all, until now.

¹⁶ Not [as] chiding do I write these things to you, but as my beloved children I admonish [you]. For if ye should have ten thousand instructors in Christ, yet not many fathers; for in Christ Jesus I have begotten you through the glad tidings. I entreat¹⁷ you therefore, be my imitators.

¹⁷ For this reason I have sent to you Timotheus, who is my beloved and faithful child in [the] Lord, who shall put you in mind of my ways [as] they [are] in Christ, according as I teach everywhere in every assembly. But some have been puffed up, as if I were not coming to you;

¹⁸ Or 'spoken to injuriously.'

¹⁹ Some omit 'as,' with & A B C D F 17 47 Am Memph.

²⁰ Some omit 'Christ' here both times. It has it the first time, but not the *έπειδεν*, 'our.' There is more authority for the omission the second time, & P, with many others Am, have it the first time; A B D neither time.

²¹ T. R. adds 'therefore,' with C L P 17 47 and many others; & A B D E F G Am Memph omit.

²² T. R. adds 'for us,' with L P 17 47 and many others. Syrr: & A B C D E F G 17 Am Memph omit.

²³ but I will come quickly to you, if the Lord will; and I will know, not the word of those that are puffed up, but the power. For the kingdom of God [is] not in word but in power.

²⁴ What will ye? that I come to you with a rod; or in love, and [in] a spirit of meekness?

V. It is universally reported²⁵ [that there is] fornication among you, and such fornication as [is] not even²⁶ among the nations, so that one should have his father's wife. And ye are puffed up, and ye have not rather mourned, in order that he that has done this deed might be taken away out of the midst of you. For I, [as]²⁷ absent in body but present in spirit, have already judged as present, [so deliver,] in the name of our Lord Jesus Christ²⁸ (ye and my spirit being gathered together, with the power of our Lord Jesus Christ), him that has so wrought this: to deliver him, [I say,] [being] such, to Satan for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your boasting [is] not good. Do ye not know that a little leaven leavens the whole lump? Purge²⁹ out the old leaven, that ye may be a new lump, according as ye are unleavened. For also our passover, Christ, has been sacrificed,³⁰ so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth.

²⁵ I have written to you in the epistle not to mix with fornicators; "not

²⁶ Some omit 'as,' with & A B C D F 17 47 Am Memph.

²⁷ Some omit 'Christ' here both times. It has it the first time, but not the *έπειδεν*, 'our.' There is more authority for the omission the second time, & P, with many others Am, have it the first time; A B D neither time.

²⁸ T. R. adds 'therefore,' with C L P 17 47 and many others; & A B D E F G Am Memph omit.

²⁹ T. R. adds 'for us,' with L P 17 47 and many others. Syrr: & A B C D E F G 17 Am Memph omit.

³⁰ T. R. adds 'and,' with L P 17 47 and others; & A B C D E F G 17 Am Memph omit.

altogether with the fornicators of this world, or with the avaricious and rapacious, or idolaters, since [then] ye should go out of the world.

¹¹ But now I have written to you, if any one called brother be fornicator, or avaricious, or idolater, or abusive, or a drunkard, or rapacious, not to mix with [him]; with such a one ¹² not even to eat. For what have I [to do] with judging those outside also? ¹³ ye, do not ye judge them that are within? But those without God judges? ¹⁴ Remove the wicked person from amongst yourselves.

VI. Dare any one of you, having a matter against another, prosecute his suit before the unjust, and not before the saints? ¹⁵ Do ye not then know that the saints shall judge the world? and if the world is judged by you, are ye unworthy of [the] smallest judgments? ¹⁶ Do ye not know that we shall judge angels? and not then matters of this life? ¹⁷ If then ye have judgments as to things of this life, set those [to judge] who are little esteemed in the assembly. I speak to you [to put you] to shame. Thus there is not a wise person among you, not even one, who shall be able to decide between his brethren! ¹⁸ But brother prosecutes his suit with brother, and that before unbelievers. Already indeed then it is altogether a fault in you that ye have suits between yourselves. Why do ye not rather suffer

wrong? why are ye not rather defrauded? But *ye* do wrong, and defraud, and this* [your] brethren. ¹⁹ Do ye not know that unrighteous persons shall not inherit [the] kingdom of God? Do not arr: neither fornicators, nor idolaters, nor adulterers, nor those who make women of themselves, nor who abuse themselves with men, nor thieves, nor covetous, nor drunkards, nor abusive persons, nor [the] rapacious, shall inherit [the] kingdom of God. And these things were some of you; but ye have been washed, but ye have been sanctified, but ye have been justified in the name of the Lord Jesus, and by the Spirit of our God. ²⁰ All things are lawful to me, but all things do not profit; all things are lawful to me, but *I* will not be brought under the power of any. ²¹ Meats for the belly, and the belly for meats; but God will bring to nothing both it and them: but the body [is] not for fornication, but for the Lord, and the Lord for the body. ²² And God has both raised up the Lord, and will raise us up from among [the dead] by his power. ²³ Do ye not know that your bodies are members of Christ? Shall I then, taking the members of the Christ, make [them] members of a harlot? Far be the thought. Do ye not know that he [that is] joined to the harlot is one body? for the two, he says, shall be one flesh?

here. Compare the same sense of *in* in Romans vi. 3, viii. 1, xi. 3. In Rom. ii. 4 the force of *or* is more apparent. Compare Matt. viii. 9, xii. 12, Rom. vi. 20, in which last it is a simple question. I have put 'then' as the force in English. 'Or do ye not know' may be said.

* To judge the smallest matters? Literally 'between his brother and brother.' The word is in the singular in Greek.

* T. R. reads 'among you,' with many cursives.

* T. R. reads 'these [things] in,' with L 37 47 and most; text **A B C D E P 17 Am Syrr**.

* *ed. causa pior.* It is impossible to translate *in* here in English: 'shall' or 'shall become,' is the nearest in sense. The word is left out in Greek when he says 'one Spirit.' We are really 'one Spirit,' not two, with the Lord. But we cannot say, 'to' or 'for' our flesh.' The two become so practically by their union; they are

²⁴ But he that [is] joined to the Lord is one Spirit. Flee fornication. Every sin which a man may practise is without the body, but he that commits fornication sins against his own body. Do ye not know that your body is [the] temple of the Holy Spirit which [is] in you, which ye have of God; and ye are not your own? for ye have been bought with a price: glorify now then God in your body.*

VII. But concerning the things of which ye have written [to me]: [It is] good for a man not to touch a woman; but on account of fornications, let each have his own wife, and each [woman] have her own husband. Let the husband render her due^b to the wife, and in like manner the wife to the husband. ²⁵ The wife has not authority over her own body, but the husband: in like manner also the husband has not authority over his own body, but the wife. Defraud^c not one another, unless, it may be, by consent for a time, that ye may devote yourselves to^d prayer, and again be^e together, that Satan tempt you not because of your incontinency. But this I say, as consenting [to],^f not as commanding [it]. Now^g I wish all men to be even as myself: but every one has his own gift of God: one man thus,

and another thus. But I say to the unmarried and to the widows, It is good for them that they remain even as I. But if they have not control over themselves, let them marry; for it is better to marry than to burn. But to the married I enjoin, not *I*, but the Lord, Let not wife be separated from husband; (but if also she shall have been separated, let her remain unmarried, or be reconciled to her husband;) and let not husband leave

wife. But as to the rest, I say, not the Lord, If any brother have an unbelieving wife, and she consent to dwell with him, let him not leave her. And a woman who has an unbelieving husband, and he consents to dwell with her, let her not leave [her] husband.^h For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother;ⁱ since [otherwise] indeed your children are unclean, but now they are holy. But if the unbeliever go away, let them^j go away: a brother or a sister is not bound in such [cases], but God has called us in peace. For what knowest thou, O wife, if thou shalt save thy husband? or what knowest thou, O husband, if thou shalt save thy wife?

²⁶ However, as the Lord has divided to each, as God^k has called each, so let

just the same; only here it is of one another.

* T. R. adds 'fasting soul,' with K L 37 47 Am Syrr and others; **A B C D E F G P 17 Am Memph**.

* Or 'allowing,' 'permitting' it. I do not say 'by permission,' because that implies that he says it by the Lord's permission. He said it in the way of permission, not as a command.

* T. R. reads 'For,' with B K L 37 47 Am Syrr; text **A C D F G 17 Am Memphis**.

* A D B F G K L P 37 47 Am Syrr Memph have it; **H B 17 Am omitt.**

* T. R. adds 'benevolence,' reading *ἀπελαύνεις* instead of *ἀπέλαυνεις*, with K L 37 47 Am Syrr; text **A B C D E F G P Q 17 Am Memphis**.

* T. R. has 'husband,' with K L 37 47 and others Am Syrr; 'brother' **A B C D E F G P 17 Am Memphis**.

* Literally 'him.' See note "v. 28."

* T. R. reads 'God' in the first clause, 'Lord' in the second, with K L 47; text **A B C D E F G 17 37 Am Memphis**.

him walk; and thus I ordain in all the assemblies. Has any one been called circumcised? let him not become uncircumcised: has any one been called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing; but keeping God's commandments. Let each abide in that calling in which he has been called. Hast thou been called [being] a bondman, let it not concern thee; but and if thou canst become free, use [it] rather. For the bondman that is called in [the] Lord is the Lord's freedman; in like manner [also] the freeman being called is Christ's bondman. Ye have been bought with a price; do not be the bondmen of men. Let each, wherein he is called, brethren, therein abide with God.

But concerning virgins, I have no commandment of [the] Lord; but I give my opinion, as having received mercy of [the] Lord to be faithful.

I think then that this is good, on account of the present necessity, that [it is] good for a man to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife? do not seek a wife. But if thou shouldst also marry, thou hast not sinned; and if the virgin marry, they have^a not sinned: but such shall have tribulation in the flesh; but I spare you. But this I say, brethren, the time is straitened. For the rest, that they who have wives,^b be as not hav-

ing [any]: and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy, as not possessing; and they that use the^c world, as not disposing of it as their own;^d for the fashion of this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the Lord; but he that has married cares for the things of the world, how he shall please his^e wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the Lord without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does well. So that he that marries himself^f does well; and^g he that does not marry does better. A wife is bound^h for whatever time her husband lives; but ifⁱ the^j husband be fallen asleep, she is free to be married to whom

^a 'Also' is omitted by ⁿ A B P 17 Am Syrr; K L Memph. ^b Memph. ^c D E F G J 77 have ^d *sunt*.

^d Or 'she has.' I say 'they' to embrace both sexes, which the word *caressa*, and what follows, seems distinctly to imply. The word is feminine from its primary natural reference.

^e It may be translated 'for the rest [I say, it], i order that even they who have wives, some have translated 'the time is straitened, or short and henceforth.' ^f *Anom* is so used with a verb. But I can hardly think it to be so used here. T. R. reads 'that the time,' &c., with D E F G Syrr Memph, and puts *eris* after *et* *anom* with B K L &c.

^g T. R. reads 'this,' with D E F G K L P 17 77 47 Am Syrr, but some sleep, some sorrow. Tell ⁿ A Memph.

^h 'Disposing of it as their own.' See note to ix. 18.

ⁱ In Greek it is the article, not the pronoun 'his'; but this latter is almost necessary in English. The same remark applies to 'her,' ver. 11, 14.

^j Some read 'marries his own virginity,' with K A B D E P 17 77 Am Syrr Memph.

^k T. R. reads 'but,' &c., with K L P 47; text ⁿ A B D E F G 17 77 Am Memph.

^l T. R. reads 'bound by law,' with E F G L P 17 77 Syrr; K A B D 17 Am omit.

^m Some, with D E P O L, read *et si erit*, 'but if indeed,' 'but if it be so that.' ⁿ A B D E K P 17 77 omit.

^o T. R. reads 'her,' with D E F G L U 17 77 Am Syrr Memph; ⁿ A B K P and several omit.

^p she will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that I also have God's Spirit.

VIII. But concerning things sacrificed to idols, we know,^r (for we all have knowledge: knowledge puffs up, but love edifies.)

^s If any one thinks he knows^t anything, he knows nothing^u yet as he ought to know^v [it]. But if any one loves God, he is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there

^w [is] no other^x God save one. For if indeed there are [those] called gods, whether in heaven or on earth,^y (as there are gods many, and lords many,) yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus

^z But see lest anywise this your right^{aa} [to eat] itself be a stumbling block to the weak.

^{bb} For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak,^{cc} be emboldened^{dd} to eat the things sacrificed

^{ee} to the idols? and^{ff} the weak [one], the brother for whose sake Christ died, will perish through^{gg} thy knowledge. Now, thus sinning against the brethren, and wounding their weak

The words for 'know' are different here, though the distinction is very faint in Greek. We all have knowledge is of objective knowledge; whereas 'knowledge' (the same word) puffs up.^h If any man thinks he knows, (saves;) has the inward-conscious knowledge of his mind,) he knows (objectively; *γνωστι*) nothing as he ought to know it, (the same word).ⁱ But if any man loves God, the same is known (objectively) of him.^j Concerning eating things offered to idols, we know^k (have the conscious knowledge in our minds). Verse 18. If any one sees thee, which hast knowledge^l (objectively), what a man has learned, acquired). So verse 11. Hence from the word running^m inward-conscious knowledge, a derivative means 'conscience.'ⁿ So 'I know nothing against myself.' I am conscious of no fault. So 2 Tim. i. 12: 'I know whom I believe.' I have the inward-conscious knowledge; not 'I know him.' Thus we might say in English, 'I know whom I know, or what I know.' The first is inward-conscious knowledge; the other objective, being acquainted with. Objective knowledge however passes into consciousness, but not vice versa. They are expressed by *αναντη* and *αναπαθη* in Greek, *αναντ* and *αναπαθ* in German. Thus, when one has no need to inform a person because he has the knowledge of it already in his own mind, I can say *αλλα*, not *αναπαθεις*; thus in 2 Tim. i. 12. When it was not already known and realized in the mind, but communicated objectively to it—'This know—it is *αναντη* to you,' 2 Tim. iii. 1. 2 Tim. iii. 16, 'knowing of whom those that learned them,' he was conscious of it, *αλλα*. So also, 'then had known the scriptures' he had the knowledge of them in his own mind realized. Though the difference is made in French and German, it must not be supposed that the distinct use of the words corresponds exactly, but it suffices here to have shown the

use in Greek. The German seems to me to answer more fully to the Greek, but different nations think differently. Thus 'ye know the household of Stephanus.' It was their inward acquaintance with their qualities, not objective; it is *αλλα*. Of such a process the French is incapable. It must be *αναπαθη*, or explicitly *αναντη* or *αναπαθη* etc. *αναντη* is used for certain objective knowledge, and consequent recognition of the truth of a thing.

^h T. R. adds 'But,' with D E F G K L P 17 77 (877), ⁿ A B P 17 Am Memph omit.

ⁱ *αλλα*, with K L 47; ⁿ A B D E F G P 17 77 read *αναπαθη*.

^j Some omit *αλλα*, reading 'not yet,' with ⁿ A B D F G P 17 Am Memph; B K L 47 Syrr insert.

^k Many omit 'other,' with ⁿ A B D E F G P 17 47 Am Memph; B K L 47 and most others Syrr insert. Query, is not *επιστημενος* the Hebrew *יְדַעַת*—*מִזְרָחָה*?

^l T. R. reads 'the earth,' with some curtailed.

^m Some read *αναπαθη*, 'habit,' being accustomed to, with ⁿ A B P 17 Am Memph, and Am. It is a gloss.

ⁿ Some read 'will,' with ⁿ A B 17 Memph; D E L P 17 47 Am and most read 'does.'

^o T. R. adds 'for,' and puts the affirmative phrase first, with (n) D E F G L P 17 77 47 and others Syrr; text A B Am Memph. ^o 17 omit 'for.'

^p Or 'liberty' *ελευθερία*. Title in a man's own conscience is the sense.

^q Literally 'the conscience of him weak.'

^r *αναπαθη*, literally 'edited,' or 'built up.'

^s For or 'therefore' are read instead of 'and,' 'for' ⁿ A B 17 Memph; 'therefore' A P; 'and' T. R. with D E F G and most.

^t T. R. reads *επιστημενος*, with L 37 47; text ⁿ A B (units ^o) D E F G P 17 Am Memph. It is then the condition or occasion, not the cause or means exactly; *αναπαθη* in French.

I CORINTHIANS VIII. IX.

conscience, ye sin against Christ.
 Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

IX. Am I not free? am I not an apostle? have I not seen Jesus¹ our Lord? are not ye my work in [the] Lord? If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostleship are ye in [the] Lord. My defence to those who examine me is this: Have we not a right to eat and to drink? have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas? Or I alone and Barnabas, have we not a right not to work? Who ever carries on war at his own charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not eat of the milk of the flock? Do I speak these things as a man, or does not the law also say these things? For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the oxen, or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in hope, and he that treads out corn, in hope of partaking

¹ T. R. inverts the order of the first two phrases, with D E F G K L 47; text ² A B P 17 Am Memph.

T. R. adds 'Christ,' with D E K L P 37 47 Syrr Memphis; text ² A B Am.

² A B C D F G P 17 omit 'of.'

I have preserved these two 'fore' as an example of the rapidity of the apostle's style. To make the sense hang together, we should have to add in the first case, 'not as a man merely, or, surely it does.' For in the law of Moses, &c.; and in the second, 'not about the oxen, for our sakes, &c.'

'Or' with, See Rom. iv. 18.

T. R. reads 'in hope to be partaker of his hope,' with K L 47 C, D F G read 'partake of his hope'; text ² A B C P 17 Am Syrr Memphis.

There is a contrast in this last and last clause affecting the style, which disappears in English.

'Or' perform the sacred rites.'

'Or' of what is sacred, from *τέμνει*. It is well to distinguish *τέμνει*, 'the house,' and *τέμπλον*,

² of [it].² If we have sown to you spiritual things, [is it a] great [thing] if we shall reap your² carnal things?
 If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ. Do ye not know that they who labour [at] sacred things² eat of the [offerings offered in the] temple,² they that attend at the altar partake with the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings. But I have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast. For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for² it is woe to me if I should not announce the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an administration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings² costless [to others], so as not to have made me, as belonging to me,² of my right in

the time of it. The sense is given in result in adding 'as belonging to me,' *καταχρέω* is 'to misuse' or 'shame.' It is so used by Philo, as to the world, in his treatise on Joseph, *ταῦτα γε μη καταχρέωσον*. (Vol. II. p. 41, l. 41. ed. Mangy.)

² T. R. reads 'but,' with K L 37 47 Syrr; text ² A B C D E F G P 17 and others Am Memphis.

T. R. adds 'of the Christ,' with E F G K L P 37 47 and most others Syrr; ² A B C D 17 Am Memphis omit.

² *καταχρέω*: it is the same word as that I have translated chap. viii. 31, 'not disposing of it as his own,' instead of 'abusing,' *καταχρέω*, according to a common force of *sed* in composition, 'to use as one who has possession of a thing,' using it as his own, as his own. The apostle, as sent of the Lord to preach, had a right to be supported; but he did not use this right. It would not have been an abuse; but he did not use it for himself, as a thing he possessed. He weighed the effect as to Christ's glory.

Made use of it 'hardly fully expresses

² [announcing] the glad tidings. For being free from all, I have made myself bondman to all, that I might gain the most [possible].² And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law,² in order that I might gain those under law: to those without law,² as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain those without law. I became to the weak, [as]² weak, in order that I might gain the weak. To all I have become all things, in order that at all events² I might save some. And I do all things² for the sake of the glad tidings, that I may be fellow-partaker with them.

² Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run in order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but we an incorruptible. I therefore thus run, as not uncertainly; so I combat, as not

beating the air. But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

X. For² I would not have you ignorant, brethren, that all our fathers were under law, as under law, through the sea; and all were baptised² unto Moses in the cloud and in the sea; and all ate the same spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed them: (now the rock was the Christ;) yet God was not pleased with the most of them, for they were strewed in the desert. But these things happened [as] types of us, that we should not be lusts after evil things, as they also lusted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand. Neither let us tempt the Christ,² as² some of them tempted, and perished by serpents. Neither murmur ye, as some of them² murmured, and perished

¹ T. R. reads ² 'Now,' or 'But,' with K L 37 47 and others Syrr; text ² A B C D E F G P 17 Am Memphis. The Auth. Ver. has 'Moreover.' For, p. 146, which the best copies read, gives the connection.

² A C D E F G P 17 have *χαράσσων* for *χαρίσσων*, read by B K L P 37 47. The middle form of the verb is also used in Acts xxi. The difference is difficult to express in English, as we have no middle voice which has a reflexive force. It is when an act returns back in its effect on oneself.

Paul was to act in this case as Acts xxii. 16: not to baptise himself, that would be active; but 'get baptised.' 'He baptised' gives this where the command is to the person. Here we must say the same in English. They passed through the sea and so got baptised. There was an action of course of a baptiser here, hence the middle voice. The many MSS which have the passive, overlooking this, used the habitual passive word, in which the action is that of another: as Acts x. 47, 48.

³ Many read 'the Lord,' with ² A B C P 17 Am Memphis. T. R. reads 'the Christ,' with D E F G K L P 37 47 Am Syrr.

⁴ T. R. adds 'also' with K L 47 and others;

⁵ T. R. adds 'also,' with K L 47 and others.

¹¹ by the destroyer. Now all¹ these things happened to them [as] types, and have been written for our admonition, upon whom the ends of the ages are come. So that let him that thinks that he stands take heed lest he fall. No temptation has taken you but such as is according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye²] should be able to bear [it]. Wherefore, my beloved, flee from idolatry. I speak as to intelligent [persons]: do ye judge what I say. The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ? Because we, [being] many, are one loaf, one body; for we all partake of that one loaf. See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?³ But that what [the nations]⁴ sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink [the] Lord's cup, and [the] cup of demons: ye cannot partake of [the] Lord's table, and of [the]

table of demons. Do we provoke the Lord to jealousy? are we stronger than he?⁵

All things are lawful,⁶ but all are not profitable; all things are lawful,⁷ but all do not edify. Let no one seek his own [advantage], but⁸ that of the other. Everything sold in the shambles eat, making no inquiry for conscience sake. For the earth [is] the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to holy purposes,⁹ do not eat, for his sake that pointed it out, and conscience sake;¹⁰ but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience?¹¹ If I partake with thanksgiving, why am I spoken evil of for what I give thanks for?¹² Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or¹³ the assembly of God. Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved.

XI. Be my imitators, even as I also [am] of Christ.

Now I praise you,¹⁴ that in all things ye are mindful of me; and that as I have directed you, ye keep

¹ Several omit 'all,' with A B 37; it is in C D F G K L P, but before or after εἰσεῖν. Am Syr Memphis.

² Some read 'typically' for 'as types,' with A B C D F G H P 17 47.

³ T. R. has 'not,' 'ye,' in text, with K 37.

⁴ Or 'bread.' I have thought it might be translated 'because the kernel [or loaf] is one, we, being many, are one body.' But it would be, I think, closer to, not far from,

⁵ T. R. reverses the order of the questions, with K 37 and most Syr; text H C D F G H P 37 Am Memphis. ⁶ A C 12 T 1 have not 'or' or that an idol is anything.'

⁷ H C K L P 17 37 47 Am Syr Memphis, &c., have νόμον: D E F G H P 37 we must probably read δικαιον and not νόμον. If left out, read 'they.' H A B C D E F G H P 17 37 have νόμους.

⁸ T. R. adds 'for me' twice, with H K L 37 47 Syr. 'Are lawful' is the verb, of which the

word translated (viii. 9) 'right or liberty' is the noun. The word 'liberty' (ver. 20 of this chapter) is another one.

⁹ T. R. reads 'not every one,' with H K L 37 47 and many others Syr; H A B C D F G H P 17 37 47 Am Memphis omit.

¹⁰ Or 'to a and,' *εἰσεῖν*. T. R. reads 'in an idol,' *εἰσεῖν*, with C D E F G K L P 17 37 47 Am Memphis; *εἰσεῖν* it A B H.

¹¹ T. R. omits 'for the earth [is] the Lord's and its fulness,' with K L 37 47 and others; H A B C D E F G H P 17 37 Am Memphis omit.

¹² T. R. adds 'but,' with a few cursives.

¹³ I am obliged to put 'or' in English for 'both,' and 'and' in the original. It is there 'be offences' (no occasion to stumble) to both Jews and Greeks and the assembly of God. The Greek is staccato in style.

¹⁴ T. R. adds 'imitare,' with D E F G K L 17 37 47 and others Am Syr; H A B C P Memphis omit.

the directions.¹ But I wish you to know that the Christ is the head of every man,² but woman's head [is] the man, and the³ Christ's head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. For man⁴ indeed ought not to have his head covered,⁵ being God's image and glory; but woman is man's⁶ glory. For man is not of woman, but woman of man. For also man was not created for the sake of the woman, but woman for the sake of the man. Therefore ought the woman to have authority on her⁷ head, on account of the angels. However, neither [is] woman without man, nor man without woman,⁸ in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncover-

¹ ed?⁹ Does not even nature itself

¹⁰ teach you, that man, if¹⁰ he have long hair, it is a discolour to him?

¹¹ But woman, if she have long hair,

[it is] glory to her; for the long hair

is given [to her]¹¹ in lieu of a veil. But if any one think to be contentious, we have no such custom, nor the assemblies of God.

But [in] prescribing¹² [to you on] this [which I now enter on], I do not praise,¹³ [namely,] that¹⁴ ye come together, not for the better, but for the worse. For first, when ye come together in¹⁵ assembly, I hear there exist divisions among you, and I partly give credit to it. For there must also be sects¹⁶ among you, that the approved may become manifest among you. When ye come therefore together into one place, it is not to eat [the] Lord's supper. For each one in eating takes his own supper before [others], and one is hungry and another drinks to excess. Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not?¹⁷ What shall I say to you?¹⁸ shall I praise you? In this [point] I do not praise. For I received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered up, took bread, and having given thanks broke [it], and said,¹⁹ This is my body, which [is] for you: this do in remembrance of me.²⁰ In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me.²¹ For as often as ye shall eat

many others; but π Α Β 17 Memphis have λαβεῖν αὐτόν: C H P 37 Am σύρειν.

² πρωτεύειν is always used in New Testament for 'charging,' or 'commanding.' Many modern interpreters refer this to what goes before. But it seems to do violence to the sense. The readings vary between 'I prescribe not praising' and 'in prescribing I do not praise.'

³ See verse 2.

⁴ Or 'because ye come together.'

⁵ T. R. adds 'the,' with some cursives.

⁶ πρωτεύειν, 'schools' or 'parties' after a man's own opinion.

⁷ T. R. adds 'Take, eat,' with K L P 37 47 Syr; text H A B C D E F G H P 17 Am Memphis.

⁸ T. R. adds 'broken,' with E F G K L P 37 47 Syr and others; H A B C P 17 omit.

⁹ The word translated 'remembrance' has an active signification of 'recalling,' or 'calling

¹⁰ Some omit 'to her,' with D E F G K L 37 and

this bread, and drink the¹ cup, ye announce the death of the Lord, until he come. So that whosoever shall eat the² bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and of the blood of the Lord. But let a man prove himself, and thus eat of the bread, and drink of the cup. For the eater and drinker³ eats and drinks judgment⁴ to himself, not distinguishing the body.⁵ On this account many among you [are] weak and infirm, and a good many are fallen asleep. But⁶ if we judged ourselves,⁷ so were we not judged. But being judged, we are disciplined of the⁸ Lord, that we may not be condemned with the world. So that, my brethren, when ye come together to eat, wait for one another. If any one be hungry, let him eat at home, that ye may not come together for judgment.⁹ But the other things, whenever I come, I will set in order.

XII. But concerning spiritual [manifestations], brethren, I do not wish you to be ignorant. Ye know that when¹⁰ ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus;

to mind,¹¹ as a murrail. For the calling me to mind¹² is the law¹³ according.

* T. R. reads 'this' twice with (E) K L P 37 47 (Syrr) Memph; text # A B C D F G 17 Am; E Syrr have it in verse 20 only.

* T. R. reads 'By that eats and drinks unworthily,' with D E F G K L P 37 47 and others Syrr; # A B C D F G 17 Am Memph omit.

¹ επιστείς, anything that can be laid to our charge, or the subject of a judge's sentence. Christ's sentence was put on the cross. It may be translated 'what is matter of judgment.'

* T. R. adds 'of the Lord,' with D E F G K L P Syrr Memph.

* T. R. reads 'For,' with C K L P 37 47 (E) Syrr Memph; text #, with # A B D E F G 17 Am.

* Here the English language fails. *Judicari seipsum* 'self-judge,' not the same word as 'judged of the Lord,' but as 'distinguish the Lord's body.' But in 'distinguish' the active exercise of judgment on our own state is not expressed. The word is not applied to a formal scrutiny. Here the force is, If I scrutinise and judge my-

and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit. But there are distinctions of gifts, but the same Spirit; and there are distinctions of services, and the same Lord; and there are distinctions of operations, but¹⁴ the same God who operates all things in all. But to each the manifestation of the Spirit is given for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of tongues. But all these things operates the one and the same Spirit, dividing to each in particular according as he pleases. For even as the body is one and has many members, but all the members of the¹⁵ body, being many, are one body, so also [is] the Christ. For also in [the power of]¹⁶ one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to drink of¹⁷ one Spirit. For also the

self, I shall not come under an actual judgment from the Lord's hand. Judging oneself has this force in English, while the Lord's judgment is left to be a positive result of judgment affecting me.

* T. R. adds 'But,' with E K L P 37 47 and others Syrr; # A B C D F G 17 Am Memph omit.

¹ επιστείς; see note ¹¹ xi. 29.

* T. R. reads 'that ye were [of that],' &c. I add 'when,' with # A B C D E L P 17 47 Am; F G Memph omit. There was confusion from δέ being followed by στ. K 37 have δέ, but omit δέ.

* T. R. adds 'it is,' with K L 47 (B adds it after *ἐπιστείς*) Memph; # A C D E F G P 17 37 Am omit.

* T. R. adds 'one,' with D E 37 47 and many others; # A B C F G K L P 17 Am Syrr Memph omit.

* Or 'For by,' καὶ πάντες.

* T. R. reads 'intra,' adding εἰς, with E K L 37; text # A B C D F G P 17 47 Am Syrr Memph.

body is not one member but many.

¹⁸ If the foot say, Because I am not a hand I am not of the body, is it on account of¹⁹ this not indeed of the body?²⁰

²¹ And if the ear say, Because I am not an eye I am not of the body, is it on account of this not indeed of the body?²²

²³ If the whole body were an eye, where the hearing?²⁴

²⁵ all hearing, where the smelling? But now God has set the members, each one of them in the body, according

²⁶ as it has pleased [him]. But if all were one member, where the body?

²⁷ But now the members [are] many,

²⁸ and the body one.²⁹ The eye cannot say to the hand, I have not need of thee; or again, the head to the feet,

³⁰ I have not need of you. But much rather, the members of the body which seem to be weaker are necessary;

³¹ and those [parts] of the body which we esteem to be the more void of honour,³² these we clothe with more abundant honour; and our uncomely [parts] have more

³³ abundant comeliness; but our comely [parts] have not need. But God has tempered the body together, having given more abundant honour

³⁴ to [the part] that lacked; that there might be no division in the body, but that the members might have the same concern one for another.

³⁵ And if one member suffer, all the members suffer with [it]; and if one member be glorified, all the members

³⁶ rejoice with [it]. Now ye are Christ's body, and members in particular.

³⁷ And God has set certain in the

³⁸ assembly: first, apostles; secondly, prophets; thirdly, teachers; then miraculous powers; then gifts of healings; helps; governments; kinds

³⁹ of tongues. [Are] all apostles? [are] all prophets? [are] all teachers? [are] all [in possession of] miracu-

⁴⁰ lous powers? have all gifts of healings? do all speak with tongues?

⁴¹ do all interpret? But desire earnestly the greater⁴² gifts, and yet shew I unto you a way of more surpassing excellence.

XIII. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass

³³ or a clanging cymbal. And if I have prophecy, and know⁴⁴ all mysteries and all knowledge, and if I have all

⁴⁵ faith, so as to remove mountains, but have not love, I am nothing.

⁴⁶ And if I shall dole⁴⁷ out all my goods in food, and if I deliver up my body that I may be burned,⁴⁸ but have not love, I profit nothing. Love has long

⁴⁹ patience, is kind; love is not envious of others; love is not insolent and rash,⁵⁰ is not puffed up, does not behave in an unseemly manner, does not seek what is its own, is not quickly

⁵¹ provoked, does not impute evil, does not rejoice at iniquity but rejoices with the truth, bears⁵² all things, believes all things, hopes all things, endures all things. Love never fails;

⁵³ all things. Prophecy never fails; but whether prophecies, they shall be done away; or tongues, they shall cease; or knowledge, it shall be done away. For we know⁵⁴ in part,

⁵⁵ and we prophesy in part: but when

¹ επιστείς; see Vigor under the word.

² Or 'it is not, on account of this, not of the body.'

³ Or 'But now [there are] many members, and one body.'

⁴ T. R. adds 'And' or 'But,' with # A B D H K L Am; A C F G P 17 37 47 Memph omit. T. R. also omits 'the' before επιστείς, 'eye,' with K and many cursives.

⁵ επιστείς. We may read 'and those [parts] of the body which we esteem to be less honourable, or dishonourable'; *ἀραιούς* means 'without honour, or dishonourable.'

⁶ The question is if ἀραιούς be used as parallel with επιστείς, or as contrasted as to degree. Does the apostle mean

the names by επιστείς and λαρυγγός; or by one the seemly members, which yet have not such a place as the face; by the other, the unseemly?

⁷ T. R. reads 'better,' with D E F G K L 47 and others Memph; text # A B C 17 37 Am.

⁸ εἰδεῖς, 'know inwardly in my mind,' 'am acquainted with.'

⁹ T. R. (not Stephanus) reads 'if I dole,' with K and a few cursives. It has *πονεῖσθαι*.

¹⁰ Some read 'that I may boast,' *εὐχαριστεῖν* for *εὐχαριστεῖν*, with # A B 17; *εὐχαριστεῖν* D E F G L 37 and others; *εὐχαριστεῖν* O K 37 and others.

¹¹ Or 'vain-glory.'

¹² Or 'covers.'

¹³ Objectively, *γνωρίζειν*.

that which is perfect has come,* that which is in part shall be done away.
 " When I was a child, I spoke as a child, I felt^b as a child, I reasoned as a child; *when I became a man, I had done with what belonged to the child. For we see now through a dim window^c obscurely, but then face to face; now I know partially, but then I shall know according as I also have been known.
 " And now abide faith, hope, love; these three things; and the greater of these [is] love.

XIV. Follow after love, and be emulous of spiritual [manifestations], but rather that ye may prophesy. *For he that speaks with a tongue does not speak to men but to God: for no one hears; but in spirit he speaks mysteries. But he that prophesies speaks to men [in] edification, and encouragement, and consolation. He that speaks with a tongue edifies himself; but he that prophesies edifies [the] assembly. Now I desire that ye should all speak with tongues, but rather that ye should prophesy. But* greater is he that prophesies than he that speaks with tongues, unless he interpret, that the assembly may receive edification. And now, brethren, if I come to you speaking with tongues, what shall I profit you, unless I shall speak to you either in revelation, or in knowledge, or in prophecy, or in teaching? Even lifeless things giving

a sound, whether pipe or harp, if they give not distinction to the sounds, how shall it be known what is piped or harped? For also, if the trumpet give an uncertain sound, who shall prepare himself for war? Thus also ye with the tongue, unless ye^d give a distinct speech, how shall it be known what is spoken? for ye will be speaking to the air. There are, it may be, so many kinds of voices in the world, and none* of undistinguishable sound. If therefore I do not know the power of the sound, I shall be to him that speaks a barbarian, and he that speaks a barbarian for me. Thus ye also, since ye are desirous of spirits,* seek that ye may abound for the edification of the assembly. Wherefore let him that speaks with a tongue pray that he may interpret. For if I pray with a tongue, my spirit prays, but my understanding is unfruitful. What is it then? I will pray with the spirit, but I will pray also with the understanding; I will sing with the spirit, but* I will sing also with the understanding. Since otherwise, if thou blessedst with [the*] spirit, how shall he who fills the place of the simple [christian] say Amen, at thy giving of thanks, since he does not know what thou sayest? For thou indeed givest thanks well, but the other is not edified. I thank God^e I speak in a tongue* more than all of you: but in [the] assembly

* T. R. adds 'then,' with K L 37 and most others Syrr; *A B D F G P 17 37 Am Memphis.

^b What the mind or thoughts are upon.

* T. R. adds 'but,' with E F G K L P 17 37 37 Syrr Memphis; *A B D Am omit.

* That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for the window through which men looked at objects outside the house made, not of clear transparent glass, as now, but of only semi-transparent materials.

* T. R. reads 'ye.' For 'with' with D E F G K L P 37 37 Am Syrr, text &c., with A B P Memphis.

* Or 'ye, unless by means of the tongue, ye.' Ac. In either case 'tongue' means the language he spoke, not the organ of speech.

* 'Leave out' of them, 'leave, with A B D F G P 17 Am Memphis.

* 'Spiritual gifts,' though in sum the sense,

deprives the phrase of its force here. As Gentiles, they were in danger of confounding demons' action with the Holy Ghost; and they did not adequately hold the unity of the Spirit, but looked for a spirit's power and action to distinguish them. Such is man. Hence the apostle was obliged to point out the difference between demons and the Holy Ghost. But the word further tends to show the reality of a personal spirit acting, though for the Christian there be but one, the Spirit of God.

* Some omit 'but,' with B F G Am; but A D E K L P 17 37 Matph have it.

* T. R. has 'the,' in text, with K L 37 37 and other cursives; B D E P add 'to before *revelation*'.

* T. R. reads 'my God,' with K L 37 37 and others; omit 'my' *A B D E F G P 17 Am Syrr Memphis.

* T. R. reads 'in tongues,' with B K L P 37 37

bly I desire to speak five words with my understanding,* that I may instruct others also, [rather] than ten thousand words in a tongue. Brethren, be not children in [your] minds, but in malice be babes; but in [your] minds be grown men. It is written in the law, By people of other tongues, and by strange lips, will I speak to this people; and neither thus will they hear me, saith the Lord. So that tongues are for a sign, not to those who believe, but to unbelievers; but prophecy, not to unbelievers, but to those who believe. If therefore the whole assembly come together in one place, and all speak with tongues, and simple [persons] enter in, or unbelievers, will not they say ye are mad? But if all prophesy, and some unbeliever or simple [person] comes in, he is convicted of all, he is judged of all; *the secrets of his heart are manifested; and thus, falling upon [his] face, he will do homage to God, reporting that God is indeed amongst you.

* What is it then, brethren? whenever ye come together, each [of you]^f has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done to edification. If any one speak with a tongue, [let it be] two, or at the most three, and separately, and let one interpret; but if there be no interpreter, let him be silent in [the] assembly, and let him speak to himself and to God. And let two or three prophets speak, and let the others judge. But if there be a revelation to another sitting [there].

and others Syrr Memphis; text *A D E F G 17 Am reads 'In tongues of you all.'

* *to you*, with *A B D E F G P 17 37 Am.

* T. R. adds 'and thus,' with K L and others 37 (37 omits *so*); *A B D E F G 17 Am Memphis.

* T. R. reads 'women,' with D E F G K L 37 Syrr; text *A B 17 Am Memphis.

* T. R. has 'the,' with many cursives.

* A B 17 Am Memphis omit 'of you'; D E F G K L 37 37 Am Syrr have it.

* Or 'he is not the God of disorder.'

* Some connect this last phrase with what follows. The repetition of 'assemblies' might seem harsh in that case. But verse 30 would tend to the opposite conclusion perhaps. It is a

question of interpretation, not of translation, and I have nothing to object to it.

* A B 17 Am Memphis omit 'your'; D E F G

K L 37 37 and most others Syrr have it.

* T. R. reads 'women,' with D E F G K L 37

Syrr; text *A B 17 Am Memphis.

* T. R. has 'the,' with many cursives.

* A B 17 Am Memphis omit 'they are the Lord's commandments,' with K L 37 37 Am Syrr; *A B 17 Am Memphis read 'commandment.' Some, with D E F G, treat both as a gloss. The copies vary.

* T. R. omits 'But,' with K L 37 and others;

text *A B D E F G P 17 37 Am Memphis.

five hundred brethren at once, of whom the most remain until now, but some also have fallen asleep.
⁷ Then he appeared to James; then to all the apostles; and last of all, as to an abortion, he appeared to me also. For I am the least of the apostles, who am not fit to be called apostle, because I have persecuted the assembly of God. But by God's grace I am what I am; and his grace, which [was] towards me, has not been vain; but I have laboured more abundantly than they all, but not I, but the grace of God which [was] with me. Whether, therefore, I or they, thus we preach, and thus ye have believed. Now if Christ is preached that he is raised from among [the] dead, how say some among you that there is not a resurrection of [those that are] dead?
¹¹ But if there is not a resurrection of [those that are] dead, neither is Christ raised: but if Christ is not raised, then, indeed, vain also [is] our preaching, and vain also your faith. And we are found also false witnesses of God; for we have witnessed concerning God that he raised the Christ, whom he has not raised if indeed [those that are] dead are not raised. For if [those that are] dead are not raised, neither is Christ raised; but if Christ be not raised, your faith [is] vain; ye are yet in your sins. Then indeed also those

who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are [the] most miserable of all men.
¹⁹ (But now Christ is raised from among [the] dead, "firstfruits of those fallen asleep. For since by man [came] death, by man also resurrection of [those that are] dead. For as in the Adam all die, thus also in the Christ all shall be made alive. But each in his own rank: [the] first-fruits, Christ; then those [that are] the "Christ's" at his coming. Then the end, when he gives up the kingdom to him [who is] God and Father; when he shall have annulled all rule and all authority and power. For he must reign until he put all⁴ enemies under his feet. [The] last enemy [that is] annulled [is] death. For he has put all things in subjection under his feet. But when he says that all things are put in subjection, [it is] evident that [it is] except him who put all things in subjection to him. But when all things shall have been brought into subjection to him, then the Son also himself shall be placed in subjection to him who put all things in subjection to him, that God may be all in all.)
²⁰ Since what shall the baptised for the dead do if [those that are] dead rise not at all? why also are they baptised for them?⁵ Why do we also endanger ourselves every hour?

¹ T. R. omits 'also' with B L many cursives Am Syrr Memphis; text ΗΑΒΔΕΦΓΚ P 17 37 47.
² ἐγνωμόν, ἐγνώσθη, are not raised, 'is raised'. The first word applies to the abstract fact of being raised whenever it may be; the second, an accomplished but continuing fact. The English tenses do not always secure this distinction. I have not put 'do not rise' because then the thought of being raised by another, God, is lost, which, if ἐγνωμόν be passive, is found in the Greek. ἐγνώσθη, verba 17, 20, is applied to Christ; ἐγνώσθη to the doctrinal fact as to dead people. 'Neither has Christ been raised' would not give His present state like the Greek.

³ T. R. adds 'he is become,' with K L 37 47 and others Syrr; ΗΑΒΔΕΦΓΚ P 17 Am Memphis.

⁴ T. R. omits 'the,' probably by error.

⁵ 'Him [who is] God and Father.' This, I acknowledge, is an awkward phrase. It is almost impossible to render the Greek idiom,

which unites with one article either two qualities of the same person, or two persons under the same quality. But I prefer this awkward English to 'God, even the Father,' because this phrase is equivalent in doctrine, and might be used as meaning that the Father only is God, which is no way the sense. Some have gone too far with this rule, as to the use of the article, as if it was necessarily one personal object, whereas it can be used with two, as νοῦς θεοῦ καὶ βαπτίση, if both are apostles together, or found in the same service.

⁶ νοῦς, the article, cannot be translated in English; 'his' goes too far. It has the effect of recognising them as such, objectively manifested as such.

⁷ Or 'over.'

⁸ Instead of 'for them,' T. R. reads 'for the dead,' with L and many cursives Syr-Pst; text ΗΑΒΔΕΦΓΚ P 17 47 Am Memphis.

⁹ Daily I die, by your boasting which I have in Christ Jesus our Lord. If, [to speak] after the manner of man, I have fought with beasts in Ephesus, what is the profit to me if [those that are] dead do not rise? let us eat and drink; for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake up righteously, and sin not; for some are ignorant⁶ of God: I speak to you as a master of shame.
¹⁰ But some one will say, How are the dead raised? and with what body do they come? Fool; what thou sowest is not quickened unless it die.
¹¹ And what thou sowest, thou sowest not the body that shall be, but a bare grain: it may be of wheat, or some one of the rest: and God gives to it a body as he has pleased, and to each of the seeds its own body.
¹² Every flesh [is] not the same flesh, but one [is]⁷ of men, and another flesh of beasts, and another [flesh] of birds,⁸ and another of fishes.⁹ And [there are] heavenly bodies, and earthly bodies: but different is the glory of the heavenly, different that of the earthly: one [the] sun's glory, and another [the] moon's glory, and another [the] stars' glory; for star differs from star in glory. Thus also [is] the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It

⁶ On the whole, 'ignorant of God' gives the sense. 'Have not the knowledge' is weak. 'No knowledge' does not meet the case; 'ignorant' is not indeed used of a person; but here it refers to the true character of God.

⁷ T. R. reads 'one is [the] flesh,' adding εἰδέ, with many cursives Syr-Pst Memphis.

⁸ T. R. has 'birds before birds,' with P G K L 37; text ΗΑΒΔΕΦΓΚ P 17 47 Am Memphis. The addition of εἰδέ before 'birds' is doubtful; A K L P 37 omit it.

⁹ Or 'that of men is one, the flesh of beasts another, the flesh of birds another, of fishes another.'

¹⁰ A body which had an animal life from the soul.

¹¹ T. R. omits εἰδέ, with E K L 37 47 and others Syrr, and reads 'There is a natural body, and there is a spiritual body.' ΗΑΒΔΕΦΓΚ P 17 Am Memphis insert εἰδέ.

is sown in weakness, it is raised in power. It is sown a natural¹⁰ body, it is raised a spiritual body: if¹¹ there is a natural¹⁰ body, there is also a spiritual [one].¹² Thus also it is written, The first man Adam became a living soul; the last Adam a quickening¹³ spirit. But that which is spiritual [was] not first, but that which is natural,¹⁴ then that which is spiritual: the first man out of [the] earth, made of dust; the second

¹⁵ man, 'out of heaven. Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [one].¹⁶ And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one].¹⁷ But this I say, brethren, that flesh and blood cannot inherit God's kingdom, nor does corruption inherit incorruptibility.

¹⁸ Behold, I tell you a mystery: We shall not all fall asleep, but we shall

¹⁹ all be changed, in an instant, in [the] twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

²⁰ For this corruptible must needs put on incorruptibility, and this mortal

²¹ put on immortality. But when this corruptible shall have put on incorruptibility, and this mortal shall have put on immortality, then shall come to pass the word written: Death has

¹² T. R. adds εἰδέ 'body' with K L 37 47 Syr Memphis; ΗΑΒΔΕΦΓΚ P 17 Am omit.

¹³ Making alive.

¹⁴ Having natural life through the living soul, day.

¹⁵ T. R., with A K L P 37 47 and others Syr. adds 'the Lord'; ΗΑΒΔΕΦΓΚ P 17 Am Memphis omit.

¹⁶ I do not follow the mass of authorities with it at their head here. It is a warning against trusting mere diplomatic evidence. But many cursives and versions have the text of T. R. Copyists have tampered with it to make it an exhortation as Chrysostom and the heretic Marcion, which runs counter to the whole sense of the passage. Theodore expressly rejects οὐδεὶς πάτερ. Theophylact gives both; I believe πάτερ as really his own. Meyer and Alford both accept T. R. The same attempt has been made in Romans v. 1.

¹¹ been swallowed up in victory. Where, O death [is] thy sting? where, O ¹² death, thy victory? Now the sting of death [is] sin, and the power of sin ¹³ the law; but thanks to God, who gives us the victory by our Lord Jesus Christ. So then, my beloved brethren, be firm, immovable, abounding always in the work of the Lord, knowing that your toil is not in vain in [the] Lord.

XVI. Now concerning the collection for the saints, as I directed^c the assemblies of Galatia, so do ye do also. On [the] first of [the] week let each of you put by at home, laying up [in] whatever [degree] he may have prospered, that there may be no collections when I come. And when I am arrived, whomsoever ye shall approve, these I will send with letters^d to carry your bounty to Jerusalem: and if it be suitable that I also should go, they shall go with me. But I will come to you when I shall have gone through Macedonia; for I do go through Macedonia. But perhaps I will stay with you, or even winter with you, that ye may set me forward wheresoever I may go. For I will^e not see you now in passing, for^f I hope to remain a certain time with you, if the Lord permit. But I remain in Ephesus until Pentecost. For a great door is opened to me and an effectual [one], and [ths] adversaries many.

¹⁰ Now if Timothy comes, see that he may be with you without fear; for

^a 'O death,' with **W B C D E F G I** Am Memph; T. R. reads 'badis.' ^b **W**, with **A** **B** **C** **M** **P** **T** **17** **37** Syr.

^c 'Directed,' *hairesis*. Ordering troops, so as to set them in array; and in general, thence, any order directing any plan to be followed.

^d It may be read 'approve by letters.' I will send them to carry, &c.

^e 'Ita.' Not exactly 'purpose,' but 'it is not my desire or intention.'

^f T. R. reads 'but,' with **K L** **37** **47** and others;

W A B C D E F G I M P **A** **M** **P** **T** **17** **Memph** read 'ye' ¹⁰ of this chapter we have it used as meaning 'much' ¹¹ 'so,' in order that.

^g Or 'but it was not, at any rate, his will.'

^h Literally 'all your things.'

he works the work of the Lord, even as I. Let not therefore any one despise him; but set him forward in peace, that he may come to me; for I expect him with the brethren. Now concerning the brother Apollos, I begged him muchⁱ that^j he would go to you with the brethren; but it was not at all [his] will^k to go now; but he will come when he shall have good opportunity. Be vigilant; stand fast in the faith; quit yourselves like men; be strong. Let all things ye do^l be done in love.

¹¹ But I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaea, and they have devoted themselves^m to the saints for service,) that ye should also be subject to such, and to every one joined in the work and labouring. But I rejoice in the coming of Stephanas and Fortunatus and Achaeus; because they have supplied what was lacking on your part. For they have refreshed my spirit and yours: own therefore such. The assemblies of Asia salute you. Aquila and Priscilla,ⁿ with the assembly in their house, salute you much in [the] Lord. All the brethren salute you. Salute one another with a holy kiss.

¹² The salutation of [me] Paul with my own hand. If any one loves not the Lord [Jesus Christ]^o let him be Anathema Maranatha. The grace of the Lord Jesus Christ^p be with you. My love [be] with you all in Christ Jesus. Amen.

ⁱ 'Devoted themselves,' &c. In ¹⁰ this is the sense; but the force of the apostle's phrase is not wholly given. The word *devote* is 'appointed to,' as an officer to a regiment. The family of Stephanus had appointed themselves to the saints for service—given themselves up to serve them, or rather given themselves up to them. The saints is governed by the verb, not by 'service.' The bias resulting from what I have given in the text is more what the apostle means.

^j Or 'Prisca,' as some, with **A B M P T** **Am** Memph.

^k **W A B C M** **17** **omit**; T. R., with **D E F G K L P** **37** **47** **Syr** **Am** **Memph**, **insert**. **W C** have corrections.

^l **W B** **17** **47** **Am** **omit** 'Christ.'

SECOND EPISTLE TO THE CORINTHIANS.

I. Paul, apostle of Jesus Christ by God's will, and the brother Timotheus, to the assembly of God which is in Corinth, with all the saints who are in the whole of Achaea. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

Blessed [be] the God and Father of our Lord Jesus Christ, the Father of compassions, and God of all encouragement; who encourages^q us in all our tribulation, that we may be able to encourage those who are in any tribulation whatever, through the encouragement with which we ourselves are encouraged of God.

^r Because, even as the sufferings of the Christ^s abound towards us, so

through the Christ does our encouragement also abound. But whether

we are in tribulation, [it is] for

your encouragement and salvation,

wrought in the endurance of the

same sufferings which we also suffer,

(and our hope for you [is] sure);^t or

whether we are encouraged, [it is]

for your encouragement and salvation:

knowing that as ye are par-

^q I do not say 'comforts'; that is rather *consolations* (1 Thess. 5. 11, and v. 18; John xi. 31). It is only a shade of difference. See Acts xx. 12; Matt. vi. 18. In these, particularly the first, it has somewhat the sense of 'cheered.' Perhaps the latter word might replace 'encouragement' and 'encourage' in the text, if there were a noun formed from 'cheer.'

^r I would take this opportunity of drawing attention to the difference between 'Christ' and 'the Christ.' 'The Christ' is the designation of a condition, not a name; 'Christ' is a name. Not only are they not used indifferently, but in the Gospels, where the word is used alone, it is almost invariably 'the Christ,' the Messiah, or Anointed; while in the Epistles it is rarely so. It is used as a name. Some cases are doubtful, because the structure of the Greek phrase requires or prefers the article: this is the case here. However, on the whole I believe the article should be inserted here in English.

^s Greek, 'simplicity and sincerity of God.'

The form I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the art of a prince.'

'Godly' seems to me feasible, but not wrong. One cannot say 'of God' in English.

^t A B C D M 17 37 have the article before *sure*.

^u Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: **¶** **δειπνεῖτε** **καὶ** **δειπνεῖσθε**.

takers of the sufferings, so also of the encouragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair^v even of living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God

^w who raises the dead; who has delivered us from so great a death, and does deliver; in whom we confide

^x that he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through

^y means of many persons, may be the subject of the thanksgiving of

^z many for us. For our boasting is this, the testimony of our conscience, that in simplicity^z and sincerity before God,^z (not in fleshly wisdom but in God's grace,) we have had our conversation in the world,

and more abundantly towards you.

¹ For we do not write other things to you but what ye well know and recognise; and I hope that ye

first half of verse 7 after the word 'salvation' in ver. 6, text **B D F G K L** and very many others.

^w **A B C D F G M P** **17** **Am** **omit**; **E K L** **37** **47** **Syr** **Memph** **insert**; in **N D** **we** has been added.

^x There is an *εις*, 'in,' left out in the translation, as regards the letter, but the sense is more exact; the inferential force of *εις* being preserved. 'So that we despaired' is too historically affirmative.

^y Many read 'holiness,' with **N A B C K M P** **17** **37** **Memph**; text **D F G L** **37** **Am** **Syr**. It is corrected to *εας*.

^z Greek, 'simplicity and sincerity of God.'

The form I take to be, such as God would have, and God would produce. As we say, 'That is the stroke of a master,' 'the art of a prince.'

'Godly' seems to me feasible, but not wrong. One cannot say 'of God' in English.

¹ A B C D M 17 37 have the article before *sure*.

^u Or 'own [personally].' Some would render this 'but what ye read.' The word has this sense also; but it refers here, I think, to what they knew and had learnt of him by his being amongst them. The Greek runs thus: **¶** **δειπνεῖτε** **καὶ** **δειπνεῖσθε**.

¹⁸ will¹ recognise to the end, even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.

¹⁹ And with this confidence I purposed to come to you previously, that ye might have a second favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judaea. Having therefore this purpose, did I then use lightness?

Or what I purpose, do I purpose according to flesh, that there should be with me yes yes, and nay nay?

²⁰ Now God [is] faithful, that our word to you is² not yes and nay. For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become³ yes and nay, but

²¹ yes is⁴ in him. For whatever promises of God [there are], in him is the yes, and in him the amen, for glory to God by us.⁵ Now he that establishes us with you in Christ, and has anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts.

²² But I call God to witness upon my soul that to spare you I have not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

¹ I omit 'also,' with # A B C D E F G 17 Am Memph; T. R. has it, with K L M P 37 47.

² T. R. reads 'was,' with E K L 37 G and others Syr; text verse, with # A B C D F G P 17 Am Memph.

³ *versus*. The apostle here changes from the aorist to the perfect, yesyes. He is not speaking of the character of his preaching, but declaring that the verification of all divine truths is in the Person of Christ.

⁴ Or 'with' or 'before God, for glory by us.' It may be read thus: 'was not yes and nay, but in him is the yes, (for) whatsoever promises of God there are, in him is the yes, and in him the same; for glory to God by us.'

⁵ Literally 'unto, belonging to, attaches firmly to,' connects firmly with.'

⁶ T. R. has 'is' in text, with D F G K L O P 17 37 47 Ac.; # A B C Memph omit.

⁷ Some refer this phrase to his first letter. In this case it must be translated, 'and I wrote the very [letter I did]. But I think rather after

II. But I have judged this with myself, not to come back to you in grief. For if I grieve you, who also [is]⁸ it that gladdens me if not he that is grieved through me? And I have written this very [letter]⁹ [to you¹⁰], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy is [that] of you all. For out of much tribulation and distress of heart I wrote¹¹ to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly towards you. But if any one has grieved, he has grieved, not me, but in part (that I may not overcharge[you]) all of you. Sufficient to such a one [is] this rebuke which [has been inflicted] by the many;¹² so that on the contrary ye should rather shew grace¹³ and encourage, lest perhaps such a one should be swallowed up with excessive grief. Therefore I exhort you to assure him of [your] love. For to this end also I have written, that I might know, by putting you to the test, if as to everything ye are obedient. But to whom ye forgive anything, I also; for I also, what I have forgiven,¹⁴ if I have forgiven¹⁵ anything, [it is] for your sakes¹⁶ in [the] person of Christ; that we might not have Satan get an advantage

can hardly mean that, and in the following words it refers to the present time, when he comes. It is evident that, if *synodus* (ver. 1) refers to his first letter, it must be translated 'I wrote'; but *synodus*, 'I have judged,' (ver. 1) refers to the general determination of his mind.

Synodus clearly often refers to what is written in the letter that contains it, and then we must say in English 'I have written.'

¹⁰ D F G K L 37 47 Syr insert *is*; # A B C O P 17 Am Memph omit.

¹¹ This, I should think, must refer to the first epistle, as he was more much relieved through the news Titus brought. It is again *synodus*.

¹² The body at length.

¹³ Or 'forgive,' as in verse 10; the word is the same.

¹⁴ *synodous*, the perfect: he had done it, but it continued as a present thing.

¹⁵ T. R. has 'is' in text, with E K L 17, reads 'to whom ye forgive anything, I also; for I also, if I have forgiven anything, to whom I have forgiven it, it is for your sakes,' text # A B C F G O (B P 37) Am.

against us, for we are not ignorant of his thoughts.

¹⁸ Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord, I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away to Macedonia.

¹⁹ But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.

²⁰ For we are a sweet odour of Christ to God in the saved and in those

²¹ that perish: to the one an odour from death unto death, but to the others an odour from life unto life;

²² and who [is] sufficient for these

²³ things? For we do not, as the many, make a trade of the word of God; but as of sincerity, but as of God, before God, we speak in Christ.

III. Do we begin again to command ourselves? or do we need, as some, commendatory letters to you, or

²⁴ [commendatory] from you? Ye are our letter, written in our hearts,

²⁵ known and read¹⁷ of all men, being manifested to be¹⁸ Christ's epistle ministered by us, written, not with ink, but [the] Spirit of [the] living God; not on stone tables, but on

²⁶ fleshly tables of [the] heart. And such confidence have we through

¹⁷ T. R. reads 'of,' omitting *is*, with D F G K L Am; # A B C 17 37 Memphis have *is*, 'from' or 'out of'; 47 has it the first time only.

¹⁸ Or 'adulterate.' The word signifies properly 'to retail.'

¹⁹ T. R. reads 'unless we need,' *is* for *it* as, with E K L P 17 47; text # B C D F G 37 Am Memphis.

²⁰ T. R. repeats 'commendatory,' after 'or,' with D F G K L P 37 47 Syr; # A B C 17 Am Memphis omit.

²¹ The word translated 'read' means also 'well known,' a thing read of all, not private. There is a form in the form of the Greek words which is lost in English: *yesseenen en anarycetessene*.

²² Literally 'ye' being manifested that ye are.'

²³ I do not prefer particularly 'competent' to 'sufficient,' but the connection of the word is lost the third time it is used if we say 'sufficient,' as that word cannot be used there.

²⁴ The anarthrous form of *synodus* makes it characteristic, as 'latter' and 'spirit'; if it were a new covenant, I think it would be

the Christ towards God: not that we are competent¹⁹ of ourselves to think anything as of ourselves, but our competency [is] of God; who has also made us competent, [as] ministers of [the] new covenant;²⁰ not of letter, but of spirit. For the letter kills,²¹ but the Spirit quickens.

²² (But if the ministry of death, in letters, graven in stones, began²³ with glory, so that the children of Israel could not fix their eyes on the face of Moses, on account of the glory of his face, [a glory] which is annulled; how shall not rather the ministry of the Spirit subsist in glory?

²³ For if the ministry of condemnation [be] glory, much rather the ministry of righteousness abounds in glory. For also that [which was] glorified is not glorified²⁴ in this respect, on account of the surpassing glory.

²⁵ For if that annulled²⁵ [was introduced] with glory, much rather that which abides [subsists] in glory. Having therefore such hope, we use much boldness: and not according as Moses put a veil on his own face, so that the children of Israel should not fix their eyes on the end of that

²⁶ annulled.²⁶ But their thoughts have been darkened,²⁷ for unto this day the same veil remains in reading the old covenant, unremoved, which in

²⁸ Christ is annulled.²⁸ But unto this *synodus* perhaps it may be rendered 'competent' [as] new covenant ministers.

²⁹ Or 'For letter kills.'

³⁰ It is not said that the ministry was glorious, but that the system was introduced with glory, *synodus et ligna*. It is in contrast with 'subsisting in glory' (ver. 8).

³¹ T. R. reads 'in another' also is that glorified which was glorified 'Ac., with many errors Am.'

³² That annulled, or 'done away' is used sometimes a little harshly here. But the apostle uses it as a formula for the old covenant done away in Christ. If this be borne in mind, the harshness will disappear, and the sense be clearer by adhering to the use of it. It is the *re-expres-*

³³ *sion* in contrast with the *re-priests*. 'That which is done away' would be too historical and too little the abstract character of the old thing which was not to abide.

³⁴ Elsewhere rightly 'hardened,' but 'thoughts hardened' is scarcely intelligible.

³⁵ Some would translate 'it not being dis-

³⁶ covered, (literally, 'unveiled,) that in Christ it

day, when Moses is read, the veil lies upon their heart. But when it shall turn to [the] Lord, the veil is taken away.)^m Now the Lord is the Spirit, but where the Spirit of [the] Lord is, thereⁿ is liberty. But we all, looking on the glory of the Lord with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord the Spirit.^o

IV. Therefore, having this ministry, as we have had mercy shewn us, we faint not. But we have rejected the hidden things of shame, not walking in deceit, nor falsifying the word of God, but by manifestation of the truth commanding ourselves to every conscience of men before God. But if also our gospel is veiled, it is veiled in those that are lost;^p in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth^q [for them]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake. Be-

is done away.' Or it may be 'the veil not being taken off that which is done away in Christ,' or 'unremoved, because it is done away in Christ.' In the last case it is to be read, not & v. But I have no doubt that the text is right, and that Moses covered his face while he talked to the people, and that the Hebrew means nothing else. Mr. xxiv. 33 means it, and ver. 34 proves it.

^r The parenthesis begins at verse 7.

* T. R. reads 'there[is], adding &c., with K P G K L P 37 47 and others Am; N A B C D F Memph omit.

^s See verses 6, 17.

^t Or 'that perish,' as H. 15.

^u I have doubted^v as to this passage, σύνειναι, is found here only in the New Testament. 'For them,' is rejected by the editors. I add it, as those who introduced it in Greek did so to complete the sense; but I do not find that σύνειναι is used in classical Greek as a neuter verb. It is found as an active and passive one in, I believe, Xenophon, and in Euripides in the sense of 'brightening, enlightening something else, but its regular, habitual use is 'to see or discern.'

^w Some omit 'Lord,' with B 17 37 Am; it fails us here; N C D P G K L P 37 47 Syrr Memph have it. I have put 'has raised,' 'raised' being too historical, & εγένετο is the fact, or ἐγένετο would be historical.

^x I have put 'with' for 'through,' with N B C D F G P Am Memph; 'through' K L 37 47 Syrr.

cause [it is] the God^y who spoke that out of darkness light should shine^z who has shone in our hearts for the shining forth^a of the knowledge of the glory of God in [the] face of [Jesus] Christ. But we have this treasure in earthen vessels, that the surpassingness of the power may be of God, and not from us: every way afflicted, but not straitened; seeing no apparent issue, but our way not entirely shut up; persecuted, but not abandoned; cast down, but not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body; for we who live are always delivered unto death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh; so that death works in us, but^b life in you. And having the same spirit of faith, according to what is written, I have believed, therefore have I spoken; we also believe, therefore also we speak; knowing that he who has raised the Lord^c Jesus shall raise us also with^d Jesus, and shall present [us] with you. For all things

should not discern the shining forth of the glad tidings of the glory of Christ, who is the image of God.^e Ammonius, it seems, or translates it, and Bess approves. A 17 and others have οὐδέποτε; C D E H 73 εναντίσθαι.

^f T. R. has 'for them' in text, with E K L P 37 47 Syrr; N A B C D F G H 17 Am Ac. omit it.

^g Or 'it is God.'

^h Literally 'who spoke light to shine out of darkness.'

ⁱ 'Shining forth,' or 'radiancy'; the same word as above, verse 4, *φωτεινός*.

^j A 17 omit 'Jesus,' the others have it, with most versions, but the order varies; N C H K L P 37 47 Syrr Memph have 'Jesus Christ,' D P G Am read 'Christ Jesus.'

^k αποκρίνεσθαι, *απαντεῖσθαι*.

^l T. R. adds 'the Lord,' with K L 37 47 most others; N A B C D E F G P 17 Am Memph omit.

^m T. R. reads αἴτη, making it equivalent to 'and,' or to be left untranslated; if we reject *αἴτη*, it is better translated 'but.' K L 37 47 insert *αἴτη*; N A B C D F G P 17 Am Memph omit.

ⁿ Some omit 'Lord,' with B 17 37 Am; it fails us here; N C D P G K L P 37 47 Syrr Memph have it. I have put 'has raised,' 'raised' being too historical, & εγένετο is the fact, or ἐγένετο would be historical.

^o I have put 'with' for 'through,' with N B C D F G P Am Memph; 'through' K L 37 47 Syrr.

[are] for your sakes, that the grace abounding through the many^b may cause thanksgiving to abound to the glory of God. Wherefore we faint not; but if indeed our outward man is consumed, yet the inward is renewed day by day. For our momentary [and] light^c affliction works for us in surpassing measure an eternal weight of glory; while^d we look not at the things that are seen, but at the things that are not seen; for the things that are seen [are] for a time, but those that are not seen eternal.

V. For we know that if our earthly tabernacle house^e be destroyed, we have a building from God, a house not made with hands, eternal in the heavens. For indeed in this we groan, ardently desiring to have put on our house which [is] from^f heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle groan, being burdened; while yet^g we do not wish to be unclothed, but clothed, that [what is] mortal may be swallowed up by life. Now he that has wrought us for this very thing [is] God, who also^h has given to us the earnest of the Spirit.

ⁱ Grace abounding through the many. The grace of God, perfect in itself, multiplies itself in its objects, so that thanksgiving abounds. Paul was delivered, but everything was for the church. It was not therefore merely a benefit to him, but still more to all, so that the grace or benefit was multiplied, and caused thanksgiving to abound to God's glory. The form of thought is peculiar, but the sense plain and striking. I add the note because, unless it be the Vulgate, I am not aware of its being so translated; some moderns however, I find, have done so.

^j Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

^k * B C D F G Am Syrr Memph omit 'For,' E K L 17 37 47 have it.

^l Literally, 'the innumerable lightness of our.'

^m Whileⁿ has not the sense of time here. I leave it because 'we not looking' has a somewhat causative sense, which is not the force of the passage.

^o There is an article before εργάζεσθαι in Greek; but I have no doubt εργάζεσθαι is characteristic, the article being before είδει because of σπάσθαι, and hence regularly before εργάζεσθαι; είδει τὸ εργάζεσθαι is one idea, & είδει applying to the whole.

^p Or 'though meanwhile,' yet in such sort that, &c. It is a necessary condition of the right understanding of verse 4. 'Clothed' is the same word as 'to have put on' in verse 2.

^q Most authorities omit 'also,' with N B C D F G P Am Memph; E K L 17 37 47 and others insert.

^r Therefore [we are] always confident, and know^s that while present in the body we are absent from the Lord, (for we walk by faith, not by sight;) we are confident, I say, and pleased rather to be absent from the body and present with the Lord. Wherefore also we are zealous, whether present or absent, to be agreeable to him. For we must all be manifested before the judgment-seat of the Christ, that each may receive the things [done] in^t the body, according to those he has done, whether [it be] good or evil. Knowing therefore the terror of the Lord we persuade men, but have been^u manifested to God, and I hope also that we have been^v manifested in your consciences. [For^w] we do not again command ourselves to you, but [we are] giving to you occasion of boast in our behalf, that ye may have [such] with those boasting in countenance, and not in heart. For whether we are beside ourselves, [it is] to God;^x or are sober, [it is] for you. For the love of the Christ constrains us, having judged this: that one died for all, then all have died;^y and he died for all, that they who live should no

^z Literally 'knowing.' It was their state. They were *ἀπαντεῖσθαι* to silence.

^{aa} Or perhaps so thus expressed.

^{bb} εύλογοι (used by Plato; see Meyer), 'the things which in their accomplishment have their seal there.'

^{cc} Or 'are manifested.' It is the perfect; that is, in Greek, what is done and of which the effect continues.

^{dd} * B C D F G Am Syrr Memph omit 'For,' E K L 17 37 47 have it.

^{ee} Or 'for God,' that is, he was as a foil for God's glory. But the sense is, I think, 'If he left the blessed calculations of love which was his path towards me, it was to be out of himself with God, and for him,' a blessed alternative. His *εκπατέοντος* was not excitement or folly, but if out of himself it was with God; if sober, it was the calculation of love for their good.

^{ff} T. R. adds 'it.' I leave it out, with N B C D F G P 17 37 Syrr. A fails; C 37 Am Memph Thes. have it. Theodore not. It is possible it may be right, in spite of authority, as it being followed by είδει gave early occasion to leave it out.

^{gg} Or 'had died.' It is the aorist, and refers to the state Christ's death proved them to be in, in a state of nature. To apply it as a consequence is, I judge, an utter blunder.

longer live to themselves, but to him who died for them⁴ and has been raised. So that we henceforth know⁵ no one according to flesh; but if even we have known⁶ Christ according to flesh, yet now we know⁷ [him thus] no longer. So if any one [be] in Christ, [there is] a new creation; the old things have passed away; behold all things have become new;⁸ and all things [are] of the God⁹ who has reconciled us to himself by [Jesus¹⁰] Christ, and given to us the ministry of that reconciliation: how that God was in Christ, reconciling the world to himself, not reckoning to them their offences; and putting in us the word of that reconciliation. We are ambassadors therefore for Christ, God as [it were]¹¹ beseeching by us, we entreat for Christ,¹² Be reconciled to God. ¹³ Him who knew not sin he has made sin for us, that we might become God's righteousness in him.

VI. But [as] fellow-workmen,¹⁴ we also beseech that ye receive not the grace of God in vain: (for he says, I have listened to thee in an accepted time, and I have helped thee in a day of salvation: behold, now [is the] well-accepted time; behold, now [the] day of salvation;) giving no manner of offence in anything,

that the ministry be not blamed; ¹⁵ but in everything commanding ourselves as God's ministers, in much endurance,¹⁶ in afflictions, in necessities, in straits, in stripes, in prisons, in riots, in labours, in watchings, in fastings, in pureness, in knowledge, in longsuffering, in kindness, in [the] Holy Ghost, in love unfeigned, in [the] word of truth, in [the] power of God; through the arms of righteousness on the right hand and left, ¹⁷ through glory and dishonour, through evil report and good report: as deceivers, and true; as unknown, and well known;¹⁸ as dying, and behold, we live; as disciplined, and not put to death; as grieved,¹⁹ but always rejoicing; as poor, but enriching many; as having nothing, and possessing all things.

¹² Our mouth is opened to you, Corinthians, our heart is expanded.²⁰ Ye are not straitened in us, but ye are straitened in your affections;²¹ but for an answering recompence, (I speak as to children,) let your heart also expand itself.²²

¹³ Be not diversely²³ yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or²⁴ what fellowship of light with darkness? and what consent of Christ with Beliar,²⁵ or what

⁴ For them¹ may apply to both 'died' and 'been raised,' but I think *εγένετο* is supplementary and by itself.

⁵ See note to 1 Cor. viii. 1. Here the first 'know' is obscure, the second and third, 'know' *ye* and *yourselfe*.

⁶ Many read 'new things have come in,' taken place, leaving out *εγένετο*, with B C D F G Am Memph. B K L P (17) 37 47 and nearly all put it in. Theod. and Theoph. both have *εγένετο*. It may be borrowed from Rev. xxi. 5.

⁷ Or 'of God.'

⁸ B C D F G P 17 Am and versions omit; B K L 37 47 and others insert.

⁹ Or simply 'of reconciliation.'

¹⁰ As of God beseeching; 'as though,' or 'as it is too much similarity or comparison. God being in Christ, and they Christ's ambassadors, they besought on God's behalf. He was not beseeched by them. The apostle will not say God was beseeching, but it amounted to that, as done on his behalf. It is very difficult to translate, though the sense be most evident and beautiful. The apostle would not quite say 'God beseech-

ing,' but softens it by *εγένετο*. I am not satisfied with 'as it were,' but know nothing better.

¹¹ T. R. adds 'For,' with B K L F 37 47 and others Syr.

¹² See 1 Corinthians iii. 9. Here literally 'jointly labouring.' the connection is in the word 'beseeching.'

¹³ Or 'patience.'

¹⁴ Or 'recognised.'

¹⁵ Or 'sorrowful.'

¹⁶ I do not say 'enlarged,' because it would lead to suppose that his heart had been narrow. He had been driven in, as it were, by their evil, and now opened out and expanded.

¹⁷ Greek 'bowels.'

¹⁸ Literally 'ye are also expanded.'

¹⁹ 'Unequally' is a consequence, but not stated in the text, which says 'diversely,' *ιρρηγείως*, referring to the Levitical law, which forbade different animals to be yoked together. (Deut. xxii. 10.)

²⁰ T. R. reads 'and' or 'but,' &c. with K 47 and others; text B C D F G L F 17 37 Am Syr. Memph.

²¹ Bea. and Elsevir read 'Belial,' Stephens

part for a believer along with an unbeliever? and what agreement of God's temple¹ with idols? for *ye* are [the] living God's temple; according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to me a people. Wherefore comes out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and I will receive you; and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

VII. Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.

¹ Receive us; we have injured no one, we have ruined² no one, we have made gain of no one. I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and live together. Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction. For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way: without combat, within fears. But he who encourages those that are [brought] low, [even] God, encouraged us by

joy, and so later critics, with B C L P 17 Am Memph.

² επέστη. See 1 Cor. iii. 16.

I have no doubt that the article is left out here in Greek because 'Lord' is a proper name, answering to Jehovah, Jehovah Shemesh, (the Old Testament names of Eshben, to Israel, and to Abraham, Isaac, and Jacob,) takes the name of Father with us.

³ It may be translated 'excepted.'

⁴ It seems to me 'if also,' while literal, is more delicate, as expression of feeling, than 'though.' 'If even,' would more express an extreme case of doubt; 'also' is admitting an additional fact. Hence I put 'if even' for the other cases of 'as' in the sentence. He suggests in the way of admission, as the extreme to which he went: he was right and inspired, but felt the distress individually, and would not leave them ignorant of how far his love went; so in the third case of 'only,' 'if even,' it is the same limitation of their grief. 'Ye were sorry, if even it were

⁵ the coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your seal for me; so that I the more rejoiced. For if also⁶ I grieved you in the letter, I do not regret it; for I see that that letter, if even [it were] only for a time, grieved you.

⁷ Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured by us.

⁸ For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death. For, behold, this same thing, your being grieved according to God, how much⁹ diligence it wrought in you, but [what] excusing [of yourselves], but [what]

¹⁰ indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be pure in the matter. So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being manifested to you before God.

¹¹ For this reason we have been encouraged.¹² And¹³ we the rather re-

joice for a time.

¹⁴ Or 'what.'

¹⁵ Or perhaps 'for the sake of our diligent zeal for you before God being manifested to you.' The reading is uncertain here. It is very possible that the true reading is 'your seal for us.' D (text), F (Greek) have 'your seal for us.' G (Gr. and Lat.) D (Lat.) 'our seal for us.' B C D B K L P 17 37 Am Memph have 'your seal for us.' F (Lat.) 17 Your love 'our seal' for you. Chrysostom, Matthew 'your seal for us.' The 'τύχη' is a difficulty. Tisch., Moyer, and Alf. admit 'your seal for us.' De Wette, on account of *εστη*. His force, if it be read 'your seal for us,' would be, that you might discern how truly you loved us, through sound guide to false teachers. Compare verse 7, which possibly led to easier *εστη*.

¹⁶ Or 'have been comforted.'

¹⁷ T. R. with 37 47 and other critics, omits *εστη* after *επέστη* and adds it after *επέστη*, reading

¹⁸ we have been encouraged in your encourage-

joined in^t our encouragement^s more abundantly^t by reason of the joy of Titus, because his spirit has been refreshed by you all.^t Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the] truth; and his affections^t are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye received him. I rejoice^t that in everything I am confident as to you.

VIII. But we make known to you, brethren, the grace of God bestowed in the assemblies of Macedonia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their free-hearted liberality. For according to [their] power, I bear witness, and beyond [their]

mount; and we the rather rejoiced more abundantly; text * B C D F G K L P 17 Am Syr.

^t Or 'besides.'

* 'Or in our comfort.' T. R. has 'your' instead of 'our,' with F (Gr.) K L 37 47 and others Memphis; text * B C D F G P 17 Am Syr.

* 'The rather, ... more abundantly' *επενδύειν μάκαραν*. This is a common Greek idiom, even with *μάκαρ* added (see Wetstein, Phil. i. 23), but it is impossible to render *μάκαρ* exactly in English. 'More abundantly rather than, with *more*' (Mark vii. 36), *μάκαρ* is translated 'so much the more,' which is a little too much in contrast with what precedes. In Phil. i. 22, with *μάκαρ μάκαρ επενδύειν* is translated in the Auth. Ver., 'far better'; here without *μάκαρ* 'exceedingly the more.' But in English 'the more' supposes more than something, and because of something. 'I did it the more,' that is, because of something done. But while a common Hellenism to strengthen the comparative, though said by Them. M. to be σύγχρονος ἢ οὐτε, I do not think it always *increasingly emphatic*; there is an unexpressed motive which is the cause of 'the rather' in the mind. Hence I have added 'the rather' here, though much inclined to generalise it by 'very.' I have no objection to this generalisation, if the reader prefers. But I somewhat suspect that verse 14 gives the clue to the force of it, while quite admitting it is, I may say, a common form in all ages of Greek, from Homer to Euripides, and Aristophanes and Isocrates.

* It may, perhaps, be translated 'and in (or 'besides') our encouragement we the rather rejoiced more abundantly in the joy of Titus, for his spirit is refreshed by you all,) because if I, an. There are often examples of the change of 'I' and 'we,' in this epistle; it is the

power, [they were] willing of their own accord, begging of us with much entreaty to give effect to] the grace^t and fellowship of the service which [was to be rendered] to the saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by God's will. So that^t we begged Titus that, according as he had before begun, so he would also complete as to^t you this grace also; but^t even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also. I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of your^t love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by his^t poverty might be enriched. And I give [my]

cause in this very context. But not without a reason in the sense, 'I' being more personal to Paul.

^t Greek, 'bowels.'

* T. R. (not Stephens) adds 'therefore,' with F and a few cursives.

* 'Or as to the gift.' There is no apparent verb in this sentence, and it has amazingly puzzled the commentators. 'Us to receive' has been introduced into the text by T. R., with a few cursives, but it is rejected, I may say, by all, and evidently a gloss. But *your* is not the collection, 'These "receive" is wrong,' but the grace and favour shown to the poor in the gift. Instead then of Paul having to press this grace on the Macedonians, they bear of him the grace and fellowship of the administration that is, to be the instrument (though an apostle) of its manifestation by them. The *γέρω και συνεσσιν* is the active exercise of *grace* towards the Jewish saints. This they begged of Paul. (See verse 13.)

* 'as in,' so that we were led to beg,' 'leaving us to beg.' 'So that' merely states the effect produced, *εἰν* the tendency of the grace among the Macedonians he had been speaking of. That led to it.

* As to 'or' with, 'εἰν, εγενόντος.'

* Translating *εγενόντος* by 'therefore,' and adding 'see,' as the authorised English translation, is not necessary here. The apostle means 'but it is,' or 'my object in doing as is,' 'what I have in my mind in thus sending Titus.' The use of *εγενόντος* come now, is, it seems to me, out of place here; it always refers to something adversatively.

* T. R. (not Stephens) reads 'our,' with a few cursives.

* The 'his' is emphatic: *δέσσον*, 'of that one,' such a one as he.

opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago. But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have. For if the readiness be there, [a man is] accepted^t according to what he^t may have, not according to what he^t has not. For [it is] not in order that there may be ease for others, and for you distress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.

* But thanks [be] to God, who gives the same diligent seal for you in the heart of Titus.

* For he received indeed the entreaty, but, being full of zeal, he went of his own accord to

* you; but we have sent with him the brother whose praise [is] in the glad tidings through all the assemblies;

* and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of]

* our^t readiness; avoiding this,^t that any one should blame us in this abundance [which is] administered

* by us; for we provide^t for things honest, not only before [the] Lord,

* but also before men. And we have

* Or 'it is accepted.'

* T. R. reads 'any one,' with L 37 47 and others, (Syr) Memphis; text * B C D F G K P 17 Am Memphis.

* T. R. reads 'your,' with F and a few others, (Syr) Memphis, found nowhere else used in this sense, derived, as it appears, from a nautical use of it. See Erasmus.

* T. R. reads 'providing' and omits the preceding 'for,' with K L (G 17 37 47) and most (Memphis) Theatrin; text * B D E F G P Am Syr; C 17 37 47 Memphis have *προ*, 'for.'

* Some read 'showing,' with B D E F G P 17, text * C K L P 37 47 Am Syr Memphis.

* T. R. reads 'and before,' with some cursives, (Syr) Memphis.

* 'Many' is not the sense, but

sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you. Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of assemblies, Christ's glory. Shew^t therefore to them, before^t the assemblies, the proof of your love, and of our boasting about you.

IX. For concerning the ministration which [is] for the saints, it is super-

* fious my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaea is prepared since a year ago, and the zeal [reported] of you has stimulated the mass^t [of the brethren]. But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, etc., that we say not ye, may be put to shame in this confidence.^t

* I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing,^t that this may be ready thus as blessing, and not as got out of you.^t But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap also in blessing: each according as he is

* the body, as in戛.

* T. R. adds 'of boasting,' with E K L P 37 47 and others Syr; * B C D F G 17 Am Memphis.

* 'Blessing.' The sense is plain, though the word is unusual. I note it in view of verse 6. It is the spirit in which a man gives; as God gives, freely to bless, so ought we; and such as to give shall so reap from him, * B C D F G P 17 read 'already promised blessing,' *προεγγόηται*, for *προεγγόηται*.

* Or 'as covetousness,' from a verb signifying, along with the desire of having, an over-reaching to ext. T. R., with a few cursives, reads 'serves for us; the sense is the same.'

purposed in his heart; not grieving,² or of necessity; for God loves a cheerful giver. But God is able to make every gracious gift³ abound towards you, that, having in every way always all-sufficiency, ye may abound to every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.
 Now he that supplies seed to the sower and bread for eating shall supply and make abundant⁴ your sowing, and increase the fruits of your righteousness: enriched in every way unto all free-hearted liberality, which works through us thanksgiving to God. Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgivings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating towards them and towards all; and in their supplication for you, full of ardent desire for you, on account of the exceeding grace of God [which is] upon you. 'Thanks [be] to God for his unspeakable free gift.'

X. But I myself, Paul, entreat you by the meekness and gentleness of the Christ, who, as to appearance, [when present] [am] mean among you, but absent am bold towards you; but I beseech that present I may not be bold with the confidence with which I think to be daring

² Or 'not as grieving [to do it]. It is in contrast with 'cheerful.'

³ Every grace or 'benefit.'

⁴ T. R. omits 'shall' with (F. G.) K. L. 47 and others; text: B. C. D. P. 15. 37 Am. Memphis. Chas. Stephen, but suppressed and, with F. G., agrees.

⁵ It is possible to translate 'shall both supply bread for the eating, and make abundant'

T. R. with E. K. L. P. 15. 42 Syr. Memphis, adds 'But' or 'Now' with B. C. D. F. G. 12 Am. omits.

⁶ Or 'divinely powerful,' says a Hesychian; or 'in a divine way,' before God, in his view; bringing him in; or 'through God.' Moses was *anōnē* (Acta vii. 39).

⁷ Or 'of Christ.'

* See verse I.

towards some who think of us as walking according to flesh. For walking in flesh, we do not war according to flesh. For the arms of our warfare [are] not fleshly, but powerful according to God⁸ to [the] overthrow of strongholds; overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and leading captive every thought into the obedience of the Christ;⁹ and having in readiness to avenge all disobedience when your obedience shall have been fulfilled. Do ye look at what concerns appearance?¹⁰ If any one has confidence in himself that he is of Christ, let him think this again in himself, that even as he [is] of Christ, so also [are] we.¹¹ For and if I should boast even somewhat more abundantly of our authority, which the Lord has given [to us]¹² for building up and not for your overthrowing, I shall not be put to shame; that I may not seem as if I was frightening you by letters¹³: because his letters, he says, [are] weighty and strong, but his presence in the body weak, and his speech naught. Let such a one think this, that such as we are in word by letters [what] absent, such also present in deed. For we dare not class ourselves or compare ourselves with some who command themselves; but these, measuring themselves by themselves, and comparing themselves with themselves, are not intelligent.¹⁴ Now we will not boast out of measure,¹⁵ but according to the measure of the rule which the God of

⁸ T. R. adds 'of Christ,' with E. K. L. 37. 47 and most Memphis; # B. C. D. F. G. P. Am. Syr. omits.

⁹ # B. C. D. P. omits *anōnē*; E. F. G. K. L. 32. 47 Memphis ac. here it; P has it before *anōnē*: A fails it.

¹⁰ 'Wise' is not the sense here, at least it seems to give the sense of 'not being wise in doing so,' which is not the force of *euoxeia*, but 'not to perceive,' whether in capacity or fact. See Mark vi. 32, vii. 18, viii. 17, 21, Rom. iii. 11, Mark iv. 12, Matt. xiii. 13, Rom. xv. 21, and other passages.

¹¹ There is an anaphorology here which is lost in English, the words signifying generally 'out of measure, immoderately,' but referring also to the false teachers going where God had not sent them. (See ver. 15.)

measure has apportioned to us, to reach¹⁶ to you also. For we do not, as not reaching to you, overstretch ourselves, (for we have come to you also in the glad tidings of the Christ;) not boasting out of measure in other people's labours, but having hope, your faith increasing, to be enlarged amongst you, according to our rule, yet more abundantly to announce the glad tidings to that [which is] beyond you, not to be boasting in another's rule of things made ready to hand. But be that boasting, let him boast in the Lord. For not he that commends himself is approved, but whom the Lord commends.

XI. Would that ye would bear with me [in] a little folly; but indeed bear¹⁷ with me. For I am jealous as to you with a jealousy [which is] of God; for I have espoused you unto one man, to present [you] a chaste virgin to Christ. But I fear lest by any means, as the serpent deceived Eve by his craft, [so]¹⁸ your thoughts should be corrupted from simplicity¹⁹ as to the Christ. For if indeed he that comes preaches another Jesus whom we have not preached, or ye get a different Spirit which ye have not got, or a different glad tidings which ye have not received, ye might well bear with [it]. For I reckon that in nothing I am behind those who are in surpassing degree apostles. But if [I am] a simple person in speech, yet not in knowledge, but in everything making [the truth] manifest²⁰ in all things

¹² Some translate 'which God has apportioned to us, a measure to reach.'

¹³ P. G. have the article, *τις* instead of *να*. K. L. P. Stephen have *τις*; text *να*, with # B. D. E. M. 17 Am. T. R. has both *να* and *τις*.

¹⁴ I am aware that some translate 'ye do hear' but I think wrongly. No doubt the Greek allows it.

¹⁵ E. K. L. 37. 47 Am. Syr. have *να*; # B. C. D. F. G. P. Memphis omits.

¹⁶ 'Simplicity' is not a personal trait, but the doctrine as to Christ; what a faithful heart retained in simplicity, as taught in the truth. I had at first translated (explaining it in a note) 'making manifest' is plural.

¹⁷ Or 'before you.'

¹⁸ T. R. reads 'in every way made manifest,' *επαντίθεσθαι*, with # B. C. D. F. G. O. N. 17; D. Am. *επαντίθεσθαι*; H. adds *επαντίθεσθαι*, 'themselves.' 'Making manifest' is plural.

²⁰ readily, being wise. For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on the face. I speak as to dishonour, as though we had been weak; but wherein any one is daring, (I speak in folly,) I also am daring. Are they Hebrews? I also. Are they Israelites? I also. Are they seed of Abraham? I also. Are they ministers of Christ? (I speak as being beside myself) I above measure [so],²¹ in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abundant, in deaths oft. From the Jews five times have I received forty[stripes], save one. Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and day I passed in the deep: in journeys often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in perils among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without,

²² crowd [of cares] pressing on me daily, the burden²³ of all the assemblies. Who is weak, and I am not weak? Who is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my infirmity. The God and Father of the²⁴ Lord Jesus knows— he who is²⁵ blessed for ever—that I do not lie. In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing to take me; and through a window in a basket I was let down by²⁶ the wall, and escaped his hands.

XII. Well, it is not of profit to me to boast,²⁷ for I will come to visions and revelations of [the] Lord. I know²⁸ a man in Christ, fourteen years ago, (whether in [the] body I know²⁹ not, or out of the body I know not, God knows;) such [a one] caught up to [the] third heaven. And I know such a man, (whether in [the] body or out of the body I know not, God knows;) that he was caught up into Paradise, and heard unspeakable things said³⁰ which it is not allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in my weaknesses. For if I shall desire to boast,

altered, though, it seems to me, feebler and more disjointed.

I am not satisfied with 'burden.' It is any substance or anxiety, but 'care' wholly misleads, because it conveys the idea of taking care of, which is not the sense.

* B F G K L 17 37 Am omit 'care.' T. R. add 'it,' and 'Christ,' with D M P 47 Memphis; K L add 'Christ' only.

³¹ 'is.'

³² 'Or 'through.'

³³ Some read 'I must (I have to) boast, it is not profitable for me,' with B E F G L P 37 (17 Am 47) Syr, &c. for 44. * D Memphis has it. T. R. has it, with K M 47. Some, with H B (D) F G P 37 Am Memphis, omit 'to me,' reading 'to ourselves,' and put 44, 'but,' instead of 'for.'

³⁴ 'all, extraneous knowledge; and so all through.'

³⁵ 'given signs, πράξις is 'the saying,' and thence the things said, as he says, 'heard' here. It is evidently 'things said,' and it was not merely like heathen mysteries, dreadful forms of speech, but the communications were of things not suited to this lower world and our mortal condition.

I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may hear of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be exalted. For this I thrice besought the Lord that it might depart from me. And he said to me, My grace suffices thee; for [my³⁶] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ³⁷ may dwell³⁸ upon me.

³⁹ Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.

⁴⁰ I have become a fool;⁴¹ ye have compelled me; for I ought to have been commanded by you; for I have been nothing behind those who were in surpassing degree apostles,

⁴² if also I am nothing. The signs indeed of the apostles were wrought among you in all endurance, "signs, and wonders, and works of power."

⁴³ For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you? For

⁴⁴ give me this injury. Behold, this

third time I am ready to come to you, and I will not be in laziness a charge;⁴⁵ for I do not seek yours, but

you; for the children ought not to

lay up for the parents, but the parents for the children. Now I shall most gladly spend and be utterly spent for your souls, if even in abundantly loving you I should be less loved.

⁴⁶ But be it so. I did not burden you, but being crafty I took you by guile. Did I make gain of you by any of those whom I have sent to you? I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?

⁴⁷ Ye have long been supposing⁴⁸ that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your building up. For I fear lest perhaps coming

I find you not such as I wish, and that I be found by you such as ye do not wish: lest [there might be] strifes, jealousies, angers, contentions, evil speakings, whisperings, puffings up, disturbances; lest my God should humble me as to⁴⁹ you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

XIII. This third time I am coming to you. In the mouth of two or three witnesses shall every matter be established. I have declared beforehand, and I say beforehand as present

the second time, and now absent,⁵⁰ to those that have sinned before, and to all the rest, that if I come again

⁵¹ I will not spare. Since ye seek a

others: * A B D F G 17 37 47 Am Syr Memphis have 'seen,' 'this'; but the word may be introduced from xii. 1 (Meyer).

⁴⁹ T. R. adds 'upon you,' with E K L P 37 47 Am Syr Memphis; * A B D F G Am omit.

⁵⁰ Or 'of Christ.'

*

πατέρας, 'tabernacle,' have its dwelling-place on.

⁵¹ T. R. adds 'in boasting,' with L F 37 47 and others Syr; * A B D F G K 17 Am Memphis omit.

⁵² T. R. adds 'in,' with E K L P 37 47 and many others Memphis; * A B D F G 17 Am Syr omit. * B 17 have 're' F G omit. A D Am omit both 're' and 'sa.'

⁵³ T. R. reads 'the third time,' with K L P and

others: * A B D F G 17 Am omit.

proof of Christ¹ speaking in me, (who is not weak towards you, but is powerful among you, for if indeed he has been crucified in² weakness, yet he lives by³ God's power; for indeed we are weak in him, but we shall live with him by God's power towards you,) examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves⁴ that Jesus Christ⁵ is in you, unless indeed ye be reprobates? Now I hope that ye will know that we are not reprobates. But we⁶ pray to God that ye may do nothing evil; not that we⁷ may appear approved, but that ye⁸ may do what is right, and we be as reprobates. For we can do nothing against the truth, but for

¹ I do not put ‘the Christ’ here, though there be the rest, because it is specially connected with *Adversus*.

² *sc.*, characterising the principle on which it took place.

³ T. R. (not Stephen) adds another *sac.*, reading ‘we also,’ with a few cursives. Text ^{it} A B D L P 17 37 47 Am; ^{it} F G omit *ye*.

⁴ ‘Yourselves’ is ambiguous in English; but it is the accusative after ‘recognise,’ not yourselves know’ but ‘know yourselves.’

the truth. For we rejoice when we may be weak and ye may be powerful. But⁹ this also we pray for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authority¹⁰ which the Lord has given me for building up, and not for overthrowing.

¹¹ For the rest, brethren, rejoice; be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. ¹² The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.¹³

¹⁴ *A F G* P Am Memphis read ‘Christ Jesus’; text B D K L 17 37 47 Syr.

¹⁵ T. R. reads ‘I pray,’ with B K L G and others; text ^{it} A B D F G P 17 37 Am Memphis.

¹⁶ Many omit ‘But,’ *it*, with ^{it} A B D F G P 17 Am Memphis.

¹⁷ Or ‘power’ (but not *strength*); it is *potest*, title, not mere competency.

¹⁸ Or ‘ farewell.’

¹⁹ T. R. adds ‘Amen,’ with D K F Am Syr Memphis.

EPISTLE TO THE GALATIANS.

I. Paul, apostle, not from man nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead, and all the brethren with me, to the assemblies of Galatia. Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ, who gave himself for our sins, so that he should deliver us out of the present evil world,¹ according to the will of our God and Father; to whom [be] glory to the ages of ages. Amen.

¹ Or ‘age,’ ‘course of this world.’

² Or, possibly, ‘are changed.

³ ‘glad tidings.’

I wonder that ye thus quickly change,⁴ from him that called you in Christ's grace, to a different gospel,⁵ which is not another [one]; but⁶ there are some that trouble you, and desire to pervert the glad tidings of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings to you, let him be accursed. As we have said before, now also again I say, If any one

⁴ *et sc.*: ‘but’ has here the sense of ‘but it is only that,’ ‘nothing else than that.’

announce to you as glad tidings [anything] besides what ye have received, let him be accursed. For do I now seek to satisfy men or God? or do I seek to please men? * If I were yet pleasing men, I were not Christ's bondman. But I let you know, brethren, [as to] the glad tidings which were announced by me, that they are not according to man.

¹⁰ For neither did I receive them from man, neither was I taught [them], but by revelation of Jesus Christ.

¹¹ For ye have heard [what was] my conversation formerly in Judaism, that I excessively persecuted the assembly of God, and ravaged it; and advanced in Judaism beyond many [my] contemporaries in my nation, being exceedingly zealous of the doctrines¹² of my fathers. But when God,¹³ who set me apart (even¹⁴) from my mother's womb, and called

¹⁵ [me] by his grace, was pleased to reveal his Son in me, that I may announce him as glad tidings among the nations, immediately I took not counsel with flesh and blood, nor went I up to Jerusalem to those [who were] apostles before me; but I went to Arabia, and again returned to Damascus. Then after three years I went up to Jerusalem to make acquaintance with Peter,¹⁶ and I remained with him fifteen days;

¹⁷ but I saw none other of the apostles, but¹⁸ James the brother of the

¹ T. R. reads ‘For it,’ with B K L P 17 47 and many Syr.; ^{it} A B D F G 17 Am Memphis omit ‘for.’

² Or ‘traditions.’

³ Or ‘the God who,’ &c. Some, with B F G Am Syr., have out ^{it} *et al.* ^{it} A B K L P 17 37 47 Memphis insert. Theod. Theop. leave out. If left out we must read ‘He who,’ &c.

⁴ I have inserted ‘even’ here that it may be quite clear that ‘from my mother's womb’ is a date of time. (See Mat. xii. 12. Luke i. 18. Acts iii. 2. xiv. 8.) Indeed, there can be no doubt of it. The authorised translation, ‘separated me from,’ is ambiguous, to say the least; *et al.* has somewhat the form of ‘taking out,’ as distinguished or appropriated to something, though doubtless meaning ‘to separate.’ I have therefore said ‘set apart.’

⁵ Very probably we should read ‘Cephas’ here, (and at chap. II. 11, 14,) with ^{it} A B 17 Memphis. D F G K L P 17 47 Am have *Hippas*.

⁶ Lord. Now what I write to you, behold, before God, I do not lie.

⁷ Then I came into the regions of Syria and Cilicia. But I was unknown personally to the assemblies

⁸ of Judaea which [are] in Christ; only they were hearing that he who persecuted us formerly now announces

⁹ the glad tidings of the faith which formerly he ravaged; and they glorified God in me.

¹⁰ Then after a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me]; and I went up according to

¹¹ revelation, and I laid before them the glad tidings which I preach among the nations, but privately to those conspicuous (among them), lest in any way I run or had run in vain; (but neither was Titus, who was with me, being a Greek, compelled

¹² to be circumcised;) and [it was] on account of the false brethren brought in surreptitiously, who came in surreptitiously to spy out our liberty

¹³ which we have in Christ Jesus, that they might bring us into bondage; to whom we yielded in subjection not even for an hour, that the truth of the glad tidings might remain with you.

¹⁴ But from those who were conspicuous as being somewhat—whatsoever they were, it makes no difference to me: God does not accept man's person; for to me those who were conspicuous

¹⁵ communicated nothing¹⁶; but, on the

¹⁷ II. 11 ^{it} A B C H P 17 Am Memphis have ‘Cephas’ and also, except P (H) in II. 14; H C fail in I. 18, and H also after the beginning of II. 14.

¹⁸ *et al.* See ver. 7, and Luke ix. 27.

¹⁹ *et al.* with a future indicative. Bookmap. II. 19 Phil. iii. 8 and Rev. xxx. 18. It seems to be a joining of the certain fact as a consequence, with the purpose or object of what precedes the *et al.* T. R. reads *et al.* *et al.* *et al.* with K 27; text ^{it} A B C D.

²⁰ The grammatical structure is interrupted and broken. It may be translated ‘But from those who were conspicuous as being somewhat—whatsoever they were it makes no difference to me: God does not accept man's person;) to me indeed for, ‘for to me’ (those who were conspicuous communicated nothing.’ I have thought that *et al.* at beginning of verse 6 might be ‘of,—of those.’ But I do not find that *et al.* is so used: it is always *et al.*

contrary, seeing that the glad tidings of the uncircumcision were confounded to me,¹ even as to Peter that of the circumcision, (for he that wrought in Peter for [the] apostleship of the circumcision wrought also in me towards the Gentiles,) and recognizing the grace given to me, James and Cephas and John, who were conspicuous as being pillars, gave to me and Barnabas [the] right hands of fellowship, that we [should go] to the nations, and they to the circumcision; only that we should remember the poor, which same thing also I was diligent to do.

¹¹ But when Peter^a came to Antioch, I withdrew him to [the] face, because he was to be condemned^b for before that certain came from James, he ate with [those of] the nations; but when they came, he drew back and separated himself, fearing those of [the] circumcision; and the rest of the Jews also played the same dissembling part with him; so that even Barnabas was carried away too by their dissimulation. But when I saw that they do not^c walk straightforwardly, according to the truth of the glad tidings, I said to Peter^d before all, If thou, being a Jew, livest as the nations and not as the Jews, how^e dost thou compel the nations to Judaize? We, Jews by nature, and not sinners of [the] nations, but^f knowing that a man is not justified on the principle of works of law [nor]^g but by the faith of Jesus Christ, we also have believed

on Christ Jesus, that we might be justified on the principle of [the] faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified.^h Now if in seeking to be justified in Christ we also have been found sinners, then [is] Christ minister of sin. Far be the thought. For if the things I have thrown down, these I build again, I constitute myself a transgressor. For I, through law, have died to law, that I may live to God. I am crucified with Christ, and no longer live, Iⁱ but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing.^j

III. O senseless Galatians, who has bewitched you?^k to whom, as before your very eyes, Jesus Christ has been portrayed, crucified [among you]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith? Are ye so senseless? having begun in Spirit, are ye going to be made perfect in flesh? Have ye suffered so many things in vain, if indeed also in vain?

^l He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law, or of [the] report of faith? Even as Abraham believed God, and it was reckoned to him as righteous-

^a Or 'I was entranced with the glad tidings of the uncircumcision.'

^b See note to 1. 18.

^c Or rather 'convicted of evil.' See Winer 45. 1, who says however that the sense 'to be condemned' does not suit here. It seems to me to suit perfectly. Others take it in the strict passive participle sense: 'condemned.' See Wdlt in Our. Philol. 16 loco.

^d The present here is characteristic; it is not the present of time; as Acts xxv. 11 *et seqq.*, and John viii. 14 *et seqq.* Perhaps we might say 'them not walking,' but it is too fine.

^e *sic.* with ΣΑΒ C D F G P 17 37 Am Memph; T. R. 'why,' *et cetera*, with K L 47.

^f T. R. omits 'but,' with A K P 17 37 and

others Syr. Memph; Σ A B C D F G L 47 Am insert.

^g *sic.* or *dat. ad.* though it has the sense of 'but,' has an exclusive force, which I have endeavoured to render by 'nor,' putting it however in brackets. The reader may consult Rom. vii. 7, xv. 14, 3 Cor. vii. 17, Gal. 4. 7. We may translate perhaps 'but only.'

^h See note ⁱ to 1. 4.

ⁱ Or 'but I live no longer I.' *sc.*

^j T. R. adds 'that ye should not obey the truth,' with C E K L P 37 47 and others Am 1. Σ A B D F O 17 Memph omit.

^k Doubtful reading; many authorities leave it out, with Σ A B C 17 Am Memph; D P G K L P 37 47 and others insert.

ness. Know then that they that are on the principle of faith, these are

^l Abraham's sons; and the scripture, foreseeing that God would justify the nations on the principle of faith,

announced beforehand the glad tidings to Abraham: In thee all the

^m nations shall be blessed. So that

ⁿ they who are on the principle of faith are blessed with believing

^o Abraham. For as many as are on the principle of works of law are under curse.

For it is written, Cursed is every one who does not continue in all things which [are] written in

^p the book of the law to do them; but that by^q law no one is justified with God [is] evident, because The just

^r shall live on the principle of faith;

^s but the law is not on the principle of faith; but, He^t that shall have done these things shall live by^u

^v them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon

^w a tree,) that the blessing of Abraham might come to^x the nations in

^y Christ Jesus, that we might receive the promise of the Spirit through

^z faith.

^{aa} Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds other

^{bb} dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one.

^{cc} And to thy seed; which is Christ.

^{dd} Now I say this, A covenant confirmed beforehand by God,^{ee} the law, which took place four hundred and thirty

years after, does not annul, so as to make the promise of no effect. For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham by promise.

^{ff} Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise

^{gg} was made, ordained through angels in [the] hand of a mediator. But a^h mediator is not of one, but God is

ⁱⁱ ons.

^{jj} [Is] then the law against the promises of God? Far be the thought.

^{kk} For if a law had been given able^l to quicken, than indeed righteousness

^{ll} were on the principle of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ,

^{mm} should be given to those that believe.

ⁿⁿ But before faith came, we were guarded under law, shut up to

^{oo} faith^{pp} [which was] about to be revealed.

^{qq} So that the law has been our tutor up to^{rr} Christ, that we might be justified on the principle of faith.

^{rr} But, faith having come, we are no longer under a tutor; for ye are all God's sons by faith in Christ Jesus.

^{ss} For ye^{tt} as many as have been baptized unto Christ, have put on

^{uu} Christ. There is no Jew nor Greek; there is no bondman nor free-man; there is no male and female;

^{vv} for ye are all one in Christ Jesus: but if ye [are] of Christ, then ye are Abraham's seed,^{yy} heirs according to promise.

IV. Now I say, As long as the heir is a child, he differs nothing from a

^{ee} *Ιεροποιητικός*, a peculiar form of phrase, giving it an emphatic force difficult to render in English: 'the one able to quicken.' [which had been] the [one] able to quicken.

^{ff} Or 'the faith.'

^{gg} See Eph. 1. 14, and note.

^{hh} 'Ye' is not emphatic; but 'as many of you' implies that some might not have been, which is no way the sense; but that was the bearing of the ordinance.

ⁱⁱ T. R. adds 'and,' with F G K L P 37 47 Syr; Σ A B C D 17 Am Memph omit.

^{jj} Or 'the.' It is abstract—'that kind of person.'

bondman, though he be lord of all; but he is under guardians and stewards until the period fixed by the father. So we also, when we were children, were held in bondage under the principles of the world; but when the fulness of the time was come, God sent forth his Son, come¹ of woman, come under law, that he might redeem those under law, that we might receive sonship.² But because ye are sons, God has sent out the Spirit of his Son into our³ hearts, crying, Abba, Father. So thou art no longer bondman, but son; but if son, heir also through God.⁴

But then indeed, not knowing God, ye were in bondage to those who by nature are not gods;⁵ but now, knowing God, but rather being known by God, how do ye turn again to the weak and beggarly principles to which ye desire to be again anew in bondage?⁶ Ye observe days and months and times and years. I am afraid of you, lest indeed I have laboured in vain as to you.

Be as I [am], for I also [am] as ye, brethren, I beseech you: ye have not at all wronged me. But ye know that in weakness⁷ of the flesh I announced the glad tidings to you at the first; and my⁸ temptation, which [was] in my flesh, ye did not

sight nor reject with contempt;⁹ but ye received me as an angel of God, as Christ Jesus. What then [was] your blessedness?¹⁰ for I bear you witness that, if possible, plucking out your own eyes ye would have given [them] to me. So I have become your enemy in speaking the truth to you? They are not rightly zealous after you, but desire to shut you¹¹ out [from us], that ye may be zealous after them. But [it is] right to be zealous at all times in what is right, and not only when I am present with you—my children, of whom I again travail in birth until Christ shall have been formed in you:¹² and I should wish to be present with you now, and change my voice, for I am perplexed as to you. Tell me, ye who are desirous of being under law, do ye not listen to the law?¹³ For it is written that Abraham had two sons; one of the maid servant,¹⁴ and one of the free woman. But he [that was] of the maid servant was born according to flesh, and he [that was] of the free woman through the promise. Which things have an allegorical sense; for these are¹⁵ two covenants: one from mount Sina, gendering to bondage, which is Hagar. For Hagar is mount Sina in Arabia, and corresponds to Jersu-

¹ Or 'born'; but 'born' is a secondary sense, i.e. anything that begins its existence, (hence used for 'born,') or 'becomes anything,' or 'happens.'

² Or 'adoption'; but receiving adoption is scarcely sense. 'Adoption' is receiving the position of sonship as gift. 'Receive' has a peculiar force here. It is 'transfusor'. They, Jew or Gentile, received it as a gift (for the Jew was in bondage under law; the Gentile had right to nothing) from another, even freely from God.

³ T. R. reads 'your' with E K L 17 37 47 Syr Memph; * A B C D F G P Am omit.

⁴ T. R. reads 'heir also of God through Christ,' with D E K L P 37 47 and many others Theod, Theod, Syr adding also Ioseph before Xpou. There are different readings, but the Sina is the most accredited; so * A B C 17 Am Memph. Is God himself who has made us heirs.

⁵ It answers to 2 Chron. xii. 9, where see.

⁶ I take it¹⁶ 'arkosia' as his error. So far yesterdays. It is a state, as has been said, where it is not going through and out, but staying within

the time or space or limits, as βεβηκαίνει. διάστασις would have quite another sense. I have no doubt of the sense here: it is the state he was in, it characterised the manner of his coming to them.

⁷ * A B D F G 17 Am Memph read 'your.' E K L P 47 Syr-Helios. Theod, * eis C 37 Syr-Pat Theoph. nothing. I have with Thach. (7th ed., not sth) changed nothing. It is very probable there was nothing, as Theoph.

⁸ Literally 'spit out.'

⁹ Or 'what blessedness was then yours!' * A B C P G 17 47 Am Memph read 'where [is]' for 'what [was]'. T. R. has 'was' in text, with D F G K Am Memph; * A B C L P Syr omit. Text L 37.

¹⁰ T. R. (not Stephanus) reads 'us,' with a few cursives.

¹¹ Or 'bondmaid,' *εργασίης*. I do not deny that in practice *radiōs* amounted to the same as a bondmaid; but the root is essentially different from that of 'bondman,' *δούλος*.

¹² T. R. reads 'the two covenants,' with * and a few cursives; but * is corrected.

lem which [is] now, for¹⁷ she is in bondages with her children; but the Jerusalem above is free, which is our¹⁸ mother.

¹⁷ For it is written, Rejoice, thou barren that bearest not; break out and cry, thou that travalest not; because the children of the desolate are more numerous than [those] of her that has a husband.

¹⁸ But ye,¹⁹ brethren, after the pattern of Isaac, are children of promise.

²⁰ But as then he that was born according to flesh persecuted him [that was born] according to Spirit, so

²¹ also [it is] now. But what says the scripture? Cast out the maid servant²² and her son; for the son of the maid servant²³ shall not²⁴ inherit

²⁵ with the son of the free woman. So then, brethren, we are not maid servant's²⁶ children, but [children] of the free woman.

V. Christ has set us free in freedom: stand fast therefore,²⁷ and be not held

²⁸ again in a yoke of bondage. Behold, I, Paul, say to you, that if ye are circumcised, Christ shall profit you nothing. And I witness again to every man [who is] circumcised, that he is

²⁹ debtor to do the whole law. Ye are deprived of all profit³⁰ from the Christ as separated [from him], as many as are justified by law; ye have fallen

³¹ from grace. For we, by [the] Spirit,

¹⁷ T. R. reads 'and,' with E K L 37 Am and others; text * A B C D F G P 17 47 Memph.

¹⁸ T. R. reads 'of us all,' with A K L P 37 47; text * B C D F G 17 Am (Syr) Memph.

¹⁹ * Ye, with B D F G 17; T. R. has 'we,' 'ours,' and 'ours,' with * A C H K L P 37 47 Am Syr Memph. Theod. Theoph. *oīsētē*.

²⁰ Or 'bondmaid.'

²¹ * * * not at all,' 'in no wise'; stronger than *an*.

²² Or 'bondmaid's.'

²³ T. R. reads 'Stand fast therefore in the freedom wherewith Christ has freed us,' with (E) K L (P 47 Am), text * A B C (D) P 17 (37); D H 37 47 Am omitt 'therefore.' P G 'in that freedom.' Ac.

²⁴ *εργασίης*, a word very hard to translate. The active means to render anything useless and unprofitable, or miss an opportunity. Here it is passive and with *āsē*. It is, hence, to be deprived of the profit or effect of anything. It is used in Rom. vii. 26 in the same form as here, for our deliverance from under the law, *εργασίης*

on the principle of faith, await the hope of righteousness. For in Christ Jesus neither circumcision has any force, nor uncircumcision; but faith working through love. Ye ran well; who has stopped³¹ you that ye should not obey the truth? The persuasiveness³² [is] not of him that calls you. A little leaven leavens the whole lump. I have confidence as to you in [the] Lord, that ye will have no other mind; and he that is troubling you shall bear the guilt [of it], whosoever³³ he may be.

³⁴ But I, brethren, if I yet preach circumcision, why am I yet persecuted? Then the scandal of the

³⁵ cross has been done away. I would that they would even cut³⁶ themselves off who throw you into confusion.

³⁷ For ye have been called to³⁸ liberty, brethren; only [do] not [turn] liberty into an opportunity to the flesh, but

³⁹ by love serve one another. For the whole law is fulfilled in one word,

⁴⁰ in Thou shalt love thy neighbour as thyself; but if ye bite and devour one another, see that ye are not consumed one of another.

⁴¹ But I say, Walk in⁴² the Spirit, and ye shall no way fulfil flesh's lust.

⁴³ For the flesh lusts against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not

³¹ ; only there it was not profit, but the action of the law; it no longer attained them, had for them become void of effect. So here Christ. The English Authorised Version only gives the 'effect'; 'profit' is a little too weak, but 'the Christ is become' is objectionable. Some translate 'separated,' but what the word speaks of is, not separation from the thing, but from its efficacy.

³² *επεισόδευμα*. T. R. reads 'hindered,' *απέστειλεν*, with a few cursives. But *επεισόδευμα* is used in pretty much the same sense in Rom. xv. 22.

³³ Thus, ii. 18, 1 Peter iii. 7. As they had run well, the proper sense of *επεισόδευμα* (to stop by cutting off the way), which others take as the sense, may as well be used.

³⁴ Or 'the persuasiveness.'

³⁵ Serv., including his character.

³⁶ Or 'mutilate.'

³⁷ *εν*, the condition into which they are called, what characterises their calling as a condition of its existence.

³⁸ Or 'by.' See note to verse 25.

³⁹ *εν* *μετ*, stronger than simply 'not.'

do those things which ye desire; but if ye are led by¹ the Spirit, ye are not under law. Now the works of the flesh are manifest, which are¹ fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, strifes, jealousies, angers, contentions, disputes, schools of opinion, envyings, murders,² drunkenness, revels, and things like these; as to which I tell you beforehand, even as I also have said before, that they who do such things shall not inherit God's kingdom. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, fidelity, meekness, self-control: against such things there is no law. But they that [are] of the Christ³ have crucified the flesh with the passions and the lusts. If we live by the Spirit, let us walk also by the Spirit.⁴ Let us not become vain-glorious, provoking one another, envying one another.

VI. Brethren, if even a man be taken in some fault, ye who are spiritual restore such a one in a spirit of meekness, considering thyself lest thou also be tempted.

Bear⁵ one another's burdens, and thus fulfil⁶ the law of the⁷ Christ. For if any man reputes himself to be something, being nothing, he deceives himself; but let each prove his own work, and then he will have his boast in what belongs to⁸ himself

¹ See note to verse 25.

² T. R. adds 'adultery,' with D E (F G) K L M, F G omits. It A B C P 17 47 Am Memphis omits.

³ It B 17 omits 'murders.'

⁴ It A B C P 17 47 Memphis add 'Jesus.' D F G K L 37 Am Syrr, with T. R., omits. Adds 'Lord' also, but is corrected.

⁵ *επειρειν*, as in ver. 10 and 18; but in ver. 16 it is *επειρειν*, more the general conversation; here, *επειρειν*, the rule or line followed, so that I have left 'in' them as in the Authorised Version, and put 'by' here. It is characteristic of the walk, leading, and life, the Spirit being the instrument and power.

⁶ 'Bear' is in the present, 'fulfil' in the aorist: thus have it fulfilled.' See Rom. vi. 13.

⁷ Or 'of Christ.' The form of the phrase requires the article, or at least prefers it. But I apprehend it is better in English also. It alludes to their fondness for law.

⁸ Or 'in respect to.'

alone, and not in what belongs to⁹ another. For each shall bear his own burden.

Let him that is taught in the word communicate to him that teaches in all good things.

Be not deceived: God is not mocked; for whatever a man shall sow, that also shall he reap. For he that sows to his own flesh, shall reap corruption from the flesh; but he that sows to the Spirit, from the Spirit shall reap eternal life: but let us not lose heart in doing good; for in due time, if we do not faint, we shall reap. So then, as we have occasion, let us do good towards all, and specially towards those of the household of faith.

See how long a letter¹⁰ I have written to you with my own hand. As many as desire to have a fair appearance in [the] flesh, these compel you to be circumcised, only that they may not be persecuted because of¹¹ the cross of Christ. For neither do they that are circumcised themselves keep the law; but they wish you to be circumcised, that they may boast in your flesh. But far be it from me to boast save in the cross of our Lord Jesus Christ, through whom¹² [the] world is crucified to me, and I to the world. For [in Christ Jesus]¹³ neither is¹⁴ circumcision anything, nor uncircumcision: but new creation.

⁹ *επειρειν*, as in ver. 10 and 18; but in ver. 16 it is *επειρειν*, more the general conversation; here, *επειρειν*, the rule or line followed, so that I have left 'in' them as in the Authorised Version, and put 'by' here. It is characteristic of the walk, leading, and life, the Spirit being the instrument and power.

¹⁰ Or 'through.'

¹¹ Or 'through which.'

¹² B 17 47 Syrr omits; W A C D F G K L P 37 Am Memphis have these words. But all the editors save Lachmann hold that it is added from chap. v. 6.

¹³ T. R. reads 'avail,' or 'has force,' *έχει*, from

¹⁴ And as many as shall walk¹⁵ by this rule, peace upon them and mercy, and upon the Israel of God.

¹⁶ For the rest let no one trouble me,

chap. v. 6, with K L P 37 and others Am; * A B

C D E F G 17 47 Syrr Memphis Ac. *τερπνόν*.

¹⁷ Some read simply 'walk,' omitting 'shall,' with A C D F G, *τερπνόν*, 'shall walk.'

for I bear in my body the brands of the Lord¹⁸ Jesus. The grace of our Lord Jesus Christ [be] with your spirit, brethren. Amen.

B K L P 17 37 47 and others Am.

¹⁸ Many, with A B C 17 47 Am Memphis, omit 'the Lord,' possibly rightly; * D F G K L 37 and others Syrr insert, and some add 'Christ.'

EPISTLE TO THE EPHESIANS.

I. Paul, apostle of Jesus Christ, by God's will, to the saints and faithful in Christ Jesus who are at Ephesus.¹

² Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

³ Blessed² be the God and Father of our Lord Jesus Christ, who has blessed us with³ every spiritual blessing

⁴ in the heavens in Christ; according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless be-

⁵ fore him in love; having marked us out beforehand⁶ for adoption through Jesus Christ to himself, according to

⁷ the good pleasure of his will, to [the] praise of [the] glory of his grace,

⁸ wherein⁸ he hastaken us into favour⁹ in the Beloved: in whom we have

¹⁰ It may be interesting to the reader to notice that though *επειρειν* is found in almost all copies, many would leave it out. * and B have nothing; and Basil, in the beginning of the fourth century, states that in the ancient copies it was not there. Some, without sufficient ground, have considered it as a kind of circular. Compare Col. iv. 16.

¹¹ Many, with A B P 17 47, read *επειρειν* (if so, read 'which he has bestowed upon us') or 'with which he has favoured us'; & & D (F) G K L 37 Am (F omits g). Then, has *επειρειν*. Theop. S.

¹² *επειρειν*, 'taken us into his favour,' put us into a position of grace and favour.¹³ Accepted us is too formal a doctrine here; not so general as *επειρειν*. But 'shewn us grace or favour' does not give the force of the word.

¹⁴ 'In the Beloved' is then merely an instrument; whereas it is in the Beloved that we enter into favour. If we accept it, which seems to be the best attested reading, we should say 'the favour or acceptance in grace, which he has freely bestowed upon us.' *επειρειν* is by attraction for *επειρειν* *επειρειν*, T. R. and Tisch. (7th ed. and 8th) read *επειρειν*. See preceding note.

¹⁵ T. R. reads 'both the things,' with 37 and a few others.

redemption through his blood, the forgiveness of offences, according to

¹⁶ the riches of his grace; which he has caused to abound towards us in all

¹⁷ wisdom and intelligence, having made known to us the mystery of his will, according to his good pleasure

¹⁸ which he purposed in himself for [the] administration of the fulness of times; to head up all things in the Christ, 'the things in the heavens and the things upon the

¹⁹ earth; in him, in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things

²⁰ according to the counsel of his own will, that we should be to [the] praise of his glory, who have pre-trusted

²¹ in the Christ: in whom ye also

as in 1 Cor. ii. 7. But when applied to persons, always, I think, adding that to which they are destined.

²² Many, with A B P 17 47, read 'επειρειν' (if so, read 'which he has bestowed upon us') or 'with which he has favoured us'; & & D (F) G K L 37 Am (F omits g). Then, has *επειρειν*. Theop. S.

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²⁵ T. R. reads 'both the things,' with 37 and a few others.

[have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is [the] earnest of our inheritance to¹ the redemption of the acquired possession to [the] praise of his glory.

Therefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye] have towards all the saints, do not cease giving thanks for you, making mention [of you]² at my prayers,

that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him, being enlightened in the eyes of your heart,³ so that ye should know what is the hope of his calling, [and]⁴ what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right hand in the heavenlies,

above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come: and has put all things under his feet, and gave him [to be] head over all things to the assembly, which is his body, the fulness of him who fills all in all; (II.) and you, being dead in your offences and sins—in which ye once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who

¹ Or 'up to,' &c. It is more than 'till,' because it has the inheritance in view. Compare Gal. iii. 23. It may be translated 'for the redemption,' connecting it with 'sealed,' instead of with 'earnest'; thus, 'Ye have been sealed with the Holy Spirit of promise, (who is the earnest of our inheritance,) for,' &c.

² A B D F G 17 Am omit; text E K L P 37 47 Syrr Memphis and other versions Theod. Theoph. T. R. omits 'your,' with K. L. and others; ³ B D F G P 17 37 47 Am Syrr Memphis insert. A has 'fear.'

⁴ Not 'the will of the flesh and the thoughts,' but συμβούλιον, 'the things willed.'

⁵ 'It' means 'actually bestowed, not merely in the heart of God.' I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very feeble.

T. R. reads 'mind,' with a few cursives.

'Or' 'atheists.'

now works in the sons of disobedience: among whom we also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do,⁶ and were children, by nature, of wrath, even as the rest: but God, being rich in mercy, because of his great love wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are saved by grace,) and has raised [us] up together, and has made [us] sit down together in the heavenlies in Christ Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness towards us⁷ in Christ Jesus. For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, that no one might boast. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.

Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the] flesh done with the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God⁸ in the world: but now in Christ Jesus ye who once were afar off are become nigh by the blood of the Christ. For he is our peace, who has made both one, and has broken down the middle wall of enclosure, having annulled the enmity in his flesh, the law of commandments in ordinances,

⁶ N A B D F G 17 Am omit; text E K L P 37 47 Syrr Memphis and other versions Theod. Theoph. T. R. omits 'your,' with K. L. and others; ⁷ B D F G P 17 37 47 Am Syrr Memphis insert. A has 'fear.'

⁸ Not 'the will of the flesh and the thoughts,' but συμβούλιον, 'the things willed.'

⁹ 'It' means 'actually bestowed, not merely in the heart of God.' I had thought of 'to,' but it reads more feebly in English. 'Bestowed on' is also very feeble.

'Or' 'atheists.'

that he might form the two in himself into one new man, making peace; and might reconcile both in one body to God by the cross, having by it slain the enmity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and [the glad tidings of] peace¹⁰ to those [who were] nigh. For through him we have both access by one Spirit to the Father. So then ye are no longer strangers and foreigners, but ye are¹¹ fellow-citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to a holy temple in the Lord; in whom ye also are built together for a habitation of God in [the] Spirit.

III. For this reason I Paul, prisoner of the Christ Jesus¹² for you nations, if indeed ye have heard of the administration of the grace of God which has been given to me towards you, that by revelation the mystery

¹⁰ T. R. omits 'peace' the second time, with K. L. 37 47 and others Syrr: ¹¹ A B D F G P 17 Am Memphis insert. 'The glad tidings of' is repeated merely to complete the phrase. The text reads εὐαγγέλιον εἰρήνης ... εἰρήνης.

¹² T. R. omits 'ye are,' with E K L P 37 47 Syrr Memphis: ¹³ A B C D F G I Am have it.

¹³ Though A C P and Chrys. (text) and correction in K. L. insert, I judge εἰρήνης is right, and the sense much better than εἰρήνη σώματος. That would be Greek grammatically no doubt, but it would suppose, I think, σώματος to be one complete thing pointed out, whereas it was 'growing to' a temple. But it is a mistake to suppose εἰρήνη, as 'all,' has the article always. Moral ideas as a rule, where a general term comprises and resumes a multitude of particulars, have not the article: 'all righteousness,' 'power,' &c., &c., and all like words used characteristically, and so universally, leave it out. It would destroy the sense to put it in. 'Nor is it confined to these words, as is seen in such cases as the following: νεκρὸς Ἰησοῦς (1 Sam. vii. 2, 3; Exod. xxviii. 11; Acts ii. 36; cf. Neh. iv. 16) νεκρός Ἰησοῦς (1 Kings viii. 14); νεκροὶ νεκρῶν (Ex. xvi. 1); νεκρὸς (2 Sam. xvii. 13; Rom. xi. 20). I think it is a mistake of Winer to account for νεκρός Ἰησοῦς (Matt. ii. 2), νεκρὸς Ἰησοῦς, by their being proper names. Both with and without the article, νεκρός Ἰησοῦς would have been the one town called by that name; but without the article the mind turns to all the people in it: it is mentally dis-

tributed into all it contains. So Ex. xxxi. 2, εἰρήνη σώματος; so νεκρὸς Ἰησοῦς. So with οἰκουμένης, 'ye are built together,' is the key to this. He is looking at a building composed of living stones as a whole, but mentally apprehended as composed of many parts. Amongst these, in Christ, the Gentiles at Ephesus were built in too, to be now already a habitation of God by the presence of the Spirit.

¹⁴ ἐξουσία, 'in bonds.'

¹⁵ 'Or' of Jesus Christ.'

¹⁶ T. R. reads 'he made known to me the mystery,' with E K L 37 and others; text ¹⁷ A B C D F G P 17 47 Am Syrr Memphis.

¹⁷ T. R. reads it in the text, with a few cursives Syrr Memphis: ¹⁸ A B C D E F G K L P 17 37 47 Am omit.

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might be made known through the assembly the all-various wisdom of God, according to [the] purpose of the ages,² which he purposed³ in Christ Jesus our Lord, in whom we have boldness and access in confidence by the faith of him. Wherefore I beseech [you] not to faint through my tribulations for you, which is your glory. For this reason I bow my knees to the Father [of our Lord Jesus Christ], of whom every family in [the] heavens and on earth is named, in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man; that the Christ may dwell, through faith, in your hearts, being rooted and founded in love, in order that ye may be fully able to apprehend with all the saints what [is] the breadth and length and depth and height; and to know the love of the Christ which surpasses knowledge; that ye may be filled [even] to all the fulness of God. But to him that is able to do far exceedingly above all which we ask or think, according to the power which works in us, to him be glory in the assembly in Christ Jesus unto all generations of the age of ages. Amen.⁴

(IV.) I, the prisoner in [the] Lord,

² On 'eternal purpose.'

³ Greek, made.

⁴ Many reject the words 'of our Lord Jesus Christ.' But as they are well supported by MSS and the most ancient versions and fathers, I have not struck them out, though disposed to think them an addition. De Wette retains them, and Griesbach; Alford, Elliott, Meyer, and others reject. Jerome expressly says, they are not to be added as in the Latin copies. W. A. M. O. P. H. Memphis omit; D F G K L 37 Am Syrr Theod. Theoph. an. insert. There is a conjecture between Father and family somewhat lost in English: *sicut... sicut...*

The whole of chapter III. except verse 1 is in parenthesis.

⁵ Or 'according to which.'

⁶ It is not only *Jesus*, but *Christians*. I know not how better to represent *one*—than by 'uniting.' It is not the power of union—that is the Holy Ghost; but practically uniting in fact, as strongest men on earth.

⁷ It may be translated '(the) body is one,' and so on. If the English mind could leave out

exhort you therefore to walk worthy of the calling wherewith⁸ ye have been called, with all lowliness and meekness, with long-suffering, bearing with one another in love; using diligence to keep the unity of the Spirit in the uniting bond⁹ of peace. [There is] one body and one Spirit, as ye have been also called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in us¹⁰ all. But to each one of us has been given grace according to the measure of the gift of the Christ. Wherefore he says, Having ascended up on high, he has led captivity captive, and has given gifts to men. But that he ascended, what is it but that he also descended¹¹ into the lower parts of the earth? He that descended is the same who has also ascended up above all the heavens, that he might fill all things; and he has given some apostles, and some prophets, and some evangelists, and some shepherds and teachers, for¹² the perfecting of the saints; with a view to [the] work of [the] ministry, with a view to the edifying of the body of Christ;¹³ until we all arrive at the unity of the faith and of the knowledge of the Son of God, at [the] full-grown man, at [the]

measure of the stature of the fulness¹⁴ of the Christ; in order that we may be no longer babes, tossed and carried about by every wind of that teaching [which is] in¹⁵ the sleight of men, in unprincipled cunning with a view to systematized error; but, holding the truth in love, we may grow up to him in all things, who is the head, the Christ: from whom the whole body, fitted together, and connected by every joint of supply, according to [the] working in [its] measure of each one part, works for itself the increase of the body to its self-building up in love.

This I say therefore, and testify in [the] Lord, that ye should no longer walk as¹⁶ [the rest of] the nations walk in [the] vanity of their mind, being darkened in understanding, estranged from the life of God by reason of the ignorance which is in them, by reason of the hardness¹⁷ of their hearts, who having cast off all feeling, have given themselves up to lasciviousness, to work all uncleanness with greedy unsatisfied lust. But ye have not thus learnt the Christ, if ye have heard him and

⁸ The form of the Greek phrase makes it somewhat difficult to translate—*en eisōsi ton diakonein*—where the introduction of the article is peculiar. Not is it *ein diakonein en eisōsi*, but so as to distinctly connect *diakonein* with what follows. Still, I do not think that *en eisōsi*, 'in the sleight of,' &c., is in connection with *diakonein* and *epiphanēs*, 'tossed and carried about,' but, in sense, with *diakonein*. The cheating, or of dice-players, and still more malicious craft, characterised the teaching. The *eisōsi* marks the power and character of the teaching, as in similar cases elsewhere. 'Every wind of doctrine' seems to stand by itself in the Authorised Version; and 'by the sleight of men' may be connected with 'tossed to and fro.' I had thought of saying, 'of the teaching' [which comes] through the *sleight*, or 'in the *sleight*, of men.' &c. But what I have given is more literal, and 'that teaching [which is] in the *sleight* of men,' &c., is sufficiently clear. The *ein* before *diakonein* has practically the force of 'that.'

⁹ Literally 'illusions.' Some omit 'illusions.'

¹⁰ There is an emphatic article before 'Jesus': 'Jesus' is personally brought into relief.

¹¹ 'Or goes on in corruption.' Some translate it 'corrupted'; others give it the sense of 'destroying itself.' It is only once used for 'destroy' in the N. T. with the other sense of corrupt. (1 Cor. iii. 17.) Thus run into one another here.

¹² Literally 'righteousness and holiness of the truth.' See verse 22.

¹³ Everything that has the character and nature of falsehood. It is abstract, what has this quality, not merely the act of lying.

¹⁴ 'Or give way to.'

¹⁵ W. A. D. F. G. (K) 37 (Syrr) Memphis have 'with his own hands'; ¹⁶ B. L. (P. 17) Am omit *cleris*. P. 17 omit it all.

¹⁶ 'Corrupt' or 'filthy.' A figure drawn from what is evil and bad, as fruit.

¹¹ from you, with all malice; and be to one another kind, compassionate, forgiving¹ one another, so as God also in Christ has forgiven² you.

V. Be ye therefore imitators of God, as beloved children, and walk in love, even as the Christ loved us,³ and delivered himself up for us,⁴ an offering and sacrifice to God for a sweet-smelling savour. But fornication and all uncleanness or unbridled lust,⁵ let it not be even named among you, as it becomes saints; and filthiness and foolish⁶ talking, or jesting,⁷ which are not convenient;⁸ but rather thanksgiving. For this ye are [well] informed of, knowing⁹ that no fornicator, or unclean person, or person of unbridled lust,¹⁰ who is an idolater, has inheritance in the kingdom of the Christ and God. Let no one deceive you with vain words, for on account of these things the wrath of God comes upon the sons of disobedience. Be not ye therefore fellow-partakers with them; for ye were once darkness, but now light in [the] Lord; walk as children of light, (for the fruit of the light¹¹ is in all goodness and righteousness and truth,) proving what is agreeable

¹ Or 'shewing grace to,' 'shown grace to.'

² Some, with [¶] A B P 37, read 'you' for 'us'; text D F G K L P 17 47 and others Am Syrr Memph Theod.

³ * A D F G K L P 17 47 Am Syrr Memph Theod. read 'us'; B 37 have 'you.'

⁴ Some translate 'covetousness.' See chap. vi. 19. It means the lust of having, but is not, I believe, confined to gain.

⁵ Perhaps 'indiscreet talking.'

⁶ Used for 'buffoonery.'

⁷ 'Convenient' has the French sense of 'convenir,' somewhat obsolete in English: (see Col. iii. 18, Philemon 8) but there is no other word exactly answering to it which suits. Perhaps 'convenient' or 'suitable.'

⁸ *τέρπαντες*. The first word, *τέρπει*, is 'internal conscious knowledge'; the second, *γνωστός*, 'what one is acquainted with objectively.' T. R. has merely 'ye know,' reading *τέρπει γνωστός*, with E K L 37 and others Syrr.; *τέρπει* [¶] A B D F G P 17 47 Am Memph. Theod. Theop. have *τέρπει*.

⁹ Or 'covetous person,' see note ⁸ verse 3.

¹⁰ T. R. reads 'Spirit,' with K L 37 Theod.; [¶] A B D F G P 17 47 Am Memph have 'light.'

¹¹ 'Or 'expose [them]—that is, expose (as by light) their true character.'

¹² 'Or but all of them, having their true char-

to the Lord; and do not have fellowship with the unfruitful works of darkness, but rather also reprove¹ [them], for the things that are done by them in secret it is shameful even to say. But all things² having their true character exposed³ by the light are made manifest; for that which makes everything manifest is light.⁴ Wherefore he says, Wake up, [then] that sleepest, and arise up from among the dead, and the Christ shall shine upon thee. See therefore how ye walk carefully, not as unwise but as wise, redeeming the time,⁵ because the days are evil. For this reason be not foolish, but understanding what [is] the will of the Lord. And be not drunk with wine, in which is debauchery; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with⁶ your heart to the Lord; giving thanks at all times for all things to him [who is]⁷ God and [the] Father in the name of our Lord Jesus Christ, submitting yourselves to one another in [the] fear of Christ.⁸

Wives, [submit yourselves⁹] to your own husbands, as to the Lord, for a husband¹⁰ is head of the

character exposed by the light, are made manifest,¹¹ or are made manifest by the light.'

¹ See ver. 11, and note.

² Some translate it 'everything that is manifested is light.' But I prefer the other, both for sense and Greek. It would not be *σύντομόν* if both were as translated in this note, as would be left out.

³ Not 'redeeming time,' as usually understood, but seizing every good and favourable opportunity. (See Dan. ii. 6.)

⁴ Some read 'in your hearts,' with A D F G P 47 Am Memph. [¶] It omits *εἰς* before *τὸν καιρόν*.

⁵ To him who is. This is not pleasant English, but alone gives the sense. 'God, even the Father,' is too ambiguous. It might be taken as meaning that the Father only is God, and it is far from exact as a translation.

⁶ T. R. reads 'God,' with cursives Theod.; *Xουσίαν* [¶] A B L P 17 47 47 Am Syrr Memph. D F G add 'Jesus.' K has *καρδίαν*.

⁷ The copies vary here as to inserting 'submit yourselves,' or another equivalent form. It is not B, and Jerome asserts it was not in the Greek codices. If not inserted, it refers with the same sense to the previous verse.

⁸ 'Man,' when not the race, and 'husband' are expressed by the same word in Greek; but, the

wife, 'as also the Christ [is] head of the assembly.' *He* [is¹] Saviour of the

¹² body. But even as the assembly is subjected to the Christ, so also wives to their own² husbands in everything.

¹³ Husbands, love your own³ wives, even as the Christ also loved the assembly, and has delivered himself up

¹⁴ for it, in order that he might sanctify it, purifying⁴ [it] by the washing of water by [the] word, that *he*

¹⁵ might present the assembly to himself glorious,⁵ having no spot, or wrinkle, or any of such things; but that it might be holy and blameless.

¹⁶ So ought men also⁶ to love their own wives as their own bodies: he that loves his own wife loves himself.

¹⁷ For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ⁷ the assembly:

¹⁸ For we are members of his body: [we are of his flesh, and of his

¹⁹ bones.⁸] Because of this a man shall leave his⁹ father and mother, and shall be united to his wife, and

²⁰ the two shall be¹⁰ one flesh. This mystery is great, but I speak as to

²¹ Christ, and as to the assembly. But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may

²² fear the husband.

¹⁰ For the rest, brethren,¹¹ be strong in [the] Lord, and in the might of his strength. Put on the panoply of God, that ye may be able to stand

¹² against the artifices of the devil: because our struggle is not against blood

P G P 17 Am Memph. Theod. has it; Theop. not. [¶] T. R. reads 'the Lord,' with B K L and others; text [¶] A B D F G P 17 37 47 Am Syrr Memph.

¹³ * A B 17 Memph omit; D F G (K) L P 27 47 Am Syrr have the words. Theod. Theop. also.

¹⁴ Some omit 'his,' with [¶] B D F G 17; A B K L P 37 47 Am Syrr Memph have it. [¶] It has *εἰς* and *εὐ*.

¹⁵ Literally 'to one flesh,' *εἰς σάρξ μαζή*, that is, shall become *εἰς*, and be so accounted.

¹⁶ * T. R. adds 'the,' with B K L 37; [¶] A B D F G P 17 47 omit.

¹⁷ * B D F G 17 omit 'own.' A K L P 27 47 Am Syrr Memph Theod. Theop. insert.

¹⁸ 'Own' is omitted by [¶] A B (F G) 17; D K L P 27 47 and others Am Syrr Memph insert.

¹⁹ It may be translated 'having purified.' The scroists may be coincident or consequent one on another.

²⁰ * Or, as T. R. reads, 'that he might present it (*εἰςτε*, not *εἰστε*) to himself glorious, (even) the nobly having.' Ac. *εἰστε* K 37 and others: *εἰστε* [¶] A B D F G P 17 47 Am.

²¹ * T. R. reads 'my brethren,' with K L P 37 Am. Syrr Memph; [¶] B D 13 omit; text A P G 47 Am.

and flesh, but against principalities, against authorities, against the universal lords of this darkness,¹ against spiritual [power²] of wickedness in the heavenlies. For this reason take³ [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things,⁴ to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with [the] preparation of the glad tidings of peace: besides⁵ all [these] having taken the shield of faith with which ye will be able to quench all the inflamed⁶ darts of the wicked one. Have⁷ also the helmet of salvation, and the sword of the Spirit, which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing⁸ with all per-

severance and supplication for all the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.⁹

But in order that ye also may know what concerns me, how I am getting on,¹⁰ Tychicus, the beloved brother and faithful minister¹¹ in [the] Lord, shall make all things known to you; whom I have sent to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.¹²

Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ. Grace with all them that love our Lord Jesus Christ in incorruption.¹³

others Theod. and Theoph. have *etc.*

¹ Or 'burning' such darts with burning stuff at the end were in use.

² *Skolopha*, *Asaphieus* (ver. 16). The sense is 'taking up'; so used for arms or clothes to put them on; hence also used for taking a person with you.

³ It may be translated 'having overcome all things' in the same sense. It is to 'carry through and put in execution all that is purposed and called for, in spite of opposition.'

⁴ Some read 'in (to) all things,' with *A B P 17 Am Syrr Memphis; A D F O R L 47* and most

⁵ *A B D F G 17 Am Syrr Memphis* read 'thereunto,' omitting *etc.*

⁶ *Ades* seems to express doing and stale. See Kyrie.

⁷ Or 'servant,' *diakonos*, one that ministered to Paul us to the Lord.

⁸ Some read 'in (to) all things,' with *D K L P 32 47 Syrr Memphis; A B F G 17 Am* *omit.*

EPISTLE TO THE PHILIPPIANS.

L. Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;¹ grace to you, and peace from God our Father and [the] Lord Jesus Christ.

¹ Or 'deacons.' See note to Romans xvi. 1. It may be read 'in my every supplication for you all, making the supplication with joy.'

I thank my God for my whole remembrance of you, constantly in my every supplication, making the supplication for you all with joy,² because of your fellowship with the gospel, from the³ first day until now; having confidence of this very thing, that

so some; but I think not so rightly.
⁴ T. R. omits 'the,' with *D F G K L 17 47 A B P 37* have *etc.*

he who has begun in you a good work will complete it unto Jesus Christ's day: as it is righteous⁵ for me to think this as to you all, because ye have me in your hearts, and that both in my bonds and in⁶ the defence and confirmation of the glad tidings ye are all participants in my grace.⁷

For God is my witness how I long after you all in [the] bowels of Christ Jesus.⁸

And this I pray, that your love may abound⁹ yet more and more in full knowledge and all intelligence,

that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for Christ's day, being complete as regards the fruit¹⁰ of righteousness, which [is] by Jesus Christ, to God's glory and praise.

But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings,

so that my bonds have become manifest [as being] in Christ¹¹ in all the pritorium and to all others,¹² and that the most of the brethren, trusting in [the] Lord through my bonds,¹³ dare more abundantly to speak the

word of God¹⁴ fearlessly. Some indeed also for envy and strife, but some also for good will, preach the

Christ. These indeed out of love, knowing that I am set for the defence of the glad tidings; but those out of

² Or perhaps 'I feel it righteous.' It may be said, 'it is right.' See Eph. vi. 1.

³ T. R. omits 'in,' with *A D F G; M E E K L P 37 47 Am* have *etc.*

⁴ T. R. reads 'Jesus Christ,' with *F K L 47 Memphis; text M A D H G P 17 37 Am*.

⁵ It is a question how far the abounding applies to the love itself; or, supposing the love, that it should grow in these qualities. It is, I think, determined to be the latter by Eph. i. 8. It means 'grow in these,' yet love that would grow in them. Hence, I put 'may abound after love'; if the former, it would be better before 'in full knowledge.'

⁶ T. R. reads 'fruits . . . [are],' with *P* and many cursives *Syrr Memphis.*

⁷ I apprehend 'manifested' to be because of Christ, not to be those of a malefactor.

⁸ Or 'in all other [places].'

⁹ Or 'trusting through [the] Lord in my bonds.'

contention, announce the Christ, not purely, supposing to arouse¹⁵ tribulation for my bonds.¹⁶ What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice, yes,

¹⁶ also I will rejoice; for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit of Jesus Christ;

¹⁷ according to my earnest¹⁸ expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or

¹⁸ by death. For for me to live [is] Christ, and to die gain; but if to live in flesh [as my lot], this is for me worth the while;¹⁹ and what I shall choose I cannot tell. But²⁰ I am pressed by both, having the desire for departure and being with Christ,

²¹ [for] [it is] very much better, but remaining in the flesh [is] more necessary for your sakes; and having confidence of this, I know that I shall remain and abide along with you all, for your progress and joy

²² in²³ faith; that your boasting may abound in Christ Jesus through me²⁴ by my presence again with you.

²³ Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul,

²⁴ T. R. omits 'of God,' with *K* and some cursives; text *M A B D P 17 37 47 Am Syrr Memphis.*

¹⁵ *Apolog.*, with *M A B D F G 17 Am Memphis.* T. R. reads *Thespius*, with *H K L 37 47; D P* have *despiros*.

¹⁶ T. R. transposes verses 16 and 17, with *K* and some cursives *Theod.* text *M A B D E F G P 17 37 47 Am Memphis.*

¹⁷ Or 'constant.' See Rom. viii. 19 and *Priscillas*; but 'earnest' gives this idea here: the constant looking out that it should be so.

¹⁸ Or 'the fruit of labour.'

¹⁹ T. R. (not Stephen) reads 'For,' with a few cursives *Theod.*

²⁰ *Am* is left out by *M D F G K L P 37 Am Syrr Theod. Theoph. Stephens; A B C 17 47 Memphis* have *it.*

²¹ Literally 'of.' Progress and joy go together, not 'progress'—and joy in faith.

²² Or 'as to me.'

labouring together in * the same conflict with the faith of the glad tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation, and that from God: because to you has been given, as regards Christ, not only the believing on him but the suffering for him also, having the same conflict which ye have seen in me, and now hear of in me.

II. If then [there be] any comfort in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and compassions, fulfil my joy, that* ye may think the same thing, having the same love, joined in soul, thinking one thing: [let] nothing^b [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more excellent than themselves; regarding^c not each his own [qualification], but each those of others also. For let this mind be in you which [was] also in Christ Jesus; who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God; but emptied himself, taking a bondman's form, taking his place^d in [the] likeness of men; and having been found in figure as a man, humbled himself,

* That is, the faith of the gospel being in conflict, they identified themselves with it, and entered into the struggle, striving in favour of it.

^a On the whole this seems the best reading, but T. R. is supported by many authorities. Some read 'to us.' The text, with A B C P 17 47 Syrr., is *εαυτοις*. T. R., with E (P) K L 37 and others Am Memph., has *εαυτον*. C D (F) G have *εαυτην*.

^b Or 'in behalf of Christ,' the sentence being broken in upon and resumed.

^c I do not think *επαγγελλειν* is 'exhortation' here. That misses the whole mind of the apostle: *επαγγελλειν* is 'encouragement,' by word or any way, and so 'comfort.' Here the apostle beautifully alludes to what he felt by their sending supply to him from so far; and adds, if you want me to be fully happy, be at one among yourselves.

^d That depends on an understood exhortation.

^e Or 'nothing' may be in sense joined with 'thinking,' which precedes, leaving out 'let,' and 'be.'

becoming obedient even unto death, and [that the] death of [the] cross. Wherefore also God highly^e exalted him, and granted him a^f name, that which is above every name, that at the name of Jesus every knee should bow, of heavenly and earthly and infernal [beings], and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.

III. So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out^g your own salvation with fear and trembling, for it is God who works^h in you both the willing and the workingⁱ according to [his] good pleasure. Do all things without murmurings and reasonings, that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation;^j among whom ye appear^k as lights in [the] world, holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run in vain nor laboured in vain.^l But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all. In like manner do ye also rejoice, and rejoice with me. But I hope in [the] Lord Jesus

^a T. R. reads 'regard,' with L (K) 37 (Syrr.); text A B C D F G P 17 47 Am.

^b Or 'adventures.'

^c Or perhaps 'be found amongst you.'

^d Or simply 'esteem it expire.'

^e I have no doubt all this is in contrast with the first Adam.

^f Being made^g is wrong; it is 'becoming,' produces, what he was not before.

^g Or 'has highly . . . and given.'

^h Or 'the [or that] name which is,' &c., *ειναι τοις οντος*, with A B C 17; T. R., with D F G K L P 17 37 47 and most others omit *re-*

ⁱ *εργαζεσθαι*, 'to work out into result.'

^j *επαγγελλειν*, internal operation of power, though seen in results. I add the note lest the word in verse 12 should be supposed from the English to be the same.

^k Deut. xxxii. 5, LXX.

^l *επαγγελλειν*, appear^l used in the middle voice for rising or appearing of the heavenly bodies; so here with *εργαζεσθαι*, 'lights.'

^m This is the other alternative from 'coming and finding them walking well,' as he had said.

to send Timotheus to you shortly, that I also may be refreshed, knowing how ye get on. For I have no one like-minded who will care with genuine feeling how ye get on. For all seek their own things, not the things of Jesus Christ.

IV. But ye know the proof of him, that, as a child a father, he has served with me in the work of the glad tidings. Him therefore I hope to send immediately, as soon as I shall see how it goes with me: but I trust in [the] Lord that I myself also shall soon come; but I have thought it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but your messenger and ministerⁿ to my need, since he had a longing desire after you all, and was distressed because ye had heard that he was sick; for he was also sick close to death,^o but God had mercy on him, and not indeed on him alone, but also on me, that I might not have sorrow upon sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,^p and that I might be the less sorrowful. Receive him therefore in [the] Lord with all joy, and hold such in honour; because for the sake of the work^q he drew near even to death, venturing^r his life that he might fill up what lacked in your ministration toward me.

V. For the rest, my brethren, re-

ⁿ A kind of official person in this service, *διδάσκαλος και λειτουργός*.

^o Almost the same as dead, 'all as one,' or 'in like manner to,' the same word as in Heb. ii. 14, translated, in the Authorised Version, 'likewise.' It is 'like' too, but used as we use 'like,' 'a like number,' that is, 'the same.' In Hebrews the object is not the essential sameness (that is expressed by *επαγγελλειν*), but the similarity or sameness of the form and manner.

^p Or 'seeing him again ye might rejoice.'

^q T. R., with D K L 37, adds *επαγγελλειν*, 'of Christ' others *χαρακτηριστικόν*, with B F G; others again, *επαγγελλειν*, 'of the Lord,' some 'of God,' thus evidencing an addition. C has neither. *εργαζεσθαι* A P 17 47 Memphis.

^r T. R. reads 'not consulting,' with C K L P 17 37 47; text A B D F G.

^s *επαγγελλειν τις εις επαγγελλειν*. T. R., with K L 37 47 (Memph.) Theod. Theoph., reads *επαγγελλειν τις εις επαγγελλειν*.

joice in [the] Lord: to write the same things to you, to me [is] not irksome, and for you safe. See to dogs, see to evil workmen, see to the circumcision. For we are the circumcision, who worship by [the] Spirit of God,^t and boast in Christ Jesus, and do not trust in flesh. Though I have [my] trust even in flesh; if any other think to trust in flesh, I rather: as to circumcision, [I received it] the eighth day: of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a Pharisee; as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found^u blameless; but what things were gain to me these I counted, on account of Christ, loss. But surely I count also all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and counted them to be filth, that I may gain Christ; and that I may be found in him, not having my righteousness, which [would be]^v on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God through^w faith, to know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if any way I arrive at the resurrection from among [the] dead.^x Not that I have already obtained [the prize], or

was in question as early as Ambrose and Augustine. Augustine reads both. Ambrose, till the Benedictine edition, was given as reading *επαγγελλειν* God the Spirit, but they give *επαγγελλειν* the Spirit of God. The diplomatic evidence is in favour of *επαγγελλειν*, 'who worship by the spirit of God,' but I do not feel assured of its correctness. It has *επαγγελλειν*, but after all it is only an Alexandrian witness of the completed kind. But it is anything but a correct MS. In Bezae it is very incorrect indeed. D and F (in Tisch. M. S. L.) read *επαγγελλειν*, and so Am Syrr.

^y *επαγγελλειν*.

^z Or 'have Christ for my gain.'

^o Or 'that which is.'

^q *επαγγελλειν*, conditioned by.

^r *επαγγελλειν τις εις επαγγελλειν*. T. R., with K L 37 47 (Memph.) Theod. Theoph., reads *επαγγελλειν τις εις επαγγελλειν*.

am already perfected; but I pursue, if also I may get possession [of it], seeing that also¹ I have been taken possession of by Christ [Jesus²]. Brethren, I do not count to have got possession myself; but one thing—forgetting the things behind, and stretching out to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high of God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also God shall reveal to you. But whereto we have attained, [let us] walk in the same steps.³ Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have us for a model; (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the cross of Christ: whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind earthly things;) for our commonwealth⁴ has its existence in [the] heavens, from which also we await the Lord Jesus Christ [as] Saviour, who shall transform our body of humiliation into conformity⁵ to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

IV. So that, my brethren, beloved and longed for, my joy and crown,

¹ I judge *εἰς* to be the condition in virtue of which he expected the result, as in Rom. v. 12, as translated, Authorized Version; others translate here [which], as Auth. Ver., 'whereunto.' It is not 'I also,' 'He would get possession'; but 'also he had been taken possession of.'

² Many copies leave out 'Jesus,' with B D F G.

³ T. R. reads 'Let us walk by the same rule,

and be of the same mind.' A correlative of *εἰς*, and the old Latin read as in T. R., with (D) E K L P (37) 47 Syrr needs *εἰς* after *εἰς* *τὸν θεόν*. F G add *εἰς* *δικαιοῦ* only, and read *εἰς τὸν θεόν*. D F G 37 transpose the two clauses. Text *εἰς Α B 17 Memphis*.

⁴ 'Commonwealth' does not at all satisfy me, but 'citizenship' is a somewhat different word. 'Conversation' is wrong, though it be a practical consequence. It is 'associations of life,' as, 'I am born an Englishman.'

thus stand fast in [the] Lord, beloved. I exhort Euodia, and exhort Syntyche, to be of the same mind in [the] Lord; yea,⁶ I ask thee also, true yokefellow, assist them, who have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.

Rejoice in [the] Lord always: again I will say, Rejoice. Let your gentleness⁷ be known of all men. The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to⁸ God; and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble,⁹ whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely¹⁰ ye did also think [of me], but lacked opportunity. Not that I speak as regards privation, for as to me I

⁵ T. R. reads 'That it might be conformed,' adding *εἰς τὸν κομψόν*, with B E K L P 37 47 Syrr. H A B D F G Am Memphis sc. omit.

⁶ T. R. reads 'and' for 'you,' with a cursor.

⁷ Or 'those (women) who.'

⁸ sinners, who are such as have.

⁹ Or 'moderation,' not insisting on right-mindedness.

¹⁰ εἰπεῖσθαι: 'before.' They were to address their requests to him.

¹¹ Or 'venerable.'

¹² εἰς & I have translated 'though surely' as being the sense. It is still the conditional dative after *εἰς* as previously, and in Rom. v. 12, as in French, *bien entendu que*. It qualifies the apparent reproach of the apostle that they had revived their thinking of him; 'I say that ye have begun again, but I do not mean ye did not think of me; only ye had no good occasion to show it.'

have learnt in those circumstances in which I am, to be satisfied in myself. I know both¹³ how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound and to suffer privation. I have strength for all things in him¹⁴ that gives me power. But ye have done well in taking part in my affliction. And know also ye, O Philippians, that in [the] beginning of the gospel, when I came¹⁵ out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save ye alone; for¹⁶ also in Thessalonica once and even twice ye sent to me for my need. Not that I seek

gift, but I seek fruit abounding to your account. But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God. But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus. But to our God and Father [be] glory to the ages of ages. Amen.

¹³ Salute every saint in Christ Jesus. The brethren who [are] with me salute you. All the saints salute you, and specially those of the household of Caesar. The grace of the Lord Jesus Christ [be] with your spirit. Amen.

would in English rather mean the glory of that of which he had been speaking.

¹⁴ T. R. reads 'our,' with D P Memphis. H A B F G K L P 37 47 Syrr. text *εἰς Α B D 17 Am Memphis*.

¹⁵ Or 'had come out of Macedonia.'

¹⁶ Or 'that.'

¹⁷ In Greek there is an emphatic article, 'the glory,' the due divine glory, which cannot be given in English. If 'the glory' were said, it

¹⁸ *εἰς Α B D F G P 37 47 Am Memphis*.

¹⁹ *εἰς Α D K L P 37 47 Am Syrr Memphis* have 'Amen.' B F G 47 omit.

EPISTLE TO THE COLOSSIANS.

I. Paul, apostle of Christ Jesus¹ by God's will, and Timothy the brother, to the holy and faithful brethren in Christ which [are] in Colossae.² Grace to you and peace from God our Father [and Lord Jesus Christ].

We give thanks to the God and³ Father of our Lord Jesus Christ con-

¹ T. R. with D E 37 47 and others, reads 'Jesus Christ.' text *εἰς Α B F G L P 37 47 Am Memphis*.

² T. R. reads 'Colossae,' with H B D P G L Am Memphis Theod. and Theoph. A has 'Colosse' in the title, but is wanting in the text. B has *εἰς* in the title, corrected into *εἰς*. D has *Katōkōsētai* in text, and so also in title, with H P G L. Stephens has *Katōkōsētai* in text, with K P 37 47 Syrr Theod. Both forms are as old as Herodotus.

³ The words 'and Lord Jesus Christ' are doubtful. B D K L H Am Syrr omit. H A C D F G P 37 47 Am Memphis.

tinually [when]⁴ praying for you, having heard of your faith in Christ Jesus, and the love which ye have⁵ towards all the saints, on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of the glad tidings, which are come to

G (P order different) 37 47 Memphis insert. Theod. has the words, 'Theophil. and other fathers already say that 'Christ' is properly left out.'

⁴ Some omit 'and,' with H C Syrr Memphis. In this case in English we must read 'God [the] Father.' Some have 'they' with D P G. See chap. iii. 17. B has *εἰς θεόν μητέρα* in both.

⁵ Or '... Christ, continually praying for you.' Verse 2 proves this very probably to be the true sense.

⁶ T. R. has not *εἰς θεόν* in text, omitting with K L, and adding *εἰς*. B has neither; text *εἰς Α C D F G P 37 47 Am Memphis*.

you, as [they are] in all the world, [and^c] are bearing fruit and growing,^b even as also among you, from the day ye heard [them] and knew indeed the grace of God in truth: even as ye learned^a from Epaphras our beloved fellow bondman, who is a faithful minister^c of Christ for you, who has also manifested to us your love in [the] Spirit.

For this reason we also, from the day we heard [of your faith and love^m], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding, [so as]ⁿ to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by^c the true knowledge^p of God; strengthened with all power according to the might of his glory unto all endurance and longsuffering with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love: in whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation;^r because

by^s him were created all things,^t the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things^u have been created by^v him and for^w him. And he^x is before all, and all things subsist together by^y him. And he^z is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he^z might have the first place in all things: for in him all the fulness [of the Godhead^z] was pleased to dwell, and by^y him to reconcile all things to itself, having made peace by the blood of his cross —by him, whether the things on the earth or the things in the heavens. And you, who once were alienated and enemies in mind by wicked works, yet now has it reconciled in the body of his flesh through death; to present you holy and unblamable and irreproachable^z before it, if indeed ye abide in the^z faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation^z which [is] under heaven, of which I Paul became minister.

Now,^z I rejoice in^z sufferings for

^a ΠΑ Β Ο Δ Ρ 17 Memphis omits; Φ Ο Κ Λ 37 47 Am Syrr insert.

^b T. R. omits 'and growing,' with K and others; # A B C D F G L P 17 37 47 Am Syrr Memphis insert.

^c 'Them' may be left out and 'heard' referred also to τὸν ρόπον 'the grace of God in truth.'

^d T. R. adds 'also,' with E K L 37 47 and others; # A B C D F G P 17 Am Memphis omit.

^e Or 'servant, diakonos.'

^f See verse 4 for the words inserted in brackets.

^g T. R. adds 'also, reading 'for you to walk, with E K L P 47; # A B C D F G 17 37 Memphis omit.'

^h T. R. reads 'into,' with K L 37 and many others; text # A B C D F G P 17 (47) Am.

ⁱ Or 'full knowledge,' epignosis.

^j T. R. adds 'by his blood,' with some critics.

^k See verse 23 for 'creature,' οὐρανός.

^l i.e., in the power of whose person. He was the one whose intrinsic power characterized the creation. It exists as his creature.

^m 'All things' looked at as a whole: 'the all things,' τὰ πάντα.

ⁿ ήδη, the instrumental power.
^o εἰς, 'for.' Thus οὐ, ήδη, εἰς, the characteristic power, active instrument, and end.

^p αἴστης, 'one against whom no charge can be brought.'

^q οὐ in faith,' that is, full assurance of heart in the gospel.

^r οὐρανός is used either of 'the creation,' or abstractedly of 'the creature' as such; once for 'ordinance,' 1 Peter ii. 15. Thus, in verse 15, it is not of each individual as such, but of everything called οὐρανός in its nature (compare Hes. ii. 11). 'Creature' individually is οὐρανός. T. R. adds the article τοῦ before οὐρανός, with E K L P 47; # A B C D F G 17 37 omits.

^s He had previously become minister, or servant (ver. 23); he was now in prison, but rejoicing in suffering.

^t T. R. reads 'my sufferings,' with 47 and cursives; text # A B C D E F G Ο Κ Λ Ρ 17 37 Am Memphis.

you, and I fill up^z that which is behind of the tribulations of Christ in my flesh, for his body, which is the assembly; of which ^zI^z became minister, according to the dispensation of God which [is] given me towards you to complete the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.^z Whereunto also I toil, combating according to his working, which works in me in power.

II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge of the mystery of God;^z in which are hid all the treasures of wisdom and of knowledge. And I say this to the end that no one may delude you by persuasive speech.

For if indeed in the flesh I am absent, yet I am with you in spirit, rejoic-

ing and seeing your order, and the firmness of your faith in Christ. As therefore ye have received the Christ, Jesus the Lord, walk in him, rooted and built up^z in him, and assured^z in the faith, even as ye have been taught, abounding in it^z with thanksgiving. See that there be no one who shall lead you^z away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. For in him dwells all the fulness of the Godhead bodily; and ye are complete^z in him, who is the head of all principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body^z of the flesh, in the circumcision of the Christ; buried with him in baptism, in which^z ye have been also raised with [him] through faith of the working of God who raised him from among the dead. And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us^z all the offences; having effaced^z the handwriting^z in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it to the cross; having spoiled^z principalities and authorities, he

living.

^z θεραπεία: the den- refers to what lacked as yet, not 'in his turn' as a person, in what is yet lacking. See Mayer, *In loco, or, for the English reader*, Alford or Hillicott.

^z Ι^z is emphatic.

^z T. R. adds 'Jesus,' with E K L P 37 47 Am Memphis; # A B C D F G 17 omits.

^z T. R. adds 'and of the Father and of Christ,' with E K L and others; B adds γεννηθεὶς only; # A C add σαρκὸς γεννηθεὶς, A C adding also τοῦ before γεννηθεὶς; text D^z F 37.

^z T. R. reads 'lest any one,' with K L 47; text # A B C D P 17 37 omits.

^z 'Rooted' is the perfect participle, what had been done and continued 'built up' present or continuous. Perhaps we might say 'being built up.'

^z Or 'confirmed.'

^z Some omit 'in it,' reading 'abounding in thanksgiving,' with ΜΑ Ζ 17 37 Am Memphis; B K L (P) Syrr have it. P omits 'in thanks-

^z Used for annulling a decree of law.

^z Handwriting, obligation to which a man is subject by his signature.

^z θεραπεία. This word has raised questions, being generally applied to things, gar-

fair, knowing that ye also have a Master in [the] heavens.

¶ Persevere in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, to the end that I may make it manifest as I ought to speak.

¶ Walk in wisdom towards those without, redeeming opportunities. ¶ [Let] your word [be] always with grace, seasoned with salt, [so as] to know how ye ought to answer each one.

¶ Tychicus, the beloved brother and faithful minister and fellow-bondman in [the] Lord, will make known to you all that concerns me; whom I have sent to you for this very purpose, that he might know your state, ^b and that he might encourage your hearts; with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you every thing here.

¶ Aristarchus my fellow-captive salutes you, and Mark, Barnabas's

^a See Eph. v. 16, and note.

^b The reading is a little uncertain. Some copies have 'ye may know our'; but I doubt not T. R. is right. So the versions.

say, 'who are such as have been.'

¶ T. R. omits 'Jesus,' with D F G K 47 Syr.

¶ A B C L 17 47 Am Memphis insert.

¶ A B C D F G 17 read *τηλεσφόρον*.

E K L P 37 47 Am Syrr Theod, and Theoph.

cousin, concerning whom ye have received orders, (if he come to you, receive him,) and Jesus called Justus, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God whoⁱ have been a consolation to me. Epaphras, who is [one] of you, [the] bondman of Christ Jesus,^k salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete^l in all [the] will^m of God. For I bear him witness that he laboursⁿ much for you, and them in Laodicea, and them in Hierapolis. Luke, the beloved physician, salutes you, and Demas. Salute the brethren in Laodicea, and Nympha, and the assembly which [is] in his^o house. And when the letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you.^p

^a T. R. The first means rather 'fully assured.' ^b *τηλεσφόρον*. Literally 'in every will of God,' everything that is such.

^c T. R. reads 'has much said,' with K L 17 47 Syr.; ^d *τηλεσφόρον*; ^e *τηλεσφόρον*; ^f *τηλεσφόρον* Am Memphis.

^g *μαρτυρεῖ* A C F 17 47 read 'their.'

^h T. R. adds 'Amen,' with D K L P 37 47 Am Syrr Memphis; ⁱ A B C F G 17 omit.

FIRST EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.^a

^a Many authorities add 'from God our Father and [the] Lord Jesus,' ^b A (C, from the space) D K L P 17 47 and several others Memphis have

¶ We give thanks to God always for you all, making mention of you^b at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

the words. B F G 47 and others Am Syrr not. ^b A B 17 Am omit 'of you.' C D F G K L P 37 47 have *τηλεσφόρον*.

hope of our Lord Jesus Christ, before our God and Father; knowing brethren beloved by God, your election. ¶ For our glad tidings were not with you^c in word only, but also in power, and in [the] Holy Ghost, and in much assurance; even as ye know what we were among you for your sakes: and ye became our imitators and of the Lord, having accepted the word in much tribulation with joy of [the] Holy Ghost, so that ye became models^d to all that believe in Macedonia and in^e Achaea: for the word of the Lord sounded out from you, not only in Macedonia and Achaea, but in every place your faith which [is] towards God has gone abroad, so that we have no need to say anything; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living and true God, and to await his Son from the heavens, whom he raised from among the^f dead, Jesus, our deliverer from the coming wrath.

II. For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been in vain; but, having^g suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving. ¶ For our exhortation [was] not of deceit, nor of uncleanness, nor in guile: but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who proves

^a Or 'brought to you,' *έπεισαν*, a word as usually impossible to translate 'took place.' It is passive, and followed by *εἰς*, giving the sense of motion up to: 'were not with you' implies they had not been before and were now come, and gives the force of *εἰς* and *έπεισαν*.

^b Some read 'a model,' with B D 17 47 Am Memphis. T. R. has 'models,' with A C F G K L P 47.

^c T. R. omits *τηλεσφόρον* with K L 37 47 Memphis; ^d A B C D F G P 17 Am. In verse 8, B 17 37 47 Memphis omits *τηλεσφόρον* before *Ἄριστος*.

^e T. R. with E K L 47, adds 'also.'

^f T. R. omits 'the,' with A C K; ^g B D F G L P 17 37 47 have it.

our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness; nor seeking glory from men, neither from you nor from others, when we might have been a charge as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own children. Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us. For ye remember, brethren, our labour and toil^h working night and day, not to be chargeable to any one of you, we have preached to you the glad tidings of God. Ye [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with you that believe: as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify, that ye should walk worthy of God, who callsⁱ you to his own kingdom and glory. And^j for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judea in Christ Jesus; for ye also have suffered the same things of your own countrymen as also they of the Jews, who have both slain the Lord Jesus and

^h T. R. adds 'also' ('even'), *εἰς*, with some cursives.

ⁱ T. R. adds 'for' with E K L 37 47 and others; ^j A B D F G H P 17 Am Syrr Memphis omit.

^k Or 'the God who calls you,' *εἷς οὐρανοὶ τὸν καλεῖ*; but neither gives exactly the Greek, because 'of God who calls' makes God stand by Himself as such; and 'the God who calls' makes the calling too distinctive, so that, but for other reasons, one might think there was another God. The Greek preserves the absoluteness of God, and adds the calling quality.

^l T. R. omits 'and,' with D F G H K L and all cursives Am; ^m A H P Memphis insert.

the¹⁰ prophets, and have driven us out by persecution, and do not please God, and [are] against all men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.

¹¹ But we, brethren, having been bereaved of you and separated¹² for a little moment in person, not in heart, have used more abundant diligence to see your face with much desire; wherefore we have desired to come to you, even I Paul, both once and twice, and Satan has hindered us. For what [is] our hope, or joy, or crown of boasting? [are] not ye also¹³ before our Lord Jesus¹⁴ at his coming? for ye are our glory and joy.

III. Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens, and sent Timotheus, our brother and fellow-workman under God¹⁵ in the glad tidings of Christ, to confirm you and encourage [you]¹⁶ concerning your faith, that no one might be moved by these

¹⁰ T. R. reads 'their own,' with K L 37 47; W A B D F G P 17 Am Memph omit.

¹¹ I have added 'separated,' to express the somewhat emphatic reiteration of ἀπέσταλτο in the Greek.

¹² Or 'it is not even so.'

¹³ T. R. adds 'Christ,' with P G L 27 47 and others Memph; *A B D K P 17 Am Syrr omit.

¹⁴ The reading is perplexed. But I suppose it is either 'our brother, and fellow-workman under God,' οὐτεπώντες τὸν Θεόν, or 'our brother and minister of God.' Some simply leave out εἰς προσεύχεσθαι. *A P have διάβατον εἰς θεόν, omitting εἰς προσεύχεσθαι. B reads εἰς προσεύχεσθαι οὐτεπώντες τὸν Θεόν, leaving out εἰς θεόν, as well as εἰς δύναμαν καὶ φρεσόν. C fails on here, so that we have for προσεύχεσθαι, B, and D (Gr. and Lat.), for δύναμαν, *A P Am. I have given it as in (B) D. If any prefer *A P the clause and authorities are there. AM Lüdemann Ell. Grisch. Tisch. De Wette have as in text.

¹⁵ T. R. adds a second 'you' in text, with K L and others Thess.; text *A B D F G P 17 37 47 Am Memph omit.

¹⁶ Very competent critics, beginning with Bengel, would translate here 'we are to be,' that is, such is the lot of Christians; but προσεύχεσθαι 'tell you beforehand,' seems to make it applicable to the Thessalonians. Both may be joined, and I suspect were in the apostle's mind; but it is added to verse 3, and not the repetition of it.

¹⁷ Or 'But now, Timotheus having come,' as

afflictions. (For yourselves know that we are set for this; for also, when we were with you, we told you beforehand we are about to be¹⁸ in tribulation, even as also it came to pass, and ye know.) For this reason I also, no longer able to restrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing. But Timotheus having just come¹⁹ to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us,²⁰ desiring much to see us, even as we also you; for this reason we have been comforted in you,²¹ brethren, in all our distress and tribulation,²² through your faith, because now we live if ye stand firm in [the] Lord. For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God, night and day beseeching exceedingly to the end that we may see your face, and perfect what is lacking²³ in your faith? But our God and Father himself²⁴ and our Lord Jesus²⁵

But I doubt that ἡμεῖς has ever the semi-inferior force of εἰς or εἰς.

¹⁸ Or 'have good remembrance of us, always deserving much to see.'

¹⁹ οὐδὲ I believe here, and in 2 Cor. vii, 7, is the occasion. The εἰς with a dative, with the force of a condition, or circumstance, which gives an occasion, not the cause - supposition. It is the same structure as εἰς εἴη τις πάγη, not here strictly a condition, nor 'in spite of,' nor merely 'in reference to,' but still with the sense of occasion. We say 'it was the occasion of his doing so,' 'the occasion failed,' he had no occasion; but also 'on this occasion,' and that is the force, with the same difference, of εἰς here. So εἰς εἴη τις πάγη, verse 2. We can say 'for' perhaps there, but it is the occasion of his thanksgiving; his thanksgiving was conditional; that was necessary to it as a condition precedent.

²⁰ T. R. reads 'tribulation and distress,' with K L and others Thess.; text *A B D F G K 17 37 47 Am Syrr.

²¹ Or 'but may God Himself and our Father.'

but this, closely examined, is unsatisfactory; they might be two, whereas the one article in Greek refers 'God and Father' to one person,

without necessarily referring 'our' to more than Father. 'Now may himself [who is] God and our Father.'

²² T. R. adds 'Christ,' with E F G K L and others 37 47 Syrr Memph; *A B D I 17 Am omit.

²³ direct²⁶ our way to you. But you²⁷ may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you, in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus²⁸ with all his saints.

IV. For the rest, then, brethren, we beg you and exhort you in (the) Lord Jesus, even as ye have received from us how ye ought to walk and please²⁹ God, even as ye also do walk,³⁰ that ye would abound still more. For ye know what charges we gave you through the Lord Jesus. For this is [the] will³¹ of God, [even] your sanctification, that ye should abstain from fornication; that each of you know how to possess³² his own vessel in sanctification and honour, (not in passionate desire, even as the nations who know not God,) not overstepping the rights of and wronging his brother in the matter,³³ because

²⁶ It is well to remark here that 'direct' in Greek is in the singular; God the Father and Christ the Lord forming, so to speak, one in the thought of the apostle's mind, though, personally, clearly distinguished.

²⁷ 'You' is in contrast with 'our . . . to you.'

²⁸ T. R. adds 'Christ,' with F G L 17 Syrr Memph; *A B D K 37 47 Am omit.

²⁹ I do not say 'to please' because then pleasing God would be a distinct object. Here it is 'rather to walk so as to please.' The point is, what is the way (εἰς τοῦτο) to please him, not that it ought to be an object, however true that may be. Here it is assumed.

³⁰ T. R. omits 'even as ye also do walk,' with K L 47 and most others; *A B D F G 17 37 Am Memph omit.

³¹ The article is not before θέλειν, 'will,' in Greek, and the force much increased thereby. It is before θεόν. It is not merely the fact that God wills so, but it is a matter of God's will. God is looked at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that He wills. This is of such a character that God Himself wills it.

³² 'Possess.' It is alleged that εἰσέλθω means 'acquire,' not 'possess.' No doubt it is the force, the perfect tense giving it the force of possession. What I possess myself of, I possess when the action is complete and permanent. But it is not, I think, exactly 'acquire,' but 'to get into possession,' or 'come into possession of,' the differences being great in moral things. Thus Luke xxi, 18, and xviii, 12, so Sirach ii, 29. You

the Lord [is] the avenger of all these things, even as we also told you before, and have fully testified. For God has not called us to³⁴ uncleanness, but in sanctification.³⁵ He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you.³⁶

³⁷ Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another. For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, brethren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as we charged you, that ye may walk reputably towards those without, and may have need of no one.³⁸

³⁹ But we⁴⁰ do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the

cannot say 'acquire his soul by patience.' We do say 'self-possession,' yet it is an active state. But 'keep, preserve,' is a kindred sense undoubtedly used in the LXX. Sirach xii, 23, στήριξατε, 'keep faith with one's neighbour.'

⁴⁰ Lysias, quoted by Kypke, Sirach vi, 7 does not apply, nor a passage quoted by Stephens, Memph; *A B D K 37 47 Am omit.

⁴¹ I do not say 'to please' because then pleasing God would be a distinct object. Here it is 'rather to walk so as to please.' The point is, what is the way (εἰς τοῦτο) to please him, not that it ought to be an object, however true that may be. Here it is assumed.

⁴² T. R. omits 'even as ye also do walk,' with K L 47 and most others; *A B D F G 17 37 Am Memph omit.

⁴³ The article is not before θέλειν, 'will,' in Greek, and the force much increased thereby. It is before θεόν. It is not merely the fact that God wills so, but it is a matter of God's will. God is looked at as a person in authority (not merely a divine being), but the will is looked at characteristically, not merely as a fact that He wills. This is of such a character that God Himself wills it.

⁴⁴ εἰς τοῦτο, the characterizing condition.

⁴⁵ Or 'holiness,' as in Rom. vi, 19, 22, ὑπαρκεία. But 'sanctification' is used in Ecclesiastic for the result as well as the activity which produces it. Compare verses 2, 4 and the note on 1 Cor. i, 30.

⁴⁶ T. R. reads 'me,' with A and many cursives; text *B D F G H K L 17 37 47 Am Syrr Memph; *A K L 17 37.

⁴⁷ 'Or of nothing.'

⁴⁸ T. R. reads 'I do not,' with 47 and other cursives Syrr Memph; text *A B D F G K L 17 37 Am.

¹⁴ rest who have no hope. For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through Jesus. (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate¹ those who have fallen asleep; for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with [the] Lord. So encourage one another with these words.) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night. ² When they may say,³ Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that the day should overtake you as a thief: for all ye are sons of light and sons of day; we are not of night nor of darkness. So then do not let us sleep as⁴ the rest do, but let us watch

¹ *σπουδαίως*, scire subjunctive habitually used with *εἰπεν* in New Test., little differing from 'shall in no wise,' but I think there is a shade of difference from the meaning of the present. Compare chap. v. 3, *ἀγαπήσατε*. . . . *σπουδαίως*.
² T. R. adds 'For' with K L P 37 and others; B D Memphis; *τινὲς* W A F G 37 47.
³ Or 'When they may be saying.'
⁴ See note to chap. IV. 15.

every wicked form would have a wholly different sense in English. I do not think that *εἴσαι* could have the article here. *εἴσαι*, as often remarked, is 'kind,' 'species,' but if the article be put before *εἴσαι*, it is either 'the wicked one, and *εἴσαι* has no sense; or it is the abstract idea of *εἴσαι*; and an abstract idea is one absolute and simple whole; you cannot have kinds of it. Hence *εἴσαι* is looked at as a general thing, a genus, and has kinds or species of it. They were to hold fast the *εἴσαι*, 'the right, the thing in itself. But you cannot speak of *evil* in itself as an abstract existence. This most absolute form is Satan, though we may practically speak of 'evil'; but I cannot say 'wickedness' as I can 'goodness.' I must suppose an existence of what is good to have an idea of evil, *εἴσαι* and *εἴσαι* are therefore profoundly beautiful. If I say 'wickedness,' I think of an act or of evil will in some one, malice.

and be sober; for they that sleep sleep by night, and they that drink drink by night; but we being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope⁵ of salvation; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who has died for us, that whether we may be watching or sleep, we may live together with him. Wherefore encourage one another, and build up each one the other, even as also ye do.

⁵ *λαύρη* A K L P 17 37 47 Am Syrr Memphis Ar.; B D E F G omit it.

⁶ Greet all the brethren with a holy kiss. I adjure you by the Lord that the letter be read to all the [holy⁷] brethren. The grace of our Lord Jesus Christ [be] with you.⁸

⁷ T. R. adds 'Amen.' with R A E K L P 37 47 Syrr Memphis; R D F G 17 Am omit.

SECOND EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and [the] Lord Jesus Christ. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

⁹ We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another abounds; so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye are sustaining; a manifest token of the righteous judgment of God, to the end that¹⁰ ye should be counted worthy of the kingdom of God, for the sake of which ye also suffer; if at least¹¹ [it is a] righteous thing with God to render tribulation to those that trouble you, and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, with [the] angels of his power, in flaming fire taking vengeance on those who know not

God, and those who do not obey the glad tidings of our Lord Jesus Christ;¹² who shall pay the penalty of everlasting destruction from the presence of the Lord, and from the

¹³ glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed,¹⁴ (for our testimony to you has been believed,) in that day.

¹⁵ To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith with power,

¹⁶ so that the name of our Lord Jesus Christ¹⁷ may be glorified in you and ye in him, according to the grace of our God, and of [the] Lord Jesus Christ.¹⁸

II. Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together to him, that ye be not soon shaken in mind,¹⁹ nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the day of the Lord²⁰ is present. Let not any one deceive

⁹ B D F 17 omit 'our.'

¹⁰ *εἰσειστε*, with infinitive.

¹¹ This looks back in thought to verse 5. This shows that the alleged difference of *εἴσαι* and *εἴσαι* is unfounded. There is, I think, a difference, as here, para the case that the thing is *εἴσαι* the possibility that it is not.

¹² A F G 37 Am have *λαύρη*, with T. R.; B D K L P 17 47 Memphis omit.

¹³ T. R. reads 'that believe,' with a few cursives.

¹⁴ *εἰσειστε* here, I am disposed to think rightly, but many of the best have it, as A F G P 17 Am Syrr.

¹⁵ It might be translated 'the grace of our God and Lord Jesus Christ,' but I doubt its correctness here.

¹⁶ *εἰσειστε* here, 'from a steady and soberly judging mind.'

¹⁷ T. R. reads 'Christ,' with K and others; *εἴσαι* A B D F G L P 17 37 47 73 Am Syrr Memphis.

you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition; who opposes and exalts himself on high¹ against all called God, or object of veneration; so that he himself² sits down in the temple of God, shewing himself that he is God. Do we not remember that, being yet with you, I said these things to you? And now ye know that which restrains, that he should be revealed in his own time. For the mystery of lawlessness already works; only [there is] he who restrains now until he be gone, and then the lawless one shall be revealed, whom the Lord Jesus³ shall consume⁴ with the breath⁵ of his mouth, and shall annul by the appearing of his coming: whose coming is according to the working⁶ of Satan in all⁷ power and signs and wonders of falsehood, and in all⁸ deceit of unrighteousness to them that perish, because they have not received the love of the truth, that they might be saved. And for this reason God sends⁹ to them a working¹⁰ of error, that they should believe what is false, that all might be judged who have not believed the truth, but have found pleasure in unrighteousness. But we ought to

give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and belief of [the] truth; whereunto he has called you by our glad tidings, to [the] obtaining of [the] glory¹¹ of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and given [us] eternal consolation and good hope by grace, encourage your hearts, and establish you¹² in every good work and word.¹³

III. For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, for faith [is] not [the portion] of all. But the Lord is faithful, who shall establish you and keep [you] from evil.¹⁴ But we trust in the Lord as to you, that the things which we enjoin¹⁵ ye both do and will do. But the Lord direct your hearts into the love of God, and into the¹⁶ patience of the Christ.

Now we enjoin you, brethren, in the name of our¹⁷ Lord Jesus Christ,

¹ 'Before,' or 'exceedingly,' *desuperior* followed by *in*. There is some question as to the force of *in* here. Elliott gives 'above' and 'against'; but I suppose 'over' = 'magnify oneself against' as in x. 15 as well as Dan. xi. 36; but in Dan. xi. 37 the idea of 'above' seems to come in, and thus *in* implies. There is opposition, but in the way of arrogant self-evaluation. See following note; but there the verb also has *in*.

² Or 'above.' See John viii. 48; Matt. x. 22. ³ T. E. adds 'as God,' with A B F G K L P 37 47 Syrr. F G Ios Seir; A B D P 17 Am Memphis omit.

⁴ T. E. omits 'Jesus' with B K L 27 and most others; with A D F G P 17 47 Am Syrr Memphis insert.

⁵ Or 'destroy,' with A B D F G P 17 Am; T. E. 'consume,' with B K L 27 47 Syrr.

⁶ 'Opposes,' a working in the power of anything.

⁷ 'Every kind of form of' *ways*, without article.

⁸ T. E. reads 'in,' with B K L P 37 47 and others; text A B D F G P 17 Am Memphis.

⁹ T. E. with B K L P 37 47 Syrr Memphis, reads 'shall send,' except for *ways*, which is in A B

that ye withdraw¹⁸ from every brother walking disorderly and not according to the instruction which he¹⁹ received from us. For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to any one of you: not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us. For also when we were with you we enjoined you this, that if any man does not like to work, neither let him eat.

¹² For we hear that [there are] some walking among you disorderly, not

¹⁸ Or 'shrink,' *εκπλασθαι*.

¹⁹ Some read 'ye,' with A B F G; some have 'ther,' *επιτάχαι*, with K L P 37 47 Am; *επιτάχαι* Μ & Δ omit *επιτάχαι*; T. E. is supported by only a few cursives and Syrr-Pnt. It is very probable 'they' is right.

¹³ Working at all, but busybodies.²⁰ Now such we enjoin and exhort in [the]²¹ Lord Jesus Christ, that working quietly they eat their own bread.

¹⁴ But ye, brethren, do not faint in well-doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed

¹⁵ of himself; and do not esteem him as an enemy, but admonish [him] as

¹⁶ a brother. But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.

²² The salutation by the hand of me Paul, which is [the] mark in every letter; so I write. The grace of our Lord Jesus Christ [be] with you all.²³

²⁰ Meddling in others' affairs.

²¹ T. E. reads 'by our,' with K L 37 47 and others; text A B D F G (P) 17 Am. P Memphis omit 'Christ.'

²² T. E. adds 'Amen,' with A D F G K L P 37 47 Am Syrr Memphis; Μ Η 17 omit.

FIRST EPISTLE TO TIMOTHY.

I. Paul, apostle of Jesus Christ,¹ according to [the] command of God our Saviour, and of Christ Jesus² our hope, to Timotheus, [my] true child in faith: grace, mercy, peace, from God our³ Father and Christ Jesus our Lord. Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other doctrines, nor to turn their minds to fables and interminable genealogies, which⁴ bring questionings rather than [further] God's dispensation;

¹ Or 'Christ Jesus,' with A D F G P Memphis; text A K L 17 27 Ε and others Am. Tsch. always had 'Christ Jesus' following 'apostle of,' but in his 4th ed. he has altered it in the Epistle to Titus. So Tremelius.

² T. E. reads 'the' Lord Jesus Christ,' with K L 27 47; text A D F G P 17 Am Syrr Memphis.

³ 'Father,' a technical word for the enactment of a law, its being in force.

⁴ which [is] in faith. But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned faith; which [things] some having missed, have turned aside to vain discourse, desiring to be law-teachers, not understanding either what they say or concerning what they [so] strenuously affirm. Now we know that the law [is] good if any one uses it lawfully, knowing this, that law has not its application⁵ to a righteous person, but to [the] lawless and insubordinate, to [the]

Memph; K L P 37 47 Syrr Thiod. Trempl. have 'our.' B fails at here.

⁵ above: not merely a relation, stating the fact, but the character. They are such as do so.

⁶ T. E. reads 'godly edification,' with D Am Syrr; text A F G K L 17 27 47 Memphis.

impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of mothers,⁴ to murderers, fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching, according to the glad tidings of the glory of the blessed God, with which I have been entrusted. [And⁵] I thank Christ Jesus our Lord, who has given me power,⁶ that he has counted me faithful, appointing to ministry him⁷ who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me because I did it ignorantly, in unbelief. But the grace of our Lord surpassingly over-abounded with faith and love, which [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am [the] first. But for this reason mercy was shewn me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe

⁴ Philo, *Phasæd*, contemps these and *adulterines*; but *Adulter* is 'to smite' or 'beat,' not 'to kill.'

⁵ 'And' is doubtful. D E L 37 47 Am Syrr have it: * A F G P 17 Am Memphis omit.

⁶ Or 'I thank him who has given me power, Christ Jesus our Lord.'

⁷ Or 'appointing me to ministry, who.' * A D F G P 17 47 read 'or for me before *spiritus*'

⁸ I think it a mistake to apply the delineating simply to the long-suffering, and so make 'of men' for 'for those,' As. Paul was a delineation of Christ's ways in their case, even, I doubt not, in the case of the rebellious Jews hereafter: the whole long-suffering was in Paul's case, so as to picture every case. In those who accompanied with Him when alive this was not the case, though the grace was really the same; but there was not the same *obligatio* of it.

⁹ T. R. adds 'wise,' with K L P 37 47 and others; * A D F G P 17 Am Memphis omit.

¹⁰ Same word as 'enion,' verses 2, 5.

¹¹ The connection of the words here is much discussed. I have left the same ambiguity as in Greek. It may be 'I commit to thee (in this way) in order that,' or 'going before in order that'; it may be 'prophecies as to thee,' or 'going before, as to thee.' I apprehend the series of ideas in the apostle's mind is: he consults—in order that; but he refers to the prophecies—that by them. As to the second point, the whole is one idea; but the 'as to thee' is more closely connected with prophecies. There is a more serious difficulty as to the word 'faith'; because

on him to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only¹² God, honour and glory to the ages of ages. Amen.
¹³ This charge,¹⁴ [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that¹⁵ thou mightest war by them the good warfare, maintaining¹⁶ faith and a good conscience; which [last] some, having put away, have made shipwreck as to faith; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.
¹⁷ II. I exhort therefore, first of all, that supplications, prayers, intercessions,¹⁸ thanksgivings be made for all men;
¹⁹ for kings and all that are in dignity, that we may lead a quiet and tranquil life in all pietv and gravity;
²⁰ for this is good and acceptable before our Saviour God, who desires that all men should be saved and come to [the] knowledge²¹ of [the] truth.
²² For God is one,²³ and [the] mediator of God and men one, [the] man Christ

it embraces two ideas: doctrine, as taught of God and received; and subjectively the state of soul. If I have cast off the faith, the doctrine and the state of soul are both gone. In verse 19 it is the inward energy of grace which holds fast the truth. The two are not separated, but the state of the soul is first in the apostle's mind. In the second, having had a good conscience, they did not hold fast the faith, but they lost it in some way than objectively. In the second case, there is the article in Greek, which does not exclude faith in the soul, but leads the mind to the faith. This comes out in the following verse; but in English 'the faith' would be too absolute or merely doctrinal. I think it is clear as I have put it.

²⁴ Or 'holding.' I should say 'keeping,' but 'keeping faith' in English has another sense: but it is more than 'having.'

²⁵ Overfull, personal and confiding intercourse with God on the part of one able to approach Him.

* M A 17 Memphis omit 'for'; D F G K L A. Am Syrr have it.

²⁶ *ἐπιστῆμαι*, 'full knowledge,' which acknowledges the truth of a thing; but I have said 'knowledge,' not 'full' or 'certain knowledge,' as more just in English. If I said, in English, 'acquainted with the truth,' it would imply not possessed, but knowledge is possessed. If we say 'full,' it is contrasted with 'partial,' 'partial' with 'doubtful.' To know the truth suggests possession of it.
²⁷ Or 'there is one God and one mediator,' ac.

¹² Jesus, who gave himself a ransom for all, the testimony [to be rendered]

¹³ in its own times; to which I have been appointed a herald and apostle, (I speak [the] truth, I do not lie,) a teacher of [the] nations in faith and truth.

¹⁴ I will therefore that the men pray in every place, lifting up pious hands,

¹⁵ without wrath or reasoning. In like manner also that the women in decent deportment and dress²⁸ adorn themselves with modesty and discretion, not with plaited [hair] and²⁹ gold, or pearls, or costly clothing,

³⁰ but, what becomes women making profession of the fear of God, by good works. Let a woman learn in quietness in all subjection;

³¹ but I do not suffer a woman to teach nor to exercise authority over³² man, but

³³ to be in quietness; for Adam was formed first, then Eve; and Adam

³⁴ was not deceived; but the woman, having been deceived,³⁵ was in trans-

³⁶ gression. But she shall be preserved in childbearing, if they continue in faith and love and holiness with discretion.

³⁷ III. The word [is] faithful: if any one aspires to exercise oversight, he de-

³⁸ sires a good work. The overseer then must be irreproachable, husband of one wife, sober, discreet, decorous, hospitable, apt to teach;

³⁹ not given to excesses from wine, not a striker,⁴⁰ but mild, not addicted to contention, not fond of money, con-

* T. R. adds 'in Christ,' with K L 37 47 and others; A D F G P 47 Am Syrr Memphis omit.

⁴¹ *εὐσέβεια* is more than *εὐσέβης*, and includes the whole deportment, the way in which the woman presents herself, though dress be a great sign of this.

⁴² T. R. reads 'or.' The MSS vary, but on the whole 'and' is the best supported. * A D F G and most Memphis 'and'; K L 37 47 and others Am have 'or.'

⁴³ Or 'a man.' It is in contrast with 'woman.'

⁴⁴ *παραστῆσαι*, a stronger word than *ἀποκεῖσαι*, which T. R. reads, with K L 37 47 and many others. But scriptural Greek often adds strengthening prepositions with the force little changed. See Rom. vii. 11, rev. 19; 1 Cor. iii. 18; 2 Cor. xi. 2; 1 Thess. ii. 3.

⁴⁵ T. R. adds 'not seeking gain by base means,' with some cursives.

ducting his own house well, having [his] children in subjection with all gravity; (but if one does not know how to conduct his own house, how shall he take care of the assembly of God?) not a novice, that he may not, being inflamed, fall into [the]

⁴⁶ fault⁴⁷ of the devil. But it is necessary that he should have also a good testimony from those without, that he may fall not into reproach and

⁴⁸ [the] snare of the devil. Ministers,⁴⁹ in like manner, grave, not double-tongued, not given to much wine, not seeking gain by base means,

⁵⁰ holding the mystery of the faith in a pure conscience. And let these be first proved, then let them minister,⁵¹ being without charge [against them].

⁵² [The] women in like manner grave, not slanderers, sober, faithful in all things.

⁵³ Let [the] ministers be husbands of one wife, conducting [their] children and their own houses well:

⁵⁴ for those who shall have ministered well obtain for themselves a good degree, and much boldness in faith

⁵⁵ which [is] in Christ Jesus. These things I write to thee, hoping to

⁵⁶ come to thee more quickly,⁵⁷ but if I delay, in order that then mayest know how one ought to conduct oneself in God's house, which is [the] assembly of [the] living God, [the]

⁵⁸ pillar and base of the truth. And confessedly the mystery of piety is great. God⁵⁹ has been manifested in flesh, has been justified in [the]

⁴⁶ *εὐσέβεια* is the subject matter of which a person had to be accused. They set up the cause of the Lord on the cross, that for which He came into accusation—the charge. So it is used here. The devil was puffed up with his own excellency, and abode not in the truth. Hence, in a strongly taken sense, our word 'crime.' See also note on 1 Cor. xi. 29.

⁴⁷ *λαζαρί*, 'servants' or 'deacons.'

⁴⁸ Serve, as servants or deacons.

⁴⁹ More quickly than the writing of the letter supposed; but in case he delayed to write. The verse refers to his fears of being delayed.

⁵⁰ I do not enter on the criticism of this text. It very likely should be read as, 'He who has Ac. it has it, but has been modified with, 't' (Urb. Tisch, Min. Sacr. Inst.) has *ΩΣ*; it generally, in Paul's epistles, has the readings of *st*, but occasionally seems like the T. R. According to

Spirit, has appeared to^e angels, has been preached among [the] nations, has been believed on in [the] world, has been received up in glory.

IV. But the Spirit speaks expressly, that in latter times some shall apostatise from the faith, giving their mind to deceiving spirits and teachings of demons speaking^b lies in hypocrisy, cauterised as to their own conscience, forbidding to marry, [bidding] to abstain from meats, which God has created for receiving with thanksgiving for them who are faithful and know^c the truth. For every creature of God [is] good, and nothing [is] to be rejected, being received with thanksgiving; for it is sanctified by God's word and freely dressing^d [him]. Laying these things before the brethren, thou wilt be a good minister^e of Christ Jesus,^f nourished with the words of the faith and of the good teaching which thou hast fully followed up.^g But profane and old wives' fables avoid, but exercise thyself unto piety; for bodily exercise is profitable for a little, but piety is profitable for everything, having promise of life, of the present^h and of that to come. The word [is] faithful and worthy of all acceptance; for, for this weⁱ labour and suffer reproach,^j because we hope in a living God, who is pre-

Scrivener, A, so long contested, would have #2, and # K L (37) 47. If we have not; D has 5, and so Am; C has ec., F G 17 have 4.

^b So often in New Testament; it may be translated 'has been seen of.'

^c Or, perhaps, 'through those who speak lies,' 4c. Otherwise, as translated in text, the Spirit identifies the speaker and the evil spirit which speaks by him, as commonly in New Test., and passes from one to the other.

^d Or 'acknowledging.' See note to chap. II. 4.

^e This I believe to be the sense here: 'deceives means' intercourse with a person,' then 'petitions and intercession,' one person speaking personally to another. See note to II. 1. I believe the creature, fallen through Adam, belongs to the faithful, and those who know the truth, by God's speaking to us, and our freely speaking to Him. This has set all on a new footing, because we have met God again, the word of God having put us into communication by grace. And the faithful, and those who know the truth, have availed themselves of it, and come and enter into inter-

course of all men, specially of those that believe. Enjoin and teach these things. Let no one despise thy youth, but be a model of the believers, in word, in conduct,^k in love,^l in faith, in purity. Till I come, give thyself to reading, to exhortation, to teaching. Be not negligent of the gift [that is] in thee, which has been given to thee through prophecy, with imposition of the hands of the eldership. Occupy thyself with these things: be wholly in them, that thy progress may be manifest to^m all. Give heed to thyself and to the teaching; continue in them; for, doing this, thou shalt save both thyself and those that hear thee.

V. Rebuke not an elder sharply, but exhort [him] as a father, younger men as brethren, elder women as mothers, younger women as sisters, with all purity. Honour widows who are really widows: but if any widow have children or descendants, let them learn first to be pious as regards their own house, and to render a return on their side to [their] parents; for this is acceptable in the sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day. But she that lives in habits of self-indulgence is dead [while] liv-

ing. It is no longer by nature, but by the word of God.

^k Or 'servant.'

^l T. R. reads 'Jesus Christ,' with 17 47 Am and others; text # A C D F G K L P 37 Memph.

^m Or 'been thoroughly acquainted with.' See Luke I. 5.

ⁿ That is, 'some small things,' rather than 'a little time.' It is in evident contrast with 'everlasting.'

^o T. R. adds 'both,' with F G K L 37; # A C D P 17 47 Am Syrr Memph omit.

^p Many read 'we combat,' with # A C F G K 17 47; text D L P 37 Am Syrr Memph.

^q Or 'conversation,' in the ancient sense.

^r T. R. adds 'in [the] Spirit,' with K L P 37 and most; # A C D F G 17 47 Am Syrr Memph omit.

^s T. R. reads 'amongst,' adding 4s, with K L P 37 47; text # A C D F G 17 Am Syrr Memph.

^t T. R. reads 'good and,' with 37 Memph; # A C D F G K L P 17 47 Am Syrr omit.

ing. And these things enjoin, that they may be irreproachable. But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been] wife of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every good work. But younger widows decline; for when they grow wanton against Christ, they desire to marry, being guilty, because they have cast off their first faith. And at the same time, they learn also [to be] idle, going about to people's houses;^u and not only idle, but also gossips and meddlers,

^v speaking things not becoming. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect^w of reproach. For already some have turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.

^x I have said 'people's houses,' to represent the article, *οἰκίας* of the saints or people. They knew different houses represented to the mind as known.

^y Or 'by reason of,' *ἀπό*, *ἀπό* and *ἐπειδή* approach each other in use very nearly, but are not the same. *ἀπό* refers always to a productive power, as regards the main governed by it, or a motive which has governed the mind as drawn favourably to it. It is the motive before the mind, or act, attractively; not behind it as a mere cause. Application or object is in *ἀπό*, simply why in *ἐπειδή*. But in this sense the application is very fine. The adversary found in the reproach that which produced an occasion to exercise his hostility. So *ἐπειδή* is a motive by reason of something accepted, viewed favourably, approved. To use the example given by Eustathius, 'I could not arm myself *ἀπό* an enemy.' I could *yield* a friend, or *gain* a victory, I apprehend it would be *ἐπειδή* an enemy. See Wetstein, Luke vii. 47, and the passages in a Greek Concordance. As to 'adversary,' discussed here, the habit of Paul is to speak of Satan directly when acting through men, because he

knew the activity of the adversary, and the part he takes in such matters. To such an adversary reproach is a favoured, accepted motive. The sense of *ἀπό* remains essentially the same—the favour borne to anything: only sometimes it is an object, sometimes a passing motive.

^z Or 'reprove.' But it is bringing home demonstratively to a man's conscience. It means 'to put to shame,' 'prove,' 'conquer,' 'rebuke,' but with conviction.

^{aa} God and the Lord Jesus Christ are looked at as one object in respect of the apostle's testifying, *να τὸν αὐτὸν Ἰησοῦν Χριστὸν*. But the reading is perhaps doubtful; see following note. Note, G. Sharpe's rule, that it is one person, far from always true. One office or position of two is sufficient for the second article being expressed. See Acts xii. 1; Eph. 6. 20, iii. 5; Col. iv. 11. Here so a name it hardly applies at all if *αὐτὸν* be left out; 'the elect angels' has a distinct article.

^{bb} T. R. reads '[the] Lord Jesus Christ,' with K L P 37 47 and others Syrr.; # A D F G 17 Am Memph omit. *Ιησοῦν Χριστὸν*, P K L P 37 47 Syrr. *Χριστὸν Ιησοῦν*, # A D G 17 Am Memph.

ren; but let them the rather serve them with subjection, because they are faithful¹ and beloved, who profit by the good and ready service [rendered]. These things teach and exhort. If any one teach differently, and do not acceds to sound words, those of our Lord Jesus Christ, and the teaching which [is] according to piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil-suspicions, constant quarrellings² of men corrupted in mind and destitute of the truth, holding gain to be [the end of] piety.³ But piety with contentment is great gain. For we have brought nothing into the world: [it is] [manifest]⁴ that neither can we carry anything out. But having sustenance and covering, we will be content⁵ with these. But those who desire⁶ to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men into destruction and ruin. For the love of money is [the] root⁷ of every evil; which some having aspired after, have wandered from the faith, and pierced themselves with many sorrows. But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance, meekness of spirit.⁸ Strive earnestly [in] the good conflict⁹ of

faith.¹⁰ Lay hold of eternal life, to which thou hast been called, and hast confessed the good confession before many witnesses. I enjoin thee before God who preserves all things in life,¹¹ and Christ Jesus who witnessed before Pontius Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus Christ; which in its own time¹² the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lordship;¹³ who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see: to whom [be] honour and eternal might. Amen.

¹² Enjoin on those rich in the present age not to be highminded, nor to trust on the uncertainty of riches; but in the God¹⁴ who affords us all things richly for [our] enjoyment; to do good, to be rich in good works, to be liberal in distributing, disposed to communicate [of their substance], laying by for themselves a good foundation for the future, that they may lay hold of [what is] really life.¹⁵

O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of false-named knowledge, of which some having made profession, have missed¹⁶ the faith. Grace [be] with thee.¹⁷

¹ T. B. adds 'also,' with 37 and many cursives; M A D F G K L P 17 C Am Syr Memphis omits.

² 'Quarrelsome.' T. B. reads 'quarrels' or 'makes alive.' Cursive, with K L P 37 and others; text A D F G P 17.

³ Literally 'times.'

⁴ Or 'in God who.' T. B. reads 'the living God,' with D (omits ει) K L P 37 Syr; M A F G P 17 C Am Memphis omits.

⁵ Many copies, with M A F G 17 Memphis, omit 'content.' It then, I think, must be read 'for neither can we.' K L P 37 and most of fathers insert. Vulg and others; Syr of nation omits.

⁶ 'Or let us be satisfied.'

⁷ 'Desire' includes the idea of purpose here.

⁸ Not that there is no other root, but the love of money is characterized by being that.

⁹ T. B. reads simply 'meekness,' agreeing for expression, with D (omits ει) K L P 37 43 and others; text M A F G (P).

¹⁰ 'Or, conflict.'

¹¹ 'Or of the faith.'

¹² T. B. reads ειναι, with D K L P 37 and most Am Syr. εισεις, 'you,' M A F G P 17 Memphis.

¹³ T. B. adds 'Amen,' with K K L P 37 47 Am Syr Memphis etc.; M A D F G 17 omits.

SECOND EPISTLE TO TIMOTHY.

I. Paul, apostle of Jesus Christ¹ by God's will, according to promise of life, the [life] which [is] in Christ Jesus, to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.

I am thankful to God, whom I serve from [my] forefathers with pure conscience, how unceasingly I have the remembrance of thee in my supplications night and day, earnestly desiring to see thee, remembering thy tears, that I may be filled with joy; calling to mind² the unfeigned faith which [has been]³ in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also.

For which cause I put thee in mind

to rekindle the gift of God which is

in thee by the putting on of my hands.

For God has not given us a spirit of

cowardice, but of power, and of love, and of wise discretion.⁴ Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings,⁵ according to the power of God; who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ Jesus before [the] ages of time, but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruption by the glad tidings; to which I have been appointed a herald and apostle

and teacher of [the] nations.⁶ For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed,⁷ and am persuaded that he is able to keep for

¹ Or 'Christ Jesus,' with M A D F G K L P 17 47 and others (Am) Memphis; A L 37 and most others have 'Jesus Christ.'

² Or '... conscience, (as I have unceasingly the ... with joy) calling to mind.' That is, I am thankful, calling to mind.

³ As some verb must be inserted, I have said 'has been,' warranted by the apostle's 'calling it to mind.' It affirms it is now, whereas it might seem there was discouragement. 'Was' implies it was once. In Greek there is nothing; but the proper sense of επιστεμενος is 'to revive, rekindle, what is drooping.' So Gen. xiv, 22, and 1 Mac. xiii, 7. The whole subject of the epistle is energy in the darkening state of the church.

⁴ Some would take επιστεμενος in the active sense of 'warning,' 'setting right,' 'admonishing, straitening.' But it is clearly used with the passive or substantival meaning also, 'of a sober right mind.' See in the passages from Josephus quoted by De Wette, Ant. xvii, 9, 2, and Bell. Jud. II, 1, 2, both referring to the same history, where επιστεμενος is evidently a quiet, sound, or sober mind.

⁵ This personification of the gospel is very common with Paul.

⁶ M A 17 omits 'of the nations.'

⁷ 'I know whom I have believed.' The Authorized Version is, I think, right: εισεις, with the dative is always in the New Testament receiving a statement as true.

to believe a person. The only case that might raise a doubt is John v, 24; but there, I apprehend, the passage must be governed by universal usage. ει ει is the object of belief, used very often in John, who employs the word ερων for more than any. (next to his Gospel is the Acts,) the person who is the object of my faith, on whom I believe, ιε πασι ει τα ει ει goes on to the idea of confidence: I rest my faith on him, yet with a more general idea of looking to any one with this confidence. It is only used however six times, that I am aware of: Acts ix, 42, x, 27, xxi, 31, xxii, 19; Rom. vi, 8, 24; ει ει is yet rarer, and besides Luke xxiv, 25, only used the three times that Isaiah xxviii, 16 is quoted, Rom. ix, 30, x, 11; 1 Peter ii, 6; here it is confidence in reliance upon. ει ει is used still more seldom. Mark i, 15, where it refers to the truth of the substance of a thing, as in Ecclesiastic, 'I believe in the gospel,' the good news, a story. The LXX uses it thrice; Ps. lxviii, (Heb. lxxviii,) 25, 32, 36 and ει ει in 27, ει ει in 32, and Jer. xii, 6. It is once used in the Apocrypha. The habitual use therefore is with a dative, to believe a person: ει ει, to believe on or in a person as object of faith, as John xiv, 1. 'Ye believe in God; do not see him; so, now they were losing Christ on earth, they were to believe in him, ει ει adds the thought of the mind looking to any one with trust: ει ει, trusting in: ει ει, receiving a statement as true.

that day the deposit I have entrusted to him. Have¹ an outline of sound words, which [words] thou hast heard of me, in faith and love which [are] in Christ Jesus. Keep, by the Holy Ghost which dwells in us, the good deposit entrusted. Thou knowest this, that all who [are] in Asia, of whom is Phrygellus and Hermogenes, have turned away from me. The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not been ashamed of my chain; but being in bonds sought me out very diligently, and found [me] — the Lord grant to him to find mercy from [the] Lord in that day — and how much service he rendered in Ephesus thou knowest best.

II. Thou therefore, my child, be strong in the grace which [is] in Christ Jesus. And the things thou hast heard of me in the presence of² many witnesses, those entrust to faithful men, such as shall be competent to instruct others also. Take thy share in suffering³ as a good soldier of Jesus Christ.⁴ No one going⁵ as a soldier entangles himself with the affairs of life, that he may please him who has enlisted him as a soldier. And if also any one contend [in the games], he is not crowned unless he contend lawfully. The husbandman must labour⁶ before partaking of the fruits.

¹ Or 'hold fast.' There is no article to *serve*. Accusatives after a verb often have not. They explain the nature of the action of the verb. But Timothy had heard no form from Paul, but words or doctrines. Hence, he had not to keep the farm, but to have a summary or outline, so as to state clearly and definitely what he did hold. Hence, the article is far better away. I have added 'words' in [], because in English, 'which' might be thought to refer to outline, whereas in a systematic *ergon*, in outline, of any system of doctrine or philosophy. It is the name given to the sketch of Pythagorean doctrine given by Sextus Empiricus, for example. See I Tim. I. 10, 'definition.'

² See A C D F G P 17; T. E., with B K L 37 47, has the comparative 'more diligently.'

³ i.e. But *do* means here, as it does elsewhere, the state or circumstances in which a thing happened, as Rom. II. 27.

⁴ See chap. I. 8, *cis* c. 11. K. L 37 47 and others; test A C D F G P 17 Am Syri Memphis.

⁵ 'Or 'Christ Jesus,' with B K C D F G P 17 37 47

⁷ Think of what⁷ I say, for the Lord will give⁸ thee understanding in all things. Remember Jesus Christ raised from among [the] dead, of [the] seed of David, according to my glad tidings, in which I suffer even unto bonds as an evildoer: but the word of God is not bound. For this cause I endure all things for the sake of the elect, that they also may obtain⁹ the salvation which [is] in Christ Jesus with eternal glory. The word [is] faithful; for if we have died together with [him], we shall also live together; if we endure,¹⁰ we shall also reign together; if we deny¹¹ he also will deny us; if we are unfaithful, he abides faithful, for¹² he cannot deny himself.

¹³ Of these things put in remembrance, testifying earnestly before the Lord not to have disputes of words, profitable for nothing, to the subversion of the hearers. Strive diligently to present thyself approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth. But profane vain babblings abun, for they will advance to greater impiety, and their word will spread as a gangrene; of whom is Hymenaeus and Philetus;¹⁴ [men] who as to the truth have gone astray,¹⁵ saying that the resurrection has taken place already; and over-

Am Memphis; K L and most have 'Jesus Christ.'
Or 'serve.'

⁸ The structure of the phrase is somewhat obscure; it might be rendered, 'The labouring husbandman ought first to partake of the fruits.' But the sense is that he must work first in order to partake.

⁹ T. B. reads 'of the things which,' with D K K L 37 47 and others Am Memphis Thod.; test B K C D F G P 17.

¹⁰ T. B. reads 'may the Lord give,' with K L P 37 47 and others; test B K C D F G P 17 Am Memphis.

¹¹ 'Obtain' has not an active sense, but means simply *not* to be, *not* now.

¹² See verse 13. 'Endure' has a double sense in English: 'to last,' and 'to go through suffering patiently.' Here it is the latter: cf. Rom. II. 7, viii. 29, xii. 12, *resist*, *endure*.

¹³ Many copies read 'small drops,' with B K C D F G P 17 37 47 Thod.

¹⁴ T. B. omits 'for,' with K and others; B K C D F G P 17 37 47 Memphis insert.

¹⁵ 'Or 'missed the mark.' But this, though ex-

¹⁶ throw the faith of some. Yet¹⁶ the firm foundation of God stands, having this seal, [The] Lord knows those that are his; and, Let every one who names the name of [the] Lord,¹⁷ withdraw from iniquity. But in a great house there are not only gold and silver vessels, but also wooden and earthen; and some to honour,¹⁸ and some to dishonour. If therefore one shall have purged himself from those in separating himself from them,¹⁹ he shall be a vessel to honour, sanctified,²⁰ serviceable to the Master, prepared for every good work. But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call upon the Lord out of a pure heart. But foolish and senseless²¹ questionings avoid, knowing²² that they beget contentions. And a bondman of [the] Lord ought not to contend, but be gentle towards all;²³ apt to teach;²⁴ forbearing; in meekness setting right those who oppose, if God perhaps may sometime give them repentance to acknowledgment²⁵ of [the] truth, and that they may awake up out of the snare of the devil, [who are] taken by him, for his²⁶ will.

act, is too familiar; and 'missed the mark' has another sense; see note to I Tim. vi. 21.

¹⁶ Some take *despoiled* here as 'teachable'; but it seems to be more the spirit of the servant of the Lord.

¹⁷ It is here a question whether it be God's will or Satan's; whether *it* refers to 'make up' or 'take captive'; 'awake up for his (God's) will out of the snare,' &c., that those who have been taken as prey by the devil may, God having given them repentance to the acknowledging of the truth, awake up to follow his will. It is *awake*, not *wake*; and therefore properly refers to God. However, *awake* may designate emphatically Satan as saying, 'that being's will.' I have a little doubt whether the apostle would use *awake* in this way of God. It is somewhat familiar. As to Christ however, see II. 13; 3 Pet. 1.6; and cf. Tit. iii. 3. I have had myself difficulty in this emphatic use of *awake*, and none in the employment of *despoiled*. I rather prefer however its application to God, but I am not quite sure if *awake* sic is right Greek.

¹⁸ T. B. adds 'and,' with C E K L P 37 47 Am

and many others; B K C D F G P 17 Memphis omit.

¹⁹ Literally 'foolish and un disciplined' questionings, *anakrisis*, used for many different words by LXX, but in general, mind not subject to God, a man following his own mind and will. It is used by *Machimus* with *anakrisis*, an unskilled, ill-ordered testimony. See Eur. in

²⁰ 'Or 'ungracious.' See Luke vi. 35.

²¹ T. B., with a few cursives, adds the article *vi.*

²² *Anakrisis* is clear, full knowledge or acknowledgement.

²³ 'Or 'as regards faith.'

²⁴ 'Or 'had followed up.'

happened to me in Antioch, in Iconium, in Lystra; what persecutions I endured; and the Lord delivered me out of all. And all indeed who desire to live piously in Christ Jesus will be persecuted. But wicked men and juggling impostors shall advance in evil, leading and being led astray. But thou abide in those things which thou hast learned, and [of which] thou hast been fully persuaded, knowing of whom thou hast learned [them]; and that from a child thou hast known the sacred letters, which are able to make thee wise unto salvation, through faith which [is] in Christ Jesus. Every scripture [is] divinely inspired, and profitable for teaching, for conviction, for correction, for instruction in righteousness; that the man of God may be complete, fully fitted to every good work.

IV. I testify before God and Christ Jesus,¹ who is about to judge living and dead, and by⁼ his appearing and his kingdom, proclaim the word; be urgent in season [and] out of season, convict,² rebuke, encourage, with all longsuffering and doctrine. For the time shall be when they will not bear sound teaching; but according to their own lusts will heap up to

themselves teachers, having an itching ear; and they will turn away their ear from the truth, and will have turned³ aside to fables. But thou, be sober⁴ in all things, bear evils, do [the] work of an evangelist, fill up the full measure of thy ministry. For I am already being poured out,⁵ and the time of my release is come. I have combated the good combat, I have finished the race, I have kept the faith. Henceforth⁶ the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will render to me in that day; but not only to me, but also to all who love his appearing. Use diligence to come to me quickly; for Demas has forsaken me, having loved the present age, and is gone to Thessalonica; Cresces to Galatia, Titus to Dalmatia. Luke alone is with me. Take Mark, and bring [him] with thyself, for he is serviceable to me for ministry. But Tychicus I have sent to Ephesus. The cloak which I left behind [me] in Troas at Carpus's, bring when thou comest, and the books, especially the parchments. Alexander the smith did many evil things against me. The Lord will render to him⁷ according to

¹ Literally 'to worse.'
T. R. reads 'I testify therefore before God and the Lord Jesus Christ,' with (B) K L (27) 32 and most Syr; but ^a A C D F G P (47) Am Memphis; B 17 Syr-Pat omit ^a b c d e f g; 47 has it.

² That is 'I testify or charge you before God, and by the appearing.' Some read 'at.' It may be taken as 'according to,' that is, the judgment according to the power and glory of his appearing and his kingdom. There are two readings, ^a b, the editions; and ^c d, T. R. With ^a b it must be taken and by. So it is by Valerius; whereas Syr-Pat reads ^a b, according to Leander and Etheridge. It may be connected with disapprobation if ^c d be read. So Mullard takes it, who reads ^a b. For the construction, see Deut. iv. 26. ^a b A C D F G 17 Am Memphis; ^a b K L P 37 47 Syr.

³ Or 'reprove.' See 1 Tim. v. 20.

⁴ Or 'will be turned aside.' The thing will have taken place. Or, something medial, will have turned themselves. ^a b c d e f g commonly a causative force. Hence the middle or passive, a neuter or reflective. In the New Testament, the passive for reflexive middle is not uncommon. Here their being already turned aside leads them to turn away their ear from the truth.

⁵ ^a b c d e f g implies not watching actively, nor being awake; but that sober clearness of mind resulting from exemption from false influences—not mingled with the influence of weak intemperies. So we think of one whom we say, He has a sober judgment.

⁶ I had conceived this long as 'I have had the libation poured on me, ready to sacrifice.' But though Westcott so takes it with Parkhurst, I cannot find any example of *oikoumenos* as passive; 'I have had the libation poured on me.' And *oikoumenos* does not speak of being sacrificed. The reference to the departure of guests after libations is questionable, though the words correspond. It is as Phil. iii. 17.

⁷ ^a b c d e f g, 'henceforth,' with the sense of 'this being finished, there remains consequently.'

⁸ See Genesis i. 15, 17, and Apocrypha, prayer of Azarias 19; but the sense of 'shewing' is lost. We say 'shewing kindness,' referring to acts, because they shew what was in the heart; but we do not say 'shew evil.' 'Did me evil' I do not say, as it may involve effects on the work.

⁹ T. R. reads 'The Lord render to him,' with K L 47 Am Syr (7) and most others; ^a b A C D F G 17 37 Memphis.

¹⁰ his works. Against whom be thou also on thy guard, for he has greatly ¹¹ withstood our words. At my first defence no man stood with me, but all deserted me. May it not be imputed to them. But the Lord stood with [me], and gave me power, that through me the proclamation might be fully made, and all [those of] the nations should hear; and I was delivered out of the lion's mouth.

¹² * The Lord shall deliver me from every wicked work, and shall pre-

^a T. R. adds 'And,' with E F G K L P 37 47 and many others Syr; ^b A C D 17 Am Memphis omit.

^c * P F G 17 omit 'Jesus Christ'; ^d A has 'Jesus.'

serve [me] for his heavenly kingdom; to whom [be] glory for the ages of ages. Amen.

¹³ Salute Priscilla and Aquila, and the house of Onesiphorus. Erastus remained in Corinth, but Trophimus

¹⁴ I left behind in Miletus sick. Use diligence to come before winter.

Eubulus salutes thee, and Paches, and Linus, and Claudia, and the brethren all. The Lord Jesus Christ^{*} [be] with your spirit. Grace [be] with you.[†]

^a text C D K L P 37 47 Am Syr Memphis.

^b T. R. adds 'Amen,' with E K L P 37 47 and others Am Syr Memphis (Tisch. D); ^c * A C F G 17 omit.

EPISTLE TO TITUS.

I. Paul, bondman of God, and¹ apostle of Jesus Christ according to [the] faith of God's elect, and knowledge² of [the] truth which [is] according to piety; in³ [the] hope of eternal life, which God, who cannot lie, promised before the ages of time, but⁴ has manifested in its own due season his word in [the] proclamation with which I have been entrusted according to [the] commandment of our Saviour God; to Titus, my own child according to [the] faith common [to us]: Grace⁵ and peace from God [the] Father, and Christ Jesus⁶ our Saviour.

For this cause I left thee in Crete, that thou mightest go on to set right what remained [unordained], and establish elders in each city, as I had

ordered thee: if any one be free from all charge [against him], husband of one wife, having believing children not accused of excess or unruly. For the overseer must be free from all charge [against him] as God's steward; not headstrong, not passionate, not disorderly through wine, not a striker, not seeking gain by base means; but hospitable, a lover of goodness, discreet, just, pious, temperate, clinging to the faithful word according to the doctrine taught, that he may be able both to encourage with sound teaching and refute gainsayers. For there are many and disorderly vain speakers and deceivers of people's minds, specially those of [the] circumcision, ⁷ who must have their mouths stopped,

¹ In Greek ^a b, a particular additional circumstance, more marked as a distinct relationship, giving occasion to consequences.

^b ^a b c d e f g, real, full knowledge.

^c ^a b c d e f g, the condition under which the mission exists.

^d T. R. adds 'mercy,' omitting 'and,' with A K L 37 47 and many others; ^e A C D F G P 17 Am

Memes omit. The omission is supported by a greater weight of codices, versions, and fathers; but I still doubt of it, as 2 Tim. contradicts the assertion of Chrysostom.

^f T. R. reads 'and Lord Jesus Christ,' with E F G K L P 37 47 Syr; ^g Xprouv 'Iero' ^a b A C D 17 Am Memphis.

^h * A C I P 17 47 Syr Memphis omit 'and.'

who subvert whole houses, teaching things which ought not [to be taught] for the sake of base gain. One of themselves, a prophet of their own, has said, Cretans are always liars, evil wild beasts, lazy gluttons. This testimony is true; for which cause rebuke them severely, that they may be sound in the faith, not turning [their] minds to Jewish fables and commandments of men turning away from the truth. All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure; but both their mind and their conscience are defiled. They profess to know God, but in works deny [him], being abominable, and disobedient, and found worthless as to every good work. (II.) But do thou speak the things that become sound teaching; that the elder men be sober, grave, discreet, sound in faith, in love, in patience; that the elder women in like manner be in deportment as becoming those who have to say to sacred things, not slanderers, not enslaved to much wine, teachers of what is right; that they may admonish^a the young women to be attached to [their] husbands, to be attached to [their] children, discreet, chaste, diligent in home work,^b good, subject to their own husbands, that

^a Or 'endurance,' οἰνάσσει, but compare 2 Thess. iii. 5; Rev. i. 9.
^b Καρπεῖν, 'to impart and enforce by will, counsel, and rebuke, rules of conduct,' &c.
^c T. R. reads 'keepers at home,' στοιχεῖσσαι for στοιχεῖσσαι, with K L P 17 37 47 and most; text A C D F G. The reading is not quite certain.
^d Stephen, 1399, with K L 37 and others add 'sincerity.' T. R. Erasmus and Beza omit, with A C D F G P 17 47 Am Syr Memphis.
^e T. R. reads 'you,' with A 47 Memphis; text G D F G K L P 17 37 Am Syr.
^f Though I have put 'to make themselves,' instead of 'to be,' I judge I have given the true sense. It is elsewhere used of the Christian towards God or Christ; but to be acceptable is a fact. I cannot exhort a person to be it, to make himself^g as I can; and that is the sense here.
^g Or 'contradictory'; that is, opposing their masters when they speak to them.

* T. R. omits the second ἀπό, with K L P 37 47; A C D F G 17 have it.
^h It may be translated 'has appeared to all men,' but I prefer the text.

^a εὐεργέτης has certainly the sense of discipline, and always perhaps carries with it something of the thought of setting right, εὐεργετεῖσσαι; but it is used unquestionably for instructing, as in Act vii. 22, and elsewhere. So Cyropædias.
^b Elsewhere translated 'discreet'; that is, with self-restraint and consideration.

^c Often translated 'ago,' but that hardly gives the sense. 'World' gives the false idea of this world as one, and heaven another. The ὁ κόσμος was, for the Jews, the present state of things in contrast with that to be introduced by Messiah.

^d This may possibly be translated as in Auth. Ver. Why Elliott should say the Vulg. does, I cannot tell. It is so punctuated in printed editions. The best argument for the translation of Auth. Ver. is the use of εἰσεῖν in a similar position; but then note that εἰσεῖν is placed before, so that it is really an argument the other way.

^e Or 'has given.'
^f T. R. adds 'and,' with K L P 37 47 Am Syr Memphis; A C D F G 17 omit.

* good work, to speak evil of no one, not to be contentious, [to be] mild, shewing all meekness towards all men. For we were once ourselves also without intelligence, disobedient, wandering in error, serving various lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But when the kindness and love to man^h of our Saviour God appeared, not on the principle of works which [have been done] in righteousness which we had done, but according to his own mercy he saved us through [the] washingⁱ of regeneration and renewal of [the] Holy Spirit, which he poured out on us richly through Jesus Christ our Saviour; that, having been justified by his^j grace, we should become heirs according to [the] hope of eternal life. The word [is] faithful, and I desire that thou insist strenuously on these things, that they who have

^h Literally 'philanthropy.'

ⁱ 'Washing' is right here. It is a bath, or the water for it. The proper word for the bath as a vessel is κεντρίνη. 'Regeneration' is not the same word as 'being born again,' nor used for it in scripture. Besides this verse, it is only used

in Matt. xix. 28, for the Saviour's coming kingdom.

^j 'Saviour,' referring, I apprehend, to God our Saviour.

ⁱ T. R. adds 'Amen.' with E F G H K L P 37 Am Syr Memphis; A C D 17 omit.

EPISTLE TO

PHILEMON.

1. Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our fellow-workman,^k and to the sister^l Apphia and to Archippus our fellow-soldier, and to the assembly which [is] in thine house. Grace to you and peace from God our Father, and [the] Lord Jesus Christ.

^k Or 'our beloved and fellow-workmen.'

^l T. R. reads 'beloved' for 'sister,' with K L P 37 47 and most Syr.; text A C D F G 17 Am Memphis.

^m Greek, 'so that,' not 'as.'

ⁿ T. R. reads 'you,' with A F G P 17 37 47 Syr Memphis. Am leaves out both. Text A C D K L and others.

PHILEMON.

¹ [Jesus*]. For we have great thankfulness^a and encouragement through^b thy love, because the bowels of the saints are refreshed by thee, brother.
^c Wherefore having much boldness in Christ to enjoin thee what is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner of Jesus Christ.^d
^e I exhort thee for my^f child, whom I have begotten in [my^g] bonds, Onesimus, once unserviceable to thee, but now serviceable to thee and to me:
^h whom I have sent back to thee: [but do thou receiveⁱ] him, that is, my^j bowels; whom I was desirous of keeping with myself, that for thee he might minister to me in the bonds
^k of the glad tidings; but I have wished to do nothing without thy mind, that thy good might not be as of necessity
^l but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess him fully for ever;
^m not any longer as a bondman, but

above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in [the] Lord? If therefore thou holdest me to be a partner with thee, receive him as me; but if he have wronged thee anything or owe anything [to thee], put this to my account. I Paul have written [it] with mine own hand; I will repay [it]: that I say not to thee that thou owest even thine own self also to me. Yea, brother, I would have profitⁿ of thee in [the] Lord: refresh my bowels in Christ.^o Being confident of thine obedience, I have written to thee, knowing that thou wilt do even more than I say. But withhold prepare me also a lodging^p for I hope that I shall be granted to you through your prayers. Epaphras salutes thee, my fellow-prisoner in Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-workmen.
^q The grace of our^r Lord Jesus Christ [be] with your spirit.^s

* ^{W A C} 17 Memphis omit 'Jesus'; D F G K L P 37 47 Am Syrr have it (Syrr-Pst puts it before 'Christ').

^t T. E. (not Stephens), with ^{W A C D F G} 17 47 Am Syrr Memphis, reads γαλος 'joy,' for χαρα thankfulness, which is in K. L. P 17 and most others Theod. Theop. The reading is doubtful. See 1 Tim. i. 12; 2 Tim. i. 3. Some read also 'I had,' with ^{W A C F G P} 17 Am Memphis.

^u επι, 'by occasion of.' It was the condition of his joy.

* ^{W A C P} 17 37 Memphis read 'Christ Jesus'; text D F G K L 47 Am Syrr.

^v 'My' is put first as emphatic.

^w 'My' is doubtful, perhaps better left out, with ^{W A D F G} 17 Am.

I have put this in brackets, as it is doubtful whether it be not added to make the sense clearer, the apostle having interrupted his sen-

tence, and the πρεπειανος being in verse 17. But it is very probable that the reading is *ου*, as in ^{W A C} by first hand 17, instead of *ει* ιδε. In that case the translation would be 'whom I have sent unto thee, him that is my bowels.' C^o D Memphis have both. The connection with πρεπειανος remains the same. T. E., with C D K L P 37 47 Am Syrr Memphis, has *ει* ιδε and πρεπειανος.

^x That is, 'instead of thee,' a not unimportant testimony to the sense of *ιδε*.

^y Or 'would profit' of thee.

^z T. E. reads 'in [the] Lord,' with E K 47 Am. Xpouν ^{W A C D F G L P} 17 37 Syrr Memphis.

^α Or 'prepare hospitality for me'; that is, 'to receive me as a guest.'

* ^P 17 47 omit 'our.'

^β T. E. adds 'Amen,' with ^{W C H K L P} 37 47 Am Syrr Memphis; A D 17 omit.

EPISTLE TO THE
HEBREWS.

L. God having spoken in many parts and in many ways formerly^a to the fathers in the prophets, at the end^b of these days has spoken to us in [the person of the] Son, whom he has established heir of all things, by whom also he made the worlds,^c who being [the] effulgence^d of his glory and [the] expression of his substance,^e and upholding all things by the word of his^f power, having made^g

[by himself] the purification of^h sins, set himself down on the right hand of the greatness on high, taking a place by so much better than the angels, as he inherits a name more excellent than they. For to which of the angels said he ever, Thou art my Son: this day have I begotten thee? and again, I will be to him for father, and he shall be to me for son? and again, when he bringsⁱ in the

^a Or 'of old.'

^b T. E., with 47 and many cursives Syrr, reads ἡμέρας, not εἰώντας, that is, plural and refers to 'days' last noticed. It is a Hebrew expression, as several here, for the end of the period of the law, when Messiah was to be introduced. Kimchi, ad Isa. ii. 2, 'wherever these words εἰώντας are read, there the discourse is of the days of the Messiah.' So Moses Nachmanides, Isa. xliii. 1, says it is so understood by consent of all. Cf. Bleek and Schottgen in loco. Text ^{W A B D K L M P} 17 37 Am Memphis.

^c The absence of the article here is important, though difficult to render in English; the result is, that God, speaking in the prophets, is clearly distinct, and using them as his mouth, *ει* νοι, literally 'in Son,' is not exactly 'as Son,' because that would be the character of the speaking, yet it is perhaps the nearest to an adequate expression. It is an instance of the use of *ει*. On the whole, I have paraphrased it, 'in [the person of the] Son.' It is God Himself who speaks; not by another; not as the Father nor in the person of the Father; not merely by the Holy Ghost using a person not divine, but as Himself a divine person, and that person the Son.

^d ρόη σιων. There cannot, I think, be a doubt, from the Jewish use of this expression (see Schottgen and many others), that this means 'the universe.'

^e αναγένεσα, what fully presents the glory which is in something else. Thus light makes us know what the sun is; the tabernacle, what the pattern in the mount was. So Wisdom of Jesus, son of Sirach, calls wisdom αναγένεσα of eternal light; and Philo, i. 327, has ρόη σιων επίσημη μάρτυρα επίσημης, speaking of the created world, επίσημης καὶ σωτήριος καὶ σωτηρίας.

^f Clearly 'substance,' 'essential being,' not 'person.' It is of God, not of the Father; and no one can see the use of εἰσερχεσθαι in LXX and not see its force; and even its early ecclesiastical use confirms this. It went so far as to condemn three hypotheses, and it afterwards was agreed to say one hypothesis for the substance, and three for the person.

^g That is, his own, the Son's.

^h 'Made' has a peculiar reflective force here, 'having done it for himself.' Though we, as alone the sinners, have the profit, yet the work was done within his own person and work, without us, as when a man journeys, and so when he makes a person his friend, his wife, his son by adoption. Note also the difference of tense. I add, as it is called in question, that Beza maintains & iuris. Bleek is not decided. ^W has not the words. Syrr and Ital have them. It is a question of criticism, not changing the sense. The form of *επειδή* involves it.

ⁱ ^{W A B F} 17 47 Am (Memphis) omit: E K L M 37 Syrr have the words. D has δε σωτηρία.

^β T. E. adds 'our' before 'sins,' with K. L. 17 37 and others; ^{W A B D M} P Am Memphis omit.

^γ I have said 'brings' for εἰσερχεσθαι, because the present in English has the same of the sorist as to the fact, not the time. The Greek present is more 'is bringing.' Compare 1 Cor. xv. 27, περιεισεν. Only the sorist thus used speaks of one definite act, not a prolonged one. It is a fact antecedent to the reasoning of the writer, and in this respect has a past sense. This may seem to require the future perfect. But when it is merely an antecedent in reasoning, this is too exact a time, expresses what is past (at a future time) too much. The reference here is to Ps. xxvii, where He is just coming in; not, in a certain sense. He must be there to be worshipped. His introduction is antecedent to his worship as birthright, but it is on introducing that this follows (hence the sorist), not when his whole introducing is a past tense and gone. It will be found that, in English, with a distinct shade of meaning, present, perfect, future-perfect may be used: 'when he pays the debt he shall come out'; here it is antecedent as causal. 'When he has paid the debt' the payment must come first.

^δ When he shall have paid, the same sense, but notice that it is not yet done, but that it must be before he comes out. I have referred to all this because critics have much contested here the place of 'again,' what coming into this world is alluded to, and the force to be given to the tense employed. Here the glory of the person of Christ is before the writer's thought, not before *επειδή*.

firstborn into the habitable world, he says, And let all God's angels worship him. And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire; but as to the Son, Thy throne, O God, [is] to the age of the age, and¹ a sceptre of uprightness [is] the sceptre of thy kingdom. Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions. And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens. They shall perish, but thou continuest still; and they all shall grow old as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same,² and thy years shall not fail. But as to which of the angels said he ever, Sit at my right hand until I put³ thine enemies [as] footstool of thy feet? Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

II. For this reason we should give heed more abundantly to the things [we have] heard, lest in any way we should slip away.⁴ For if the word

the time of introducing, I have myself no doubt whatever as to the translation, and that, as in this last point, what I give is the only right one.

¹ T. R. omits 'and,' with K L P 37 et Syr.; W A B C D M 17 Am Memphis have it.

² See note to verse 6; 'put,' 'have put,' 'shall have put,' have fundamentally the same sense; but as the causal sense of antecedence I prefer the present in English.

³ ἀποδέκεσθαι. What decides me in giving w. this sense, adopted as it is by a vast number of critics, is Prov. iii. 23, and Origen om. Gen. viii. (De la Rue, i. 158); in both which the word is so used. Proverb is a free translation, for the Hebrew is plural: 'Let them not slip away from thine eyes'; that is, what is spoken of in the end of the verse; but it shews the sense of the word, 'sit,' or 'sceptre'. Origen argues that, though spiritual Christians have no need of intervals—every day is a Lord's day—the mass of those who profess Christianity do: *levis auctoritas sapientiae iusta p[ro]p[ter]e sapientiam*, 'that it may not wholly slip away'; so here, *exponere*, that we may not slip away.

⁴ *spectre*, that is, was so when given; all is in

which was spoken by angels was⁵ firm, and every transgression and disobedience received just retribution; how shall we escape if we have been negligent of⁶ so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Ghost, according to his will?

⁵ For he has not subjected to angels the habitable world which is to come,⁷ of which we speak; but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man that thou visitest him?⁸ Then hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of thy hands];⁹ thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things subjected to him;¹⁰ but we see Jesus, who [was] made some little inferior to angels¹¹ on account of the suffering of death,

the sorit here, or a truth as to the past.

⁶ ἀποδέκεσθαι. Not merely neglected when presented, but not cared for when, as here, they were nominally inside, making profession. It is found in Matt. xxi. 4. 'They did not care for' the invitation to the supper. 1 Tim. iv. 14: 'negligent' of the gift in him; he had it. Heb. viii. 8: Israel was disobedient, and Jehovah 'did not care for them.'

⁷ 2 Peter 1. 12: 'I will not be negligent, and will be careful to put you always in remembrance.'

⁸ A known division among the Jews, *en eisō*, 'this age,' and what was to be introduced by the Messiah, *en eisō*. See v. 5; there also, *here* elsewhere. See note to ix. 8 and Tit. ii. 12.

⁹ An active resuscitation, because the object is cared for; so Heb. xii. 9.

¹⁰ Some, with K L 47, omit 'and thou hast set him over the works of thy hands.' But W A C D M 17 et Syr. Memphis have it. It is in the Psalms, and may have been added as supposed to be left out.

¹¹ Or 'him who was made some little inferior to angels, (even) Jesus.'

¹² 'On account of,' may be read 'made lower in account of,' or 'crowned on account of'; both are true. All the ancient commentaries take

crowned with glory and honour; so that by the grace of God he should

¹² taste death for every thing.¹³ For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect¹⁴ the leader of their salvation through sufferings.

¹⁵ For both he that sanctifies and those sanctified¹⁶ [are] all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.¹⁷ And again, I will trust in him. And again, Behold, I and the children which God has

¹⁸ given me. Since therefore the children partake¹⁹ of blood and flesh,²⁰ he also, in like manner, took part in²¹ the same, that through death he

might annul him who has the might²² of death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage.

²³ For he does not indeed take hold of angels [by the hand], but he takes hold of the seed of Abraham.

²⁴ Wherefore it behoved him²⁵ in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation²⁶ for the sins of the people; for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

III. Wherefore, holy brethren, partakers²⁷ of [the] heavenly calling, consider the Apostle and High Priest of our confession,²⁸ Jesus, who is

but which I take, or take a part in, *sunomai* is a joint participation in that which belongs to me or our fellowship. So *parce placere*, 'taking or using milk.' Heb. v. 12. In 1 Cor. ix. 10, the reader is to set a share in the owner's hope; so in 1. 17, the fact of 'partaking' is *present*; in vers. 2. 17, 21, 30, the taking part, was to prove them *sunomoi*, which exactly makes the difference; we were *sunomoi* in flesh and blood, Christ *metus*. (The passage quoted by Bleek from Irenaeus proves the same; they took part in the dangers, but did not have their joint share in the fortune.) The word does not say how far the taking share went, *sunomai*, 'in like manner,' it strictly 'near to.' Phil. ii. 27, 'all one as dead'; but it is used as we use 'like,' and even 'similar.' It is a 'similar' look to the other; one army is 'like' the other. It is not strictly *one* or *either*; *sunomai* is more accurate than *sunomoi*, because it is not their joint participation amongst themselves, but that they have all received (*shared*) this common nature.

²⁹ *sunagoge*. Compare Strach iv. 11. It means 'to take hold of,' but it is constantly used for 'taking up a person to help him,' though in other senses as well. We say, 'he took him by the hand.' But this would be too free and too familiar. It is used in the sense of 'taking hold of,' literally 'clenched.' See Joe. xxxi. (xxxviii.) 32, but there with *psōs*.

³⁰ He speaks, I apprehend, historically; it was necessary for him to do this by the alleged reason, not his present judgment of divine necessity or purpose. 'Has believed' would speak more of continuance. It believed him when he became a man. It is what he became as man, not what he took on him.

³¹ Here *parce*, who have been made, called to be, partakers of it. They had been *assured* of Israel's rights.

³² T. R. omits 'Christ,' with K L 37 a few cases; Syr., W A B C D M P 17 47 Am Memphis omit.

faithful to him that has constituted him, as Moses also in all his house. For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than the house. For every house is built by some one; but he who has built all things [is] God. And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things to be spoken after; but Christ, as Son over his⁴ house, whose house are we, if indeed we hold fast the boldness and the boast of hope firm to the end.

Wherefore, even as says the Holy Spirit, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; where⁵ your fathers tempted [me⁶], by proving [me],⁷ and saw my works forty years. Wherefore I was wroth with this⁸ generation, and said, They always err in heart; and they⁹ have not known my ways; so I swore in my wrath, If they shall enter into my rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living God. But encourage

⁴ What is to be remarked here is, that the house is not referred to Moses at all; he was faithful in all God's house as a ministering servant. The 'own' is more than questionable. The contrast is 'Moses a servant in', Christ as a Son over. But the house is, I apprehend, God's house. The Father is not brought in as such at all, but the Son is over the house as Son. The connexion with its being God's house is evident, because he (Christ) has built the house, verse 3, and he who built all things is God; but he is over it as Son.

⁵ Some translate 'wherewith' (that is, 'with which temptation'), making εἰσεργεῖν agree with εἰσπέμψαι. Am has εἰσεργεῖν.

⁶ T. R. has 'me' in text, with K L M P 37 47 Am Syr Memphis; # A H G D 17 omit.

⁷ εἰσπάραπτον. Thus # A B C D M F 17 Memphis and Clem. Alex. read. The LXX has εἰσεπάραπτον (εἰσε), and so T. R., with K L 37 47 Am Syr Theod. Theop.

⁸ T. R. reads 'that' with C E K L P 37 47 and most Syr Memphis; text # A B D M 17 Am.

⁹ εὐαίσθητις, 'these same.'

⁶ Or 'exhort one another.'

⁷ I use the word 'companions' as being the same as in chap. I. 9, αἵρεσις, to which, I

yourselves¹⁰ each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of sin. For we are become companions¹¹ of the Christ if indeed we hold the beginning of the assurance firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, as in the provocation; '(for who¹² was it, who, having heard, provoked? but [was it] not all who came out of Egypt by Moses?) And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcasses¹³ fell in the wilderness? And to whom swore he that they should not enter into his rest, but to those who had not hearkened to the word?¹⁴ And we see that they could not enter in on account of unbelief.) (IV.) Let us therefore fear, lest, a promise being left¹⁵ of entering into his rest, any one of you might seem to have failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard. For we enter into the rest who have believed; as he said, As I have sworn in my wrath,

doubt not, it alludes; 'that is, to the passage quoted Ps. xlv. 'Partakers of Christ' has indeed quite a different sense.

¹⁰ I have no doubt, in spite of objections, that εἴτε is a parenthesis; if not, it may be thought to be one, but the connection is very hard then.

¹¹ Some take εὐαίσθητις instead of εὐαίσθησαν. Then it is for some having heard, 'some but not all.' Rom. xi. 17 may justly this.

¹² Or 'was it not indeed?' ἀλλὰ εἴ;

¹³ εἴδει μετόνομον 'limbs,' but as it is often used for 'one, a carcass,' by LXX, I so translate it here. Some suppose εἴδει is used with the idea of the body falling to pieces.

¹⁴ This, I apprehend, is the true force of αἴτιον. It is taken from Deut. i. 28 and Num. xiv. 21, which refer to the occasion on which God declared their carcasses should fall in the wilderness.

¹⁵ I think the translation, 'the promise of entering into his rest being left or forsaken,' is untenable. The εἴτε and present tense give the force of 'now remaining behind after these events.' &c. some add 'still,' as Delitzsch, Dioclet. Heck, Alford; but it seems to me implied in 'left,' and needless, and not quite exact.

If they shall enter into my rest; although the works had been completed from [the] foundation of [the] world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day from all his works; and in this again, If they shall enter into my rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not hearkening to the word,¹⁶ again he determines a certain day, saying, in David, 'To-day, after so long a time; (according as it has been said before), To-day, if ye will hear his voice, harden not your hearts. For if Jesus¹⁷ had brought them into rest, he would not have spoken afterwards about another day. There remains then a sabbatism to the people of God. For he that has entered into his rest, he also has rested from his works, as God did from his own. Let us therefore use diligence to enter into that rest, that no one may fall after the same example of not hearkening to the word.¹⁸ For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division¹⁹ of soul and spirit, both of joints and marrow, and a discerner of the thoughts and intents of [the] heart. And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.

¹⁶ Having therefore a great high

⁷ See note to chap. iii. 18.

⁸ T. R. omits 'before,' with D K L 37, # A C D F 17 47 Am Memphis have τριημέρη.

⁹ Greek form for Joshua.

¹⁰ T. R. adds 'both' here, with D K 37 and many others; at any rate εἴτε is often used in the epistle when it seems superfluous, and its use leads me to judge, contrary to the thought of many, that the passage has the sense of dividing between—not each of the things by itself. See chap. v. 14. εἴτε . . . εἴτε also is greatly used in this epistle, even where εἴτε has no special force.

¹¹ Or 'according to [our] likeness,' which has substantially the same sense, 'according to the likeness of the way in which we are tempted.' 'Like' [us], but it is not εἴμενος, as vii. 15, but more general.

priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not a high priest not able to sympathize with our infirmities, but tempted in all things in like manner,²⁰ sin apart. Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for reasonable help. V. For every high priest taken from amongst men is established for men in things relating to God, that he may offer both gifts and sacrifices for sins; being able to exercise forbearance towards the ignorant and erring, since he himself also is clothed with infirmity; and, on account of this [infirmity], he ought, even as for the people, so also for himself, to offer for sins. And no one takes the honour to himself but [as] called²¹ by God, even as Aaron also. Thus the Christ also has not glorified himself to be made a high priest; but he who had said to him, Thou art my Son, I have to-day begotten thee. Even as also in another [place] he says, Thou [art] a priest for ever²² according to the order of Melchisedec. Who in the days of his flesh, having offered up both supplications and entreaties²³ to him who was able to save him out of²⁴ death, with strong crying and tears; (and having been heard because of his piety;²⁵) though he were Son,²⁶ he learned obedience from the things which he suffered;²⁷ and having been perfected, became to all

¹⁷ T. R. reads 'he who is called of God,' with L P 17 47 Am Theod. Theop. and curvines; # A B C D K 37 omit the article, i.e.

¹⁸ εἴτε νῦν οἶδες, not εἴτε νῦν οἶδες, as in vii. 3; x. 1, 12, 14; this last is continuing uninterrupted, more than there being no end, though it may so continue.

¹⁹ Perhaps an allusion to Job xl. 27 (in LXX); # E 2, A. V. 1.

²⁰ εἴτε not εἴτε here.

²¹ Or 'fear,' as some translate; and then well rendered, as in A. V., 'in that he feared.'

²² Alluding to the citation of Ps. ii. just above.

²³ θυσίας εἰς τὸν θυσίαν. This is a known association of thought and words. Philo has θυσία εἰς θεού. See Wetzstein or Bleek.

them that obey him, author of eternal salvation; addressed by God [as] high priest according to the order of Melchisedec. Concerning whom we have much to say, and hard to be interpreted in speaking [of it], since ye are become dull in hearing. For when for the time ye ought to be teachers, ye have again need that [one] should teach you what [are] the elements of the beginning of the oracles of God, and are become such as have need of milk, [and¹⁰] not of solid food. For every one that partakes of milk [is] unskilled in the word of righteousness, for he is a babe; but solid food belongs to full-grown men, who, on account of habit, have their senses exercised for distinguishing both good and evil.

VI. Wherefore, leaving the word^a of the beginning of the Christ, let us go on [to what belongs] to full growth,^b not laying again a foundation of repentance from dead works and faith in^c God, of [the] doctrine of washings, and^d of imposition of hands, and^e of resurrection of [the] dead, and^f of eternal judgment; and this will we do if God permit. For it is impossible to renew^g again to repentance those once enlightened, and who have tasted of the heavenly gift, and have been made partakers of [the] Holy Spirit, and have tasted

¹ Or 'saluted of.'

² Some omit, with A B C 17 Am Memph; A B D K L P 37 8/27 insert.

³ Or 'discourse,' *τομη*, which includes the thoughts as well as the utterance of them. I do not say 'doctrine,' because of verse 9, where the word is different, *δόγμα*.

⁴ 'Full growth,' *ενέργειας*. 'Perfection' is used in Greek for full-grown man; so v. 16 we have 'solid food is that of a full-grown man,' to this the apostle makes allusion here.

⁵ See Note, 'believe on God,' in Acts ii. 47, xi. 17, xvi. 31, xxii. 20, Rom. iv. 2, 24—the actual personal objects of faith trusted in us such. See ⁶ is more 'resting on.' See note to 2 Tim. i. 12.

⁶ Here both these 'ands' are *et* in the original, *ἀποκάλυπται*, not a removal of shadow, but 'to make what is entirely new,' from *σύντομος*.

⁷ It is a question whether *εἰδεῖν* is to be connected with *εἰσείσθαι* or *εἰσεῖναι*; that is, absolutely 'useful herbs for those,' or 'herbs useful for those.' The principle of *dat. com.* is applicable I suppose; but I find no case of *εἰδεῖν* so used;

the good word of God, and [the] works of power of [the] age to come, and have fallen away, crucifying for themselves [as they do] the Son of God, and making a show of [him]. For ground which drinks the rain which comes often upon it, and produces useful herbs for those for whose sakes also it is tilled, partakes of blessing from God; but bringing forth thorns and briars it is found worthless and nigh to a curse, whose end [is] to be burned. But we are persuaded concerning you, beloved, better things, and connected with salvation, even if we speak thus.

¹⁰ For God [is] not unrighteous to forget your work, and^h the love which ye have shewn to his name, having ministered to the saints, and [still] ministering. But we desire earnestlyⁱ that each one of you shew the same diligence to the full assurance of hope unto the end; that ye be not sluggish, but imitators of those who through faith and patience^j have been inheritors^k of the promises.

¹¹ For God, having promised to Abraham, since he had no greater to swear by, swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and thus having had long patience he got the promise. For men indeed swear by a greater, and with them

there are of course. The sense is nearly the same, *εἰδεῖν σὺν εἰ*, or *εἰν εἰ* or *εἰπεῖν*, to said of things.

⁸ T. R. adds 'labour of,' with K L Memph and most; with A B C D P 37 8/27 Am Syrr. omits.

⁹ *εὐεργέτης*. *Chrys.* and *Euseb.* both insist on its being a fatherly affectionate desire, not merely *βούλησις* or *βούλησαν*. See *Timaeophaeton*, 'every mortal *εὐεργέτης*'. It is an earnest desire after, a longing for anything. Comp. Luke xxi. 18. In contrast with that, see Luke x. 16. So it is used for last, or earnest desire of nature, in many passages.

¹⁰ *εὐεργέτης*, 'longsuffering' (cf. Jas. v. 7-10).

¹¹ *εὐεργέτης* is simply the character. 'Who inherit,' in English, is either 'who have got,' which in Greek would be the *εριτης*, *εὐεργέτης*, or 'who are now in a state of inheritance.' The word here refers to the past, but only speaks of the character of the person, but as an active quality.

¹² Many omit 'indeed,' with A B D P 37 Am Syrr; C E K L 17 37 Memph Theol. have it.

the oath is a term to all dispute, as making matters sure. Wherein^l God, willing to shew more abundantly to the heirs of the promise the unchangeableness of his purpose, intervened by an oath, that by two unchangeable things, in which [it was] impossible that God should lie, we might have a strong encouragement who have fled for refuge to lay hold on the hope set before us, which we have as anchor of the soul, both secure and firm, and entering into that within the veil, where Jesus is entered as forerunner for us, became for ever^m a high priest according to the order of Melchisedec.

VII. For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed him; to whom Abraham gave also the tenth portion of all; first being interpreted King of righteousness, and then also King of Salem, which is King of peace; without father, without mother, without genealogy; having neither beginning of days nor end of life, but assimilatedⁿ to the Son of God, abides a priest continually.^o Now consider how great this [personage] was, to whom [even]^p the patriarch Abraham gave a tenth out of the spoils. And they indeed from among the sons of Levi, who receive the priesthood,^q have commandment to take tithes from the people according to the law, that is

¹³ *εἰπεῖν*. Many translate 'wherefore,' on which account I do not see the need of forcing the sense of 'in,' in which respect.

¹⁴ See the notes.

¹⁵ 'Made like,' does not, I think, suit here, nor am I content with 'assimilated.' It is used by Plato of truth and error, 'men make error appear like truth,' by Aristotle of man, 'making the forms of the gods like man.' So Melchisedec was in his character assimilated to the Son of God. The 'but' is in contrast with what immediately precedes. *εἰπεῖν*, 'abides,' is in direct connection with this Melchisedec; the rest is description.

¹⁶ 'Continually,' *εἰν εἰ δέσποζει*, not *εἰν εἰ εἰδεῖν*. See chap. v. 6; x. 12.

¹⁷ Some omit, with B D Memph; A C K L P 37 37 47 Am insert.

¹⁸ *εἰπεῖν*, only here and in Luke i. 9. It is the

from their brethren, though these are come out of the loins of Abraham, but he who has no genealogy^r from them has tithed Abraham, and blessed him who had the promises. But beyond all gainsaying, the inferior is blessed by the better. And here dying men receive tithes, but there [one] of whom the witness is that he lives, and so to speak, through Abraham, Levi also, who received tithes, has been made to pay tithes. For he was yet in the loins of his father when Melchisedec met him. If indeed then perfection were by the Levitical priesthood, for the people had their law given to them in connexion with it,^s what need [was there] still that a different priest should arise according to the order of Melchisedec, and not be named after the order of Aaron?^t

¹⁹ For, the priesthood being changed, there takes place of necessity a change of law also. For he, of whom these things are said, belongs to^u a different tribe, of which no one has [ever] been attached to^v the service of the altar. For it is clear that our Lord has sprung^w out of Juda, as to which tribe Moses spake nothing as to priests.^x And it is yet more abundantly evident, since a different priest arises according to the similitude of Melchisedec, who has been constituted not according to law of fleshly^y commandment, but according to power of indissoluble life. For it

personal effect that a man receives. *Ιερουσαλήμ*, vers. 11, 12, 13, 14, 24, is the system itself.

²⁰ The negative used is *εἰ*, not *εἰν*. That is, is not the mere denial of the fact, but that he was not in a position to have one. Hence I have used, 'has no genealogy.'

²¹ Or 'based upon it.'

²² *εὐεργέτης*, 'has taken part in.' But it is the perfect, intimating an abiding character. See note to 11. 14.

²³ Or 'been occupied with.'

²⁴ Or 'arisen.' The question is whether in ascertainable there may be allusion to arising, as the sun, or springing up, as a plant; 'the branch.' For the branch was translated 'dayspring' by the LXX, and the verb is used for both in Greek.

²⁵ T. R. reads 'priesthood,' with K L 37 Syrr; text at A B C D F 17 37 Am Memph.

²⁶ *Ιερουσαλήμ*, with A B C D L P 17; T. R. reads

is borne witness,¹⁰ Thou art a priest for ever¹¹ according to the order of Melchizedec. For there is a setting aside of the commandment going before for its weakness and unprofitableness, (for the law perfected nothing,) and the introduction of a better hope by which we draw nigh to God.
 12 And by how much [it was] not without the swearing of an oath; (for they are become priests without the swearing of an oath, but he with the swearing of an oath, by him who said, as to him, The Lord has sworn, and will not repent [of it].) Thou [art] priest for ever [according to the order of Melchizedec];¹³ by so much Jesus became surety of a better covenant.
 14 And they have been many priests, on account of being hindered from continuing by death; but he, because of his continuing for ever,¹⁵ has the priesthood unchangeable.¹⁶ Whence also he is able to save completely those who approach by him to God, always living to intercede for them.
 17 For such a high priest¹⁷ became us, holy,¹⁸ harmless,¹⁹ undefiled, separated from sinners, and become higher than the heavens: who has not day by day need, as the high priests, first

offer up sacrifices for his own sins, then [for] those of the people; for this²⁰ he did once for all [in] having offered up himself. For the law constitutes men high priests, having infirmity; but the word of the swearing of the oath which [is] after the law, a Son perfect for ever.²¹
 VIII. Now a summary²² of the things of which we are speaking [is]. We have such a one high priest²³ who has sat down²⁴ on [the] right hand of the throne of the greatness in the heavens; minister of the holy places and of the true tabernacle, which the Lord has pitched, [and]²⁵ not man.
 1 For every high priest is constituted for the offering both of gifts and sacrifices; whence it is needful that this one also should have something which he may offer. If then²⁶ indeed he were upon earth, he would not even be a priest, there being those²⁷ who offer the gifts according to the law, (who²⁸ serve the representation and shadow of heavenly things, according as Moses was oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn

God, to parents; God is mercy to us, Christ in whom they are displayed. Hence however, as suitable affections towards God practically constitute holiness, it is used in this sense for holiness.

¹⁸ *harmless*, 'harmless,' is weak; it is 'guileless,' without an evil thought.

¹⁹ Or 'repetition' of these last words is rather doubtful. They are not in *#B C 17 Am*.

²⁰ Or 'intransmissible,' not transmitted to others, *anapafnos*. Greek fathers give it as 'sin-successional.' But such use is, it seems, hardly to be justified. Bleek and Delitzsch have fully gone into it.

²¹ Many good copies insert 'also,' possibly rightly; but *#A E L P 17 27 47 Am Memph* agree with T. R.

²² Or 'priests.' *leipos* is used for 'holiness' in New Test., but it is not the same as *hypnos*. It is *vow*, not *hypnos*. *Cherub* is used for money and grace, and applied to God's ways, centred in Christ, the one who is *cherub*; God is *cherub*; Israel was not *cherub*. God is holy, knowing good and evil perfectly; with absolutely good and no evil; so we are separated, set apart from evil or common use to him; that is *hypnos*. Sense, on the contrary, is the exercise of grace, suitable affections in the relationship in which we are to

²³ T. R. adds 'priests,' with *K L 27 47 Syrr*; *#A B D P 17 Am Memph* omit.

²⁴ Who are such as do so to. *stereos*.

²⁵ to thee in the mountain.) But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established²⁹ on the footing of better promises.
 1 For if that first was faultless, place had not been sought for a second.
 2 For finding fault, he says to them,³⁰ Behold, days come, saith the Lord, and³¹ I will consummate a new covenant as regards³² the house of Israel, and as regards³³ the house of Juda;
 3 not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they did not continue in my covenant*, and *I did not regard them*, saith [the] Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall be to me for people. And they shall not teach each his fellow-citizen,³⁴ and each his brother, saying, Know the Lord; because all shall know me in themselves,³⁵ from [the] little one [among

them]³⁶ unto [the] great among them. Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses³⁷ I will never remember any more.³⁸ In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

IX. The first³⁹ therefore also indeed had ordinances of service, and the ⁴⁰ sanctuary, a worldly one.⁴¹ For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called Holy; but after the second veil a tabernacle which is called Holy of holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant; and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.

Now these things being thus ordered, into the first tabernacle the priests enter at all times, accomplishing the

²⁹ *eszeugmenos*, formally established as by a law.

³⁰ It may be translated 'for finding fault with them in his' *#A D K P 17 Am* (corr. *verso*) 12 and others have *avros*. But the dative is used with *prosblema*, and it seems to me a gloss, they thinking the dative connected it with *avros*.

³¹ The 'and' here I take to be the Hebrew *ja*, we should say 'that,' of which it has the force in Hebrew often.

³² As regards 'is' with an accusative; it is the object in respect of which the covenant was made. In Hebrew it is *re*.

³³ T. R. adds 'neighbour,' with P Am. The LXX translates *pi*, 'his companion' or 'fellow,' by *swaros*, the word here used, in three places of Proverbs and two of Jeremiah. Text *#A B D K P 17 27 47 Syrr Memph*.

³⁴ I add 'in themselves,' to distinguish youth from *swaros*; one being knowledge in general, the other consciousness in oneself, internal knowledge of a thing.

³⁵ *#A B D K P 17 Am* omit 'among them' the first time; *L M 47* (Syr Memph) have it.

³⁶ Many omit 'and their lawlessnesses,' with *#B C 17 Am Memph*; *A D K L P* insert.

³⁷ Or 'in wise remembrance any more'; *av* *av*, a double negative, augmenting its force.

³⁸ T. R. adds 'tabernacle,' with 47 and many cursives Memph.

³⁹ The form of words here is greatly disputed. The grammatical order would require it to be translated 'the holy universal order,' but the word, it is contended, does not exist with this sense; I have not ventured so to translate it. I doubt it to be the same as *eszeugmenos*, 'ornament,' except it is 'the world,' from the order which is in it. The tabernacle represented all this order, the pattern of heavenly things. Hence, if *eszeugmenos* be used, a neuter adjective for a substantive, or coined in this use, it would mean 'the holy order of the tabernacle, which represented the vast scene in which God's glory is displayed in Christ.' If not, we must say, 'and the sanctuary, a worldly one.' A worldly sanctuary is not the sense. 'A worldly sanctuary' is not, according to regular grammar and the constant usage of the Greek language. There are, it is true, examples: (Gal. 1, 4) is not, because of course; *avros swaros* is one word, so Winer) as in John's epistle, v. 19, *a swaros avros*. There I should connect *swaros* in sense with what follows: 'the world ... lies all of it.' If 1 John v. 20, *a swaros*, be correct, it is in one word, I should be disposed so to take it, and the various readings to have arisen from its being felt not to be strictly Greek. 1 Cor. x. 4, is as Gal. 1, 4, *avros swaros exortatos*, *avros swaros exortatos*: *swaros sw.* and *swaros sw.* are descriptive of the object, *swaros*.

⁷ services; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors⁸ of the people: the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has [its] standing; the which⁹ [is] an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience him that worshipped,¹⁰ are offered, [consisting] only of meats and drinks and divers washings,¹¹ ordinances of flesh, imposed until [the] time of setting things right.¹² But Christ being come high priest of the good things to come,¹³ by the better and more perfect tabernacle not made with hand, (that is, not of this creation,) nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption. For if the blood of goats and bulls,¹⁴ and a heifer's ashes sprinkling the defiled, sanctifies for the purity of the flesh, how much rather shall the blood of the Christ, who by the eternal Spirit

offered himself spotless to God, purify your conscience from dead works¹⁵ to worship¹⁶ [the] living God? And for this reason he is mediator of a new covenant,¹⁷ so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal inheritance.¹⁸ (For where [there is] a testament,¹⁹ the death of the testator must needs come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator is alive.) Whence neither the first was inaugurated without blood. For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the people, saying, This [is] the blood of the covenant which God has enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner with blood; and almost²⁰ all things are purified with blood according to the law, and without blood-shedding²¹ there is no remission. [It was]

⁸ That is, 'sins of ignorance,' *ἀγνοίας*.

⁹ *εἰκόνη*, 'which is such as is.'

¹⁰ ΜΑ B D 17 Am refer to which to *εἰκόνης*, 'image,' reading *εἰκόνη* for *εἰκόνη*. E K L, P 37 47 and most others have *εἰκόνη*. I think the old Latin, though corrupt, must have read *εἰκόνη*. The fathers differ: Chrys. Theod. read *εἰκόνη*; Genn. and others read *εἰκόνη*. C fails us here. The present time is opposed to the time of setting things right. The tabernacle alone is in view in Hebrews, not the temple; but the fact that offerings were then still made is recognised in what follows. He could not call it the *πέρι τοῦ νῦν*, because Moses was gone and he had been crucified; but the carnal ordinances were still offered, so that for the Hebrews it was not *πέρι τοῦ νῦν*, 'the age to come.' It was a 'present time,' *καὶ περιεποτεῖ*, in contrast with a time of setting right. The *εἰκόνη* could be only for a present time on earth. The patterns were in the heavens.

¹¹ 'Worship' is perhaps too strong a word, but 'service' is equivalent. *Λειπεῖν* is to approach a god with any prayers, or in any way of offering up a religious service.

¹² T. R. adds 'and,' with B E K L 37 47 Am: ¹³ A D P 17 Memph omit.

¹⁴ The 'good things to come' are the promised blessings to come in with Christ. The Epistle

to the Hebrews, though addressed to Christians on most precious subjects, does not enter into the proper church standing: it once refers to the church as in heaven in chap. xii.

¹⁵ See here is, I doubt not at all, characteristic of his coming. He came in that way, his coming being in the power of and characterised by these things; not the place through nor the means by which. See this use of *εἰκόνη* with the genitive, in Rom. 8, 27. In Rom. iv, 13 we see the transition to this use of it.

¹⁶ T. R., with K L P 17 37, reads 'bulls and goats'; text ¹⁷ A B D 47 Am Memph.

¹⁷ See note ¹⁸ verse 9.

¹⁸ Or 'the new covenant.' The absence of the article merely makes it characteristic of him: he is 'new covenant mediator.' But better as in text.

¹⁹ The word translated 'covenant' and 'testament' is the same, *θύρα*, 'a disposition' for 'covenant,' in connection with God, is a disposition which he has made, on the ground of which man is to be in relationship with him. But verses 15, 17, are a parenthesis, alluding by the bye to another kind of *θύρα*.

²⁰ Some apply *εἰκόνη*, 'almost,' to both parts of the sentence.

necessary then that the figurative representations of the things in the heavens should be purified with these; but the heavenly things themselves with sacrifices better than these. For the Christ is not entered into holy places made with hands, figures²² of the true, but into heaven itself, now to appear before²³ the face of God for us: nor in order that he should offer himself often, as the high priest enters into the holy places every year with blood not his own; since he had [then] been obliged often to suffer from the foundation of the world. But now comes in the consummation of the ages he has been manifested for [the] putting away of sin by his sacrifice. And forasmuch as it is the portion of men once to die, and after this judgment; thus the Christ also,²⁴ having been once offered to bear the sins of many, shall appear to those that look for him the second time without²⁵ sin for salvation.

X. For the law, having a shadow of the coming good things, not the image itself of the things, can never, by the same sacrifices which they offer continually yearly, perfect those who approach. Since, would they not²⁶ indeed have ceased being offered, on account of the worshippers

²¹ The heavenly things were the original, 'the pattern,' copied, (viii. 5) and so it was, as said to Moses. Hence they were the *εἰκόνη*; the tabernacle however, less rendered 'figure,' what answered to it.

²² Literally 'to the face.'

²³ T. R. omits 'also,' with a few cursives.

²⁴ *πάσαις*, 'apart from,' having nothing more to do with it. The first time He bore our sins, and was made sin (being sinless), but now, having put sin wholly away for them who look for Him, and made them partakers of the whole fruit of his sacrifice to put sin away, He appears to them without having to say, or need to have anything to say, to it. It is gone, as regards them, by his first coming.

²⁵ T. R. has no 'not,' and then the phrase ceases to be a question, but with the same sense: it would read 'since they would indeed have.'

²⁶ Ac. Steph. 1550 has the 'not,' but in margin a reading is given without. Benj. 1550 haanotit. But the reading is not doubtful.

²⁷ Or perhaps 'chapter,' to which a heading or summary was attached. Some take it as the

summary or contents of the chapter or volume, written on the head, *αρχὴ*, of the roll.

²⁸ T. R., with E K L 37 47, reads 'sacrifice and offering'; text ²⁹ A C D P 17 Am Memph.

²⁹ *ἀρχὴ*, 'which are of that kind that are.'

³⁰ T. R. adds 'O God,' with L 37 47 Am Syr.; ³¹ A C D K P 17 Memph omitt.

³² *ἀρχὴ*, 'this one,' with ³³ A C D K P 17 47 Am. T. R. reads *εἰκόνη*, with D¹ E. L 37.

³³ *εἰκόνη* differs from *εἰκόνη*: see note to chap. v. 6. Having perfectly completed the work, he had not to get up again to complete it; he could sit down, and abide so, having done all. It is in contrast with the priests standing. They stood daily; he is set down 'for a continuance.' The connecting *εἰκόνη* agrees with sacrifice spoils the whole force of the passage.

³⁴ *εἰκόνη* *ἀποκαταστάση* is not 'being,' nor 'having been,' but the objects of this operation, those about whom God was doing this; *die poketist sterdes*.

³⁵ As to date, *ἐγένετο εἰκόνη*, 'was have been sanctified,' verse 18.

also bears us witness [of it]; for after what was said:³ This [is] the covenant which I will establish towards them after those days, saith [the] Lord: Giving my laws into their hearts, I will write them also in their understandings; and their sins and their lawlessnesses I will never remember any more. But where there [is] remission of these, [there is] no longer a sacrifice⁴ for sin.

⁵ Having therefore, brethren, boldness for entering into the [holy of] holies by the blood of Jesus, the new and living way which he has dedicated for us through the veil, that is, his flesh, and [having] a great priest over the house of God, let us approach with a true heart, in full assurance of faith, sprinkled as to our hearts from a wicked conscience, and washed as to our body with pure water. Let us hold fast the confession of the hope unwavering, (for he [is] faithful who has promised;) and let us consider one another for provoking to love and good works; not forsaking the assembling of ourselves together, as the custom [is] with some; but encouraging [one another], and by so much the more as ye see the day drawing near.

⁶ For where we sin wilfully after receiving the knowledge⁵ of the truth, there no longer remains any sacrifice for sins, but a certain fearful expectation of judgment, and heat of fire about to devour the adversaries.

³ T. R. reads 'was said before,' with K L 37; text & A C D P 17 47 Am Syrr Memph.

⁴ 'sacrifice' is constantly so exemplified in LXX.

⁵ 'or "manna": cf. viii. 16. & A C D E P 17 47 Am read the singular here, 'mind.'

⁶ Literally 'offering,' προσφορά, as vss. 10, 14.

⁷ 'everywhere, clear and certain knowledge personally.'

⁸ Or 'unclean,' κακόν, having no holy character.

⁹ T. R. reads 'my bonds,' with S B H K L P 37; text A D 17 47 Am Syrr Memph.

¹⁰ T. R. reads 'to himself, 'in yourselves,' with a few cursives; & A H Am Memph and Jerome; P omits altogether. Text Jerome, with D K L 17 37 47.

¹¹ T. R. adds 'in the heavens,' with E K L P 37; S Syrr; & A D H 17 Am Memph omit. The reading is somewhat uncertain.

¹² Any one that has disregarded Moses' law dies without mercy on [the testimony of] two or three witnesses: of how much worse punishment, think ye, shall he be judged worthy who has trodden under foot the Son of God, and esteemed the blood of the covenant, whereby he has been sanctified, common,¹³ and has insulted the Spirit of grace? For we know him that said, To me [belongs] vengeance; I will recompense, saith the Lord: and again, The Lord shall judge his people. [It is] a fearful thing falling into [the] hands of [the] living God.

¹⁴ But call to mind the earlier days in which, having been enlightened, ye endured much conflict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through them. For ye both sympathised with prisoners¹⁵ and accepted with joy the plunder of your goods, knowing that ye have for¹⁶ yourselves a better substance,¹⁷ and an abiding one. Cast not away therefore your confidence, which has great recompence. For ye have need of endurance in order that, having done the will of God, ye may receive the promise. For yet a very little while he that comes will come, and will not delay. But the just¹⁸ shall live by faith; and, if he¹⁹ draw back, my soul does not take pleasure in him.

¹² Some add μετέλεια here: 'my just [man].' It is in LXX, but in the Vatican and Sinai MSS. it is placed after νομίζεις, so that the sense there is 'the just shall live by faith in me,' and so some authorities read here. I have left the T. R. However there is good authority for introducing μετέλεια. The sense runs well and is the same, 'my just,' i.e. God's just one, the one he owns as such. ¹³ A H Am have μετέλεια; D K L P 17 37 47 Am Memph omit it.

¹⁴ Or 'any one.' I have not introduced 'any one' into the text; but I do not apply the 'he' to a just man who lives. The apostle is contrasting two characters: the one who perishes, and the one who saves, preserves, his life (spiritually, of course). The professing Hebrews were in danger of drawing back. It must be remembered that in the LXX, Hab. ii. 3-4, the phrases are not placed in this order, nor in the Hebrew. In

¹⁵ But we are not drawers back to perdition, but of faith to saving [the soul]. XI. Now faith is [the] substantiating²⁰ of things hoped for, [the] conviction²¹ of things not seen. For in [the power of] this the elders have obtained testimony. By faith we apprehend that the worlds were framed by [the] word of God, so that that²² which is seen should not take its origin from things which appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it, having died, he yet²³ speaks.²⁴ By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his²⁵] translation he has the testimony that he had pleased

¹⁶ God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of them who seek him out.

¹⁷ By faith, Noe, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.

the LXX it runs: 'If [a man] draw back, my soul does not take pleasure in him; but the just shall live by faith in me.' In the Hebrew the phrase is 'His soul which is lifted up is not upright in him'; that is, the proud enemy. It is certain that in what the apostle quotes there is no reference in the word 'he' to the just who lives by faith. The only thing that can be said is, that the writer of the epistle put it after, to change the sense. This I do not believe. It was a separate phrase by itself. All through this epistle, the Hebrews who acknowledged Jesus as Messiah are treated as a people; that is, the whole people accepted on condition of believing. So Peter: 'but are now the people of God.' And here: 'Jesus, that he might sanctify the people with his own blood.' And in the Hebrews you have nothing of the sanctification of the Spirit; but he argues as a practical truth 'the just shall live by faith'; and then, recurring to the previous phrase, which he would not quote as part of the passage, he says εἰ καὶ πεπεισθέντες, 'and, if he draw back': that is, any one holding this position of a professed believer, but not if he was living by

²⁰ By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not knowing where he was going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise; for he waited for the city which has foundations, of which God is [the] artificer and constructor. By faith also Sarah herself received strength for [the] conception of seed, and [that]²⁶ beyond a reasonable age; since she counted him faithful who promised. Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.

²¹ All these died in faith,²⁷ not having received the promises, but having seen them from afar off²⁸ and embraced [them], and confessed that they were strangers and sojourners on the earth.²⁹ For they who say such things shew clearly that they seek [their] country. And if they had called to mind that from whence they went³⁰ out, they had had opportunity to have returned; but now they seek a better, that is, a heavenly; where-

faith in Him. He was not drawing back. In a word, drawing back is one character, living by faith another.

²² Or 'assurance,' 'firm conviction,' ἀσφαλεία: see charr. III. 14.

²³ T. R. reads 'those things,' for 'that,' with K L 37 47 Am Syrr; text & A D E P 17 47 Memph.

²⁴ He alludes, I judge, to the voice which called to Got from the ground, but supposes this voice yet heard as witnessing to his faith.

²⁵ Abel, with M A P 17 47 Am Syrr Memph; T. R., with D K L 17, reads Lazarus.

²⁶ Literally 'the.' T. R. puts 'his' in text, with K L 37 Syrr; 'the,' & A D P 17 47 Am Memph.

²⁷ Literally 'in.'

²⁸ T. R. adds 'gave birth to a child,' with E K L P 37 47 Syrr; & A D 17 Am Memph omit.

²⁹ Or 'according to (one's) faith,' that is, having only the promise and not the fulfilment.

³⁰ T. R. adds 'and been persuaded of them,' with a few cursives only.

³¹ Or 'land.'

³² T. R. reads 'came,' with K L 37 47; text & A D E P 17.

fore God is not ashamed of them, to be called their God; for he has prepared for them a city.

¹⁷ By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself¹ the promises offered up his only begotten [son], ¹⁸ as to whom it had been said, In Isaac shall thy seed be called: counting that God [was] able to raise [him] even from among [the] dead, whence also he received² him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come.

¹⁹ By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff. By faith Joseph [when] dying³ called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.

²⁰ By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the injunction of the king. By faith Moses, when he had become great, refused to be called son of Pharaoh's daughter: ²¹ choosing⁴ rather to suffer affliction along with the people of God than to have [the] temporary pleasure of

¹⁶ sin; esteeming⁵ the reproach of the Christ greater riches than the treasures of⁶ Egypt, for he had respect to the recompence. By faith he left Egypt, not fearing⁷ the wrath of the king; for he persevered, as seeing him who is invisible. By faith he celebrated⁸ the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.

²² By faith they passed through the Red sea as through dry land;⁹ of which the Egyptians having made trial were swallowed up.

²³ By faith the walls of Jericho fell, having been encircled for seven days.

²⁴ By faith Rahab the harlot did not perish along with the unbelieving, having received the spiss in¹⁰ peace.

²⁵ And what more do I say? For the time would fail me telling of Gideon, and Barak, and Samson, and Jephthae, and David and Samuel,

²⁶ and of the prophets: who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths, quenched¹¹ [the] power of fire, escaped¹² [the] edge of the sword, became strong out of weak-

used in all this chapter historically. I do not add 'back,' because it is sufficiently expressed in 'whence,' and 'back' is too strong.

¹ Here, *received*, strictly 'ending life.'

² These are accents, but in English the present participle is joined to the perfect tense as characterising the action. 'He refused...choosing'; 'he refused...having chosen' would make a different time of it, not the same. In Greek all is referred to the time of speaking; in English there is no time for the accessories, they are characteristic motives.

³ T. R. reads 'in' with [A 17] 37 and other cursives; text # D K L P 47 Syr Memph. A 17 # Armenian.

⁴ Here and in verse 17, as to the offering Isaac, the verbs are in the perfect; this is remarkable. The other facts are generally passing facts, parts of the whole history; these are of standing significance, either acting figuratively the believer on a new ground, or were continued till the time of the epistle: 'by faith Abraham has offered...by faith he has kept the passover'; only this is not possible in English. It was not external circumstance, for the blood sprinkling was only once.

⁵ T. R. with K L P S, omits yet, 'land'; # A D 17 47 Am Syr-Pst Memph have it.
⁶ Literally 'with,' *per*.

ness, became mighty in war, made [the] armies of strangers give way.

¹³ Women received their dead again by resurrection; and others were tortured,¹⁴ not having accepted deliverance, that they might get a better resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds and imprisonment.

¹⁵ They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil treated, (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.

¹⁶ And these all, having obtained witness through faith, did not receive¹⁷ the promise, God having foreseen some better thing for¹⁸ us, that they should not be made perfect without us.

¹⁹ XIII. Let us also therefore, having so great a cloud of witnesses¹⁹ surrounding us, laying aside every weight, and sin²⁰ which so easily entangles²¹ us, run with endurance

²² the race that lies before us, looking steadfastly²³ on Jesus the leader²⁴ and completer of faith: who, in view of the joy lying before him, endured²⁵ (the) cross, having despised²⁶ [the] shame, and is set down²⁷ at the right hand of the throne of God.

²⁸ For consider well²⁸ him who endured so great contradiction from sinners

against himself, that ye be not weary, fainting in your minds. Ye have not yet resisted unto blood, wrestling against sin. And ye have²⁹ quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the]

³⁰ Lord, nor faint [when] reproved by him; for whom [the] Lord loves he chastens, and scourges every son whom he receives. Ye endure for³¹ chastening, God conducts himself towards you as towards sons; for who is the son that the father chastens not?

³² But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons. Moreover we have had the fathers of our flesh as chasteners, and we reverence³³ [them]; shall we not much rather be in subjection to

³⁴ the Father of spirits, and live? For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.³⁵ But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields³⁶ [the] peaceful fruit of righteousness to those exercised by it.

³⁷ Therefore lift up the hands that hang down, and the failing knees; and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed. Pursue peace with all, and holiness,³⁸ without which no one

¹ *received*, the perfect. T. R. reads *endured*, with some cursives.

² *despises*, 'to weigh was to judge its value,' and sometimes in comparison with other things.

³ Some read this as a question: 'and have ye?' The 'quite,' implied by 'ye' or 'excessive,' would dispose me to do so.

⁴ T. R. instead of *ye*, reads 'I.' If ye endure chastening, with many cursives; text # A D K L P 17 37 47 Am Syr-Pst Memph.

⁵ Or 'as,' that is, as chastening, not as wrath. See Bleek and Delitzsch. All ancient MSS. translations, and citations have it thus. Nor do I see that verse 8 makes the least difficulty.

⁶ *desires*, 'holiness,' the quality itself. It is the only time this word occurs.

⁷ *systems*. The practical effect produced, not the quality, but the character inactivity. Christ was declared Son of God with power according to the Spirit of holiness, *systems* fits nature and

⁸ *scourges*. See Acts III. 15, note.

¹¹ shall see the Lord: watching lest [there be] any ones who lack¹ the grace of God; lest any root of bitterness springing up trouble [you], and many be defiled by it; lest [there be] any fornicator, or profane person, as Esau, who for one meal sold his birthright; for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it earnestly with tears.

¹² For ye have not come to [the mount]² that might be touched and was all on fire, and to obscurity, and darkness, and tempest, and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined³: [the] word being addressed to them any more: (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be stoned;⁴ and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;) but ye have come to mount Zion; ⁵ and to [the] city of the living God, heavenly Jerusalem; and to myriads of angels, the universal gathering; and to [the] assembly of the firstborn [who are] enregistered in heaven; and to God,

quality), by resurrection. See notes to 1 Cor. i. 30, and 1 Thess. iv. 7.

¹ *οὐκέτι καὶ* *εἰσερχόμενοι*. Eccles. vi. 2, I think, decides the force of the words here: *εἰσερχόμενοι τὸν οὐρανὸν εἰς τὸν νεφέλων τὸν ἀπόστολον*, ‘His soul does not lack anything he desires.’

² ‘The blessing.’ It is matter of fact that what he sought in Genesis was a blessing.

³ T. R. has ‘mount’ in text, with D. K. L. P. 37, after *ἀποδέσθητε*; ⁴ A. C. 17. 47 Am omit.

⁴ ‘Excusing themselves declined,’ *εξαιρεομένοι*. Compare Luke xiv. 18 for the word. See ver. 35. T. R. adds ‘or shot through with a dart,’ with a few cursives.

⁵ The words ‘and,’ *εἰς*, give the division very distinctly here.

⁶ ‘New’ (*νέον*) is not the usual word for new covenant here, which is *καινόν*. This last is in contrast with the former one. *νέον* is ‘new’ in the sense of fresh, new in character, youthful, *καὶ νέοντος*, ‘the new man,’ i.e. it is not the old; *νέον*, it is not grown old.

⁷ ‘Or’ a better thing, ‘but it is rather adverbial. T. R. reads ‘better things,’ with 17. 47 and some cursives; text omits, various, &c.

⁸ Same word as verse 10, translated ‘excusing’

judge of all; and to [the] spirits of just [men] made perfect; and to Jesus, mediator of a new⁹ covenant; and to [the] blood of sprinkling, speaking better¹⁰ than Abel. See that ye refuse¹¹ not him that speaks. For if those did not escape who had refused¹² him who uttered the oracles on earth, much more we who turn away from him [who does so] from heaven: whose voice then shook the earth; but now he has promised, saying. Yet once will I shake¹³ not only the earth, but also the heaven. But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken may remain. Wherefore let us, receiving a kingdom not to be shaken, have grace,¹⁴ by which let us serve God acceptably with reverence¹⁵ and fear.¹⁶

¹⁷ For also our God [is] a consuming fire. XIII. Let brotherly love abide. Be not forgetful of hospitality; for by it some have unaware entertained angels. Remember¹⁸ prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body. [Let] marriage [be held] every way in honour,¹⁹ and the bed [be] undefiled; but²⁰ fornicators and adulterers will God judge. [Let

themselves declined,’ *εξαιρεομένοι*.

²¹ T. R. reads ‘on the earth,’ with a few cursives.

²² T. R. reads ‘I shake’ with D. K. L. P. 37; text # A C M 17. 47 Am Syr-Pet Memphis.

²³ ‘Or’ let us be thankful. *Εὐτυχοί γε*.

²⁴ ‘Or’ ‘gaily fear,’ *ανατολή*; see note to chap. v. 7.

²⁵ T. R., with K. L. 27. 47 Am, reads ‘with respect and reverence;’ text # A C D 17. Syr-Pet Memphis.

²⁶ See note to II. 8.

²⁷ ‘Or, as some,’ marriage is honourable in all, or ‘every way honourable;’ but the latter part of the clause is difficult so to translate without an article before *honourable*, the absence of which makes *honourable* a predicate, and not a characteristic adjective. On the other hand, *νέον* is not simply that the marriage tie is to be respected when in it, and kept pure, but that the tie itself was to be held in honour. In purity of walk that was done by the married no doubt, but not in every case.

²⁸ Many read ‘tie’ with # A D M P Am Memphis; # C S. L. 27. 47 Syr-Pet.

your] conversation [be] without love of money, satisfied with [your] present circumstances; for ²⁹ he has said, I will not leave thee, neither will I forsake thee. So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?

³⁰ Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation, imitate their faith.³¹ Jesus Christ [is] the same yesterday, and to-day, and to the ages [to come].

³² Be not carried away³³ with various and strange doctrines; for fit is good that the heart be confirmed with grace, not meats; those who have walked in which have not been pro-

³⁴ fited by [them]. We have an altar of which they have no right to eat who serve the tabernacle; for of those beasts whose blood is carried [as sacrifices for sin³⁵] into the [holy of] holies by the high priest, of these the bodies are burned outside the camp.

³⁶ Wherefore also Jesus, that he might sanctify the people by his own blood,³⁷ suffered without the gate: therefore let us go forth to him without the camp, bearing his reproach: for we have not here an abiding city, but

³⁸ we seek the coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is,

³⁹ i.e. ‘conduct,’ *εὐεργέτης*.

⁴⁰ Literally ‘considering the issue of the conversation of whom, imitate the faith.

⁴¹ T. R. reads ‘carried about,’ with K. L. 47, text # A C D M P 17. 47 Am Syr-Pet Memphis.

⁴² A *σάντια* ‘as sacrifices for sin.’

⁴³ T. R. reads ‘are persuaded’ or ‘trust,’ with K. 37. 47 Am; text # A C D M P 17. Syr-Pet.

⁴⁴ Here we have the article and participle as characterising, without relation to time, as often: ‘the bringer again.’

⁴⁵ [the] fruit of [the] lips confessing his name. But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices

⁴⁶ God is well pleased. Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.

⁴⁷ Pray for us: for we persuade ourselves⁴⁸ that we have a good conscience, in all things desirous to walk rightly. But I much more beseech [you] to do this, that I may the more quickly be restored to you.

⁴⁹ But the God of peace, who brought⁵⁰ again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power⁵¹] of the blood of [the] eternal covenant,⁵² perfect you in every good work to the doing⁵³ of his will, doing⁵⁴ in you what is pleasing before him through Jesus Christ; to whom [be] glory for the ages of ages. Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.

⁵⁵ Know that our⁵⁶ brother Timotheus is set at liberty; with whom, if he should come soon,⁵⁷ I will see you.

⁵⁸ Salute all your leaders, and all the saints. They from Italy salute you. Grace [be] with you all. Amen.⁵⁹

¹ Or ‘in virtue of,’ *ἐν*.

² See Exod. xxxvii. 28.

³ ‘To the doing,’ *εἰς τὸ εργόν*, *σοβαρό*, ‘to the having done it.’

⁴ ‘Or “producing” it is here the present, *νῦν*.

⁵ T. R. reads ‘the’ with K. P.; text # A C D M 17. 37. 47 Am Syr-Pet Memphis.

⁶ ‘τούτος,’ ‘some’ than perhaps he may, ‘of John xiii. 27; 1 Tim. iii. 13; also *πάτερ*, 2 Tim. i. 18.

⁷ # 17 omit ‘Amen.’

EPISTLE OF
JAMES.

I. James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the dispersion, greeting. Count it all joy, my brethren, when ye fall into various temptations, knowing that the proving of your faith works^a endurance. But let endurance have [its] perfect work, that ye may be perfect and complete, lacking in nothing. But if any one of you lack wisdom, let him ask of God, who gives to all freely^b and reproaches not, and it shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed about; for let not that man think that he shall receive anything from the Lord; [he is] a double-minded man,^c unstable in all his ways.

But let the brother of low degree glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will pass away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the

comeliness of its look has perished: thus the rich also shall wither in his goinge. Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He^d has promised to them that love him.

Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one. But every one is tempted, drawn away, and enticed by his own lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.

Do not err, my beloved brethren. Every good gift^e and every perfect gift comes down^f from above, from the Father of lights, with whom is no variation nor shadow of turning.

According to his own will^g begat^h he us by the word of truth, that we should be a certain firstfruits of his creatures.

So that,ⁱ my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for man's

^a σωρεύεσθαι. See ver. 10.
^b διδούσας. Of men we might say 'unaffectedly,' with a readiness of heart which does not make a great matter of it, or a case of great consideration; the want is there, and the heart answers without a second thought. It is attempted to be distinguished from James xii. 8, but why I know not. I had thought of 'freely,' but it does not give the thought of simplicity without a thought behind, as much as 'freely.'

^c οὐκέτε λόγον in apposition, not with διπλῆ λόγον, but with a disjunction, 'he that doubts' (ver. 8); and ver. 7 as practically a parenthesis. (See chap. iii. 8, for an analogous form.) I do not think the sense bears a direct connection with verse 7; whereas verse 8 is a moral expansion of the figure of verse 6. The style of James is characterised by these aphoristic and therefore anarthrous sentences: see ver. 20 as an example.

^d T. R. reads 'the Lord,' with K L P M; G has 'knows without it.' (Syr.?) Am Memph read 'God.' Text H A B.

^e Here δῶμα, then δώματα, very nearly the

same; strictly δῶμα is 'the giving,' δώματα, 'the thing freely given.' But in English 'gift' is both the giving, and the thing given, the character of the act.

^f That is its true character, εὐτὸν παραπλανήσας, but expressed in English by 'comes down.' See chap. iii. 15.

^g Having no purpose^h or 'willed it,' διεπέσθαι.

^h It was the fruit of his own mind, and so a free gift.

ⁱ In the uncertainty of the text here I have left it as it is, —ετε, 'so that,' (D) A B C Ital Vulg Memph read ετε, 'ye know, or 'know ye.' It, with A B C F Am Memph, &c; be added after ετε, before ετετοσθε, we must say 'ye know,' Ital Memph read 'know ye.' Vulg, 'ye know.' A adds & after ετε, and has ετε ετε instead of ετε ετε. De Wette and Tisch, 5th ed. have ετε, Tisch, 8th ed. has ετε. Ital and Vulg both add ετετοσθε after ετε. It is very likely 'ye know' or 'know ye' is the right reading. & has ετε, but it is corrected to ετε, save K L P M

and nearly all others.

wrath does not work^k God's righteousness. Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which is able to save your souls. But be ye doers of [the] word and not hearers only, beguiling yourselves. For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face in a mirror: for he has considered himself and is gone away, and straightway he has forgotten what he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not^l a forgetful hearer but a doer of [the] word, he shall be blessed in his doing. If any one^m think himselfⁿ to be religious, not brailing his tongue, but deceiving his heart, this man's religion is vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

II. My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile apparel, and ye look upon him who wears the splendid apparel, and say, 'Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my footstool: have ye not^o made a difference among yourselves, and become judges having^p evil thoughts? Hear, my beloved brethren: Has not God chosen

^k * Work out as an effort, ανεπάγεσθαι. # A B B1 have ηεπάγεσθαι simply.

^l T. R. reads 'be not being,' adding after, with K L P M and many others; # A B C D Am Memph omit.

^m T. R. adds 'among you,' with K L P M and others; # A B C F 13 Am Syrr Memph omit.

ⁿ Or 'know, know'; cf. 1 Cor. 12.

^o T. R. adds 'to him,' with K L P M and others Am Memph; # A B C D Am Memph omit.

^p T. R. adds 'also, also,' with K L P M; # A B C 13 Am Syrr Memph omit.

^q Literally 'of evil thoughts,' as we say, 'a man of corrupt habits.'

the poor as to the^r world, rich in faith, and heirs of the kingdom, which he has promised to them that love him? But ye have despised the poor [man]. Do not the rich oppress you, and [do not] they drag you before [the] tribunals? And [do not] they blaspheme the excellent name which has been called upon you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well. But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [breaking] all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost^s not commit adultery, but killest,^t thou art become transgressor of [the] law. So speak ye, and so act, as those that are to be judged by [the] law of liberty; for judgment [will be] without mercy to him that has shewn no mercy. Mercy glorifies over judgment.

What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith save him? Now if a brother or a sister is naked and destitute of daily food, and one from amongst you say to them, Go in peace, be warmed and filled;^u but give not to them the needful things for the body, what [is] the profit? So also faith, if it have not works, is dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith

^r T. R. reads 'this,' with a few cursives; Am, with a cursive, has 'in this world.'

^s This is omitted by # A B C K L P M S1 Syrr Memph, K L P 13 24; and many others Memph read 'of the world.'

^t T. R. reads 'shalt kill,' with K and many cursives Am; text # A B C.

^u T. R. reads 'shalt kill,' with K and others Am; text # A B C.

^v Am has & (The readings vary as to the form of καρπούς.) Text # B C K L 13 23 Memph.

^w Or 'warm and fill yourselves.'

without^a works, and I from my works will shew thee my faith. Thou believest that God is one. Thou doest well. The demons even believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?^b Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Thou seest that faith wrought with his works, and that by^c works faith was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he was called Friend of God. Ye see^d that a man is justified on the principle of^e works, and not on the principle of^f faith only. But was not in like manner also Rahab the harlot justified on the principle of^g works, when she had received the messengers and put [them] forth by another way?^h For as the body without a spirit is dead, so also faith without works is dead.

III. Be not many teachers, my brethren, knowing that we shall receive greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to bridle the whole body too. Behold,ⁱ we put the bits in the mouths of

the horses, that they may obey us, and we turn round their whole bodies.^j Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little^k a fire, how large a wood^l it kindles! and the tongue [is] fire, the world of unrighteousness;^m the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell. For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species; but the tongue can no one among men tame; [it is] an unsettledⁿ evil, full of death-bringing poison. Therefore bless we the Lord and Father,^o and therewith curse we men made after[the] likeness of God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus. Does the fountain, out of the same opening, pour forth sweet and bitter?^p Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.^q

^a T. R. reads 'from thy works,' with K L; *A B (C) P 13 31 Am Syrr Memphis have *σπείρειν*, without. C 31 add 'thy.'

^b I have left 'dead,' with *A B C L P 13 31 Am Syrr Memphis. B C have *ἀρπάζει*, 'frustrous, null, and ineffectual.' It may be right, the sense is little different. Though, *καὶ τούτη*, has *επειδή*,

^c i.e., translated 'from' in verse 18.

^d T. R. reads 'see ye them,' with K L 31 and others; *A B C P 13 Am Syrr Memphis omit. If *εἰδέτε* be left out, it is better to read *ἀπέστειλεν* as an indicative, 'ye see.'

^e Or 'by,' *εἰς*.

^f *A B K L 13 31 read *εἰς δὲ* and Ital Vulg et auctori, *εἰς πίστιν*, T. R. has, with a few cursives Syrr. I see no proof that it is not an itacism however. If we read *εἰς δὲ* we must translate 'but if we put the bits in the mouths of the horses... we turn round also.' De Wette however says there is no *σπείρειν*. The sense is the same.

^g *B C P Am have *σπείρειν*; *A C K L 13 31 Syrr Memphis say. Probably *σπείρειν* is right as being the more difficult reading, but in the sense of *guardians*, for which Lucian Hermet 3 is quoted; but?

^h I have translated 'a wood' (the same English idiom as *σπείρειν*). It may otherwise, with Jerome and many, be taken for 'materials'; the connection of *σπείρειν* decides me, (see *Wetstein in loco*); otherwise the use of *ἴσιος* in LXX, particularly Apocrypha, would lead me to say 'matter, or materials,' according to the ecclesiastical, and specially grecian use of it.

ⁱ T. R. adds 'thus,' with L P 13 31 and other cursives; *A B C K Am Syrr Memphis omit.

^j T. R. reads 'unrestrainable,' with C K L 31 and others Syrr; text *A B P 13 Am (Memph).

^k Or perhaps 'the Lord and [the] Father.'

T. R. reads 'God and Father,' *εἰς θεόν καὶ πατέρα*.

^l A B C P 13 Memphis have *επειδή*; K L 31 and others Am Thoph. Ac. have *θεῖον*. But the form of the phrase must be noted; it is one article with two nouns, and so they are in some respect one, perhaps here only in respect of the blessing 'Lord,' though used as a name for Jehovah, is not used that I remember for 'the Father.'

^m T. R. reads 'thus no fountain [can] produce

salt and sweet water,' with K L P and others;

text (*A B C 13 Am). *P 13 Am add *εἶναι*, thus.'

^o Who [is] wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom; but if ye have bitter emulation and strife in your hearts, do not boast^p and lie against the truth. This is not the wisdom which comes down from above, but earthly, natural, devilish. For where emulation and strife [are], there [is] disorder and every evil thing. But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning,^q unfeigned. But [the] fruit of righteousness in peace^r is sown for them that make peace. (IV.) Whence [come] wars and whence^s fightings among you? [Is it] not thence,—from your pleasures,^t which war in your members? Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war;^u ye have not because ye ask not. Ye ask and receive not, because ye ask evily, that ye may consume [it] in your pleasures. Adulteresses, know ye not that friendship with the world is enmity with God^v? Whoever therefore is minded to be [the] friend of the world is constituted enemy of

^o Or 'conduct,' *σπείρειν*. It is 'conversation' in the ancient sense, as I Tim. iv. 12, &c.

^p 'Against truth,' is connected with 'honest,' as with 'lie.'

^q Or 'uncontentious,' *ἀσφαλές*, that is, in contrast with contentious pretension to wisdom or practical righteousness bears the trait of peace for those who make peace.

^r T. R. adds 'and,' with K L 31 and others; *A B C P 13 Am Memphis omit.

^s Or 'the fruit of righteousness is sown in peace, for.' But I prefer the text.

^t T. R. omits the second 'whence,' with K L Am; *A B C P 13 31 Memphis insert.

^u *ἔργα*. I see no reason to change 'pleasures' into 'lusts'; there is an additional idea, the satisfaction the heart feels in satisfying, or rather gratifying, lust.

^v T. R. adds 'yet,' with a few cursives; *P and many cursives Am Syrr Memphis read 'εἰς' and 'εἰς,' text A B K L 13 31.

^w T. R. adds 'Adulteresses and,' with K L P 31 and many others; *A B 13 31 Am and versions have only the masculine.

^x Literally 'the neighbour.' T. R. reads 'another,' with K L 31; text *A B P 13 Am Syrr Memphis.

^y T. R., with A K L 13 31 Syrr, reads 'one year'; *B P Am Memphis omit 'εἰς,' 'one.'

God. Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire enviously?^z But he gives more grace. Wherefore he says, God sets himself against [the] proud, but gives grace to [the] lowly.

Subject yourselves therefore to God. Resist the devil, and he will flee from you. Draw near^{aa} to God, and he will draw near to you. Cleanse^{ab} [your] hands, sinners, and purify [your] hearts, ye double-minded. Be wretched,^{ac} and mourn, and weep: let your laughter be turned to mourning, and [your]

joy to heaviness. Humble yourselves^{ad} before [the] Lord,^{ae} and he shall exalt you.

^{ad} Speak not against one another, brethren. He that speaks against [his] brother, or^{af} judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not dower of [the] law,

^{ag} but judge. One is the lawgiver and judge,^{ah} who is able to save and to destroy: but^{ai} who art thou who judgest thy^{aj} neighbour?

^{ak} Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year^{al} there, and

to possession.

I have, with some hesitation, translated this passage as above. I cannot find that *σπείρειν* is used in a good or holy sense of jealousy. The application to what precedes is evident. If not thus translated, we must say 'Or think ye that the scripture says in vain, The Spirit which has taken his abode in us desires ardently with envy.'

^{am} Many add 'But' here, with *A B 13 31 Am Memphis; K L P and others omit.

^{an} 'Have it done,' not 'be doing it,' sorist, not present. All the imperatives are in the aorist, to end of ver. 10.

^{ao} T. R. adds the article before 'Lord,' with L 31 and others; *A B K P 13 omit.

^{ap} T. R. reads 'and,' with K L 31; text *A B P 13 Am Syrr Memphis.

^{aq} T. R. omits 'and judge,' with K L and others; *A B P 13 31 Am Syrr Memphis insert.

^{ar} T. R. omits 'but,' with some versions and many cursives; *A B K L P 13 31 Am Syrr Memphis insert.

^{as} Literally 'the neighbour.' T. R. reads 'another,' with K L 31; text *A B P 13 Am Syrr Memphis.

^{at} T. R., with A K L 13 31 Syrr, reads 'one year'; *B P Am Memphis omit 'εἰς,' 'one.'

they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by [the] Holy Ghost, sent from heaven, which angels desire to look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect steadfastness in the grace [which will be] brought to you at [the] revelation of Jesus Christ; as children of obedience, not conformed^a to [your] former lusts in your ignorance; but as he who has called you is holy, be ye also holy in all [your] conversation; because it is written, Be ye holy, for I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time of sojourn in fear, knowing that ye have been redeemed, not by corruptible [things, as] silver or gold, from your vain conversation handed down from [your] fathers, but by precious blood, as of a lamb without blemish and without spot,^b [the blood] of Christ, foreknown indeed before [the] foundation of [the] world, but who has been manifested at the end^c of times for your sakes, who by him do believe^d on God, who has raised him from among [the] dead and given him glory, that your faith and

^a hope should be in God.^e Having purified your souls by obedience to the truth^f to unsigned brotherly love, love one another out of a pure^g heart fervently. Being born again, not of corruptible seed, but of incorruptible, by [the] living and abiding word of God.^h Because all flesh [is] as grass, and all its gloryⁱ as [the] flower of grass. The grass has withered and [its] flower has fallen; but the word of [the] Lord abides for eternity. But this is the word which in the glad tidings [is] preached to you.

II. Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings, as newborn babes desire earnestly the pure mental milk of the word,^j that by it ye may grow up to salvation;^k if indeed ye have tasted that the Lord [is] good. To whom coming, a living stone, cast away indeed as worthless by men, but with God chosen, precious, yourselves also, as living stones, are being built up^l a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ. Because it is contained in the scripture: Behold, I lay in Zion a corner stone, elect, precious: and he that believes on him^m shall not be put to shame.

^a In the power of: A B 13 Am omit &c.
^b I say 'conformed' because conformed is not passive in English, and expresses a state. The path in which they walk is the sense here. 'Conforming yourselves' is too active and in tensional.

^c Or 'by precious blood, as of Christ, a lamb without blemish and without spot'; or 'by the precious blood of Christ, as of a lamb without blemish and without spot.'

^d T. R. has ἀρνεῖσθαι for εἰργάζεσθαι, with K L P 31 Am; text & A B C 13 Syr Memph. See note on Heb. 1. 2.

^e κατέχειν εἰς Α B Am; μεταβολή εἰς Κ K L 31 Syr.

^f Or 'so that your faith and hope are in God.'

^g T. R. adds 'through [the] Spirit,' with K L P 31; M A B C 13 Am Syr Memph omit.

^h A B Am omits 'pure': & C K L P 13 31 Syr insert.

ⁱ T. R. reads 'abiding for ever,' adding σὺν τε καὶ σώμασι, with K L F Am; & A B C 13 Memph omit.

^j B C K L P 31 Am Memph have σύνειν; A 13 Syr omit, with LXX. It has σύνειν for σύνειν.

^k T. R. reads 'all the glory of man.' with K L P 31; & σύνειν A B C 13 Am Syr Memph; σύνειν M.
^l 'Its' is doubtful. If not genuine we must read 'the.' & A B 13 Am Syr omit.

^m No word is satisfactory here for ἀρνεῖσθαι; for though it doubtless has the sense of 'suited to the rational faculties'—the mind in contrast with the body—yet I believe there is allusion to the word ἀρνεῖσθαι. I have added 'of the word' to mark this allusion.

ⁿ T. R. omits 'to salvation,' with L and many others: & A B C K P 13 31 Am Syr Memph insert.

^o Or, with some, 'be ye built up,' or 'build yourselves up.' But the text is, I doubt not, right.

^p Many good authorities, as & A B C Memph read 'for a holy priesthood,' adding εἰς, but I rather take it for a glass. T. R., with K L P 31 and most others Am.

^q T. R. reads 'Wherefore also,' with a few curiosities.

^r Or 'trusts in it,' which is perhaps preferable; but it means of course Christ. But 'believe in is the same word.'

To you therefore who believe [is] the preciousness; but to the disobedient, the stone which the builders cast away as worthless, this is become head of [the] corner,^s and a stone of stumbling and rock of offence;^t [who] stumble at the word, being disobedient,^u to which also they have been appointed. But ye [are] a chosen race, a kingly priesthood, a holy nation, a people for a possession, that ye might set forth the excellencies of him who has called you out of darkness to his wonderful light; who once [were] not a people, but now God's people; who were not enjoying mercy, but now have found mercy.^v

Beloved, I exhort [you], as strangers and sojourners, to abstain from fleshly lusts, which^w war against the soul; having your conversation honest among the Gentiles, that [as to that] in which^x they speak against you as evildoers, they may through [your] good works, [themselves] witnessing^y [them], glorify God in [the] day of visitation.

^s Or 'is become chief corner stone.'

^t Literally 'fall trap,' as Rom. ix. 33; 1 Cor. i. 23.

^u On the whole I prefer 'stumble at the word, being disobedient,' to 'stumble, being disobedient to the word.' It takes up ἀρνεῖσθαι, absolutely, used in the same manner in ver. 7.

^v I have endeavoured to express the perfect and aorist: σκέψαμεν and ἀρνεῖσθαι.

^w σκέψαμεν, which have this character, not simply εἰδότε.

^x εἰδότε. It is used for time (Mark ii. 19, John v. 7); still with the idea 'in the state of things in which.' In Rom. viii. 8, it has practically the sense of 'immediately as, considered in that view.'

In Rom. ii. i. xiv. 22, it is 'wherewith,' but not strictly, I judge, in the latter case, nor here. In both it is more than 'wherewith'—viewed in that light in which, 'considered in that view,' 'in that respect in which.'

'Wherewith' is more contrast, without reference to the object of φ. That does not do exactly; it is too vague: 'wherewith' a little too precise. He does not mean in that particular thing exactly, but in respect of that very walk and course of conduct.

^y T. R., with A K L P 13 and others, reads 'having witnessed' text & B C 31 Am Syr.

^z & A B C 13 31 Am Memph omit 'therefore.' ^{aa} ἀρνεῖσθαι has the article here, showing that it is not 'some men who are foolish, but that men (not Christians) are so, are known in that character. ^{aa} stands for all—ἀρνεῖσθαι for the character of all who are pointed out by

^{bb} A copy, as we say, to write after.

[when] reviled, reviled not again; [when] suffering, threatened not; but gave [himself] over into^a the hands of him who judges righteously; who himself bore our sins in his body on the tree, in order that, being dead to^b sins, we may live to righteousness: by whose stripes^c ye have been healed. For ye were going astray^d as sheep, but have now returned to the shepherd and overseer of your souls.

III. Likewise, wives, [be] subject^e to your own husbands, that, even if any are disobedient to the word, they may^f be gained without [the] word by the conversation of the wives, having witnessed your pure conversation [carried out] in fear; whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God is of great price. For thus also the holy women who have hoped^g in God heretofore adorned themselves, being subject to their own husbands; as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing^h good, and not fearing with any kind of consternation.

^a επιτίθεσθαι is to deliver up into the hands of another, 'give over into.' I think therefore the sense must be 'gave himself up to, suffered all, as accepting all from his hand,' gave himself up to take whatever he sent who would in the end righteously judge. I do not see that επιτίθεσθαι has ever the sense of 'submitting a wrong to another to vindicate,' as some would translate here. But it has of committing any one to the care of another. See Acts xiv. 26, xv. 40. Compare John xix. 30; and I doubt not this is the sense, though some would read '[them]' instead of 'themselves.'

^b Or 'having done with,' but better as in text; it is δέσμησαν.

^c Or 'bruise.' Though μάστιχας be singular, I say 'stripes.' It is literally the marks left by scourging. 'Stripe' does not convey this. Other words are too familiar.

^d 'Going astray as sheep,' with Κ Λ. P 31. Β.

^e Not the same as chap. ii. 13. There arises, a particular act: here present participle, an habitual state; following on chap. ii. 18.

^f Many read 'they shall be,' but εστί is so often put for εστι in the old copies that I have changed

^g [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.^h

* Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble minded,ⁱ not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because^j ye have been called to this, that ye should inherit blessing. For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile. And^k let him avoid evil, and do good; let him seek peace and pursue it; because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of the Lord [is] against them that do evil. And who shall injure you if ye have become imitators of that which [is] good?^l But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their fear, neither be troubled; but sanctify [the] Lord the Christ^m in your hearts, andⁿ [be] always prepared to [give] an answer [to] every one that asks you to give an account of^o the

nothing. It has ε, not α. The change may have been made to render the structure of the phrase easier. The weight of MS testimony is clearly in favour of 'shall' or 'will,' as in Α Β Κ Λ Ρ 13. 31. —^p many cursives ΑΜ.

^q 'Have hoped' is present, characterising the woman.

^r That is, supposing, assuming they did.

^s εγερόμενος, with Α Β Ρ. See note on Gal. v. 7. T. R. has εγερόμενος, with Ο Κ Λ 13. 31.

^t T. R. reads for 'humble-minded,' 'friendly' or 'courteous,' with Κ Λ 31 and some others; text Α Β Κ Λ ΑΜ ΣΥΡ Μεμφ.

^u T. R. reads 'knowing that ye,' that is, adds είδετε, with Λ Ρ 31; text Α Β Κ Λ 13 ΑΜ ΣΥΡ Μεμφ.

^v T. R. omits 'And,' with Κ Λ Ρ 13 and others ΑΜ Μεμφ; Α Β Κ Λ 31 insert.

^w T. R. has 'the' in text with Ο^x and many cursives. Compare for the anarthrous form, chap. i. 5 and Jas. i. 30.

^y Of the good one, 'him that is good.'

^z T. R. reads 'the Lord God,' with Κ Λ Ρ 31; text Α Β Κ Λ ΑΜ ΣΥΡ Μεμφ.

^{aa} Η Β Κ 13 ΑΜ Μεμφ omits 'and.'

^{bb} Or 'a reason for, λόγος: it includes both

hope that [is] in you, but^c with meekness and fear; having a good conscience, that [as to that] in which^d they speak^e against you as evildoers, they may be ashamed who calumniate your good conversation in Christ. For [it is] better, if the will of God should will it,^f to suffer [as] well-doers than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust,^g that he might bring us to God; being put to death in flesh, but made alive in [the]^h Spirit, in which also going he preached to the spirits [which are] in prison, heretofore disobedient,ⁱ when^j the long-

suffering^k of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls, were saved^l through water: which figure^m also now saves you,ⁿ [even] baptism, not a putting away of [the] filth of flesh, but [the] demand^o as before^p God of a good conscience, by [the] resurrection of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him. IV. Christ, then, having suffered for us^q in [the] flesh, do ye also arm yourselves with the same mind; for^r he that has suffered in^s [the] flesh has

course of the flood, it would have been, I think, too sharp. But the apostle's mind does not turn to the flood, but to the water as an instrument. Water was ruin and death, and they were saved through it.

^q T. R. omits 'but,' with Κ Λ Ρ 31 and others; Α Β Κ Λ 13 ΑΜ Μεμφ insert.

^r Τ. R. with Λ Ρ, 'may speak.' Β 'ye are spoken against.' Text, with Α Β Κ Λ Ρ 13, Β ΑΜ omits 'as evidences.'

^s T. R. reads 'wills us,' with a few cursives, ΕΩΣ, ΝΑ, Β Ρ 31 ΑΜ ΣΥΡ.

^t The just for the unjust^u is more the abstract idea than 'a just [one] for the unjust.' The reader must only remember the first is singular, the second plural. It is not 'the just' *par excellence*, i. *honest*, but simply *just* without the article: not as in Acts iii. 18 ηγένετο καὶ οὐδείς.

^v T. R. has ψυχήν, 'by the Spirit,' with ΙΩ and other cursives. Others omit ψ. The article being left out, it is characteristic, in contrast with οὐσία, 'in flesh.' Both flesh and spirit are the manner and character of what is predicated of Christ. But we can hardly in English say 'in spirit.' We could say 'present in spirit,' 'present in spirit,' because it is characteristic; but 'made alive' cannot, to the English mind, fail of a reality—cannot be simply characteristic. In Greek the word retains its own reality, and, as such, characterises. Hence ερωτάει can follow, Enchelai is more logical: a character or manner is truly a character or manner, but not always so convenient. The same as I have given it is right; 'in spirit, in which' is clearly not English.

^w Or 'disbelieving.'

^x T. R. adds 'once,' a confusion of διαλέξεις, ιερός with ερωτάει; text Α Β Κ (Κ) Λ Ρ and many others ΑΜ Μεμφ.

^y παραβασία. See Heb. vi. 12; Jas. v. 10.

^z εἰς τὸ βασιλεῖον means in Greek 'arrive safe into a place of security through difficulty or danger.' Thus οὐαὶ παραβασίαι στρατοῖς Αὐγοῦ εἰς Καπνῆς παραβασίας. Again, καρκίνοις παραβασίαι τὰς δύο. And again, παραβασίαι εἰς τὴν θάλασσαν. I do not say that they went through the water to get in, is meant by εἰς παραβασία; I do not think so. If any one likes to say 'into which [entering], few, &c., were saved through water,' I have no objection. Had εἰς been through the

^{aa} παραβασία. As before^z or 'to,' εἰς, 'towards' going to. It must be remembered that the genitive, as in English, may be the thing requested, or 'he who requests,' the demand of a god's condescension. παραβασία would rather make it the thing demanded.

^{bb} Σύν, with Β Κ ΑΜ, omit 'for us'; Α Κ Λ Ρ 13 and others ΑΜ Μεμφ insert. Β 31 read 'for you.'

^{cc} Or 'that,' η.

^{dd} Α Β Κ Λ and others ΑΜ omit εἰς before ερωτάει. See chap. v. 9 and note, for another example of this dative.

* done with¹ sin, no longer to live the rest of [his] time in [the] flesh to men's lusts, but to God's will. For the time past² [is] sufficient [for us] to have wrought the will³ of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings, and unhallowed idolatries. Wherein they think it strange that ye run not with [them] in the same sink of corruption,⁴ speaking injuriously [of you]; who shall render account to him who is ready to judge [the] living and [the] dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the] Spirit. But the end of all things is drawn nigh: be sober therefore, and be watchful unto⁵ prayers; but before all things having fervent love among yourselves, because love covers⁶ a multitude of sins; hospitable one to another, without murmuring;⁷ each according as he has received a gift, ministering it to one another, as good stewards⁸ of [the] various grace of God. If any one speak—as oracles of God; if any one minister—as of strength which God supplies; that God in all things may be glorified through Jesus Christ, to whom is the glory and the might for the ages of ages. Amen.

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See in Kypke abundant proofs of this use of *exagnum*.² T. R. adds 'of life' after *past*. *Exagnum*, 'the time past,' with K L P 31 and many others; ³ A B C 13 Am Syrr Memph omit.⁴ C K L P 13 31 have *us*; ⁵ Memph have *us*; ⁶ A B Am Syrr omit.⁷ *Sororum*, with ⁸ A B C 13. T. R. reads *#tagia*, with K L P 31. It is *evagia* in ver. 2.⁸ Or 'dissolution,' 'the heart being poured out into it.' Or 'excess of profligacy.'⁹ T. R. reads 'shall cover,' with ¹⁰ L P 31; ¹¹ A B 13 Am Syrr Memph.¹⁰ T. R., with K L P 31, reads 'murmurings,' ¹¹ A B 13 Am Syrr.¹² Or 'the Spirit of glory and of God.' There is a shade of difference in the force of the expressions. Some add 'and of power' after 'glory,' with A P 13 Memph; ¹³ has 'and of his power,' text B K L 31 Am.¹⁴ These words are, to say the least, very doubtful. ¹⁵ A B 13 Syrr Memph have them not; C

¹² Beloved, take not [as] strange the fire [of persecution] which has taken place amongst you for [your] trial, as if a strange thing was happening to you; but as ye have share in the sufferings of Christ, rejoice, that in the revelation of his glory also ye may rejoice with exultation. ¹³ If ye are reproached in [the] name of Christ, blessed [are ye]; for the [Spirit] of glory and the Spirit of God¹⁶ rests upon you: [on their part he is blasphemed, but on your part he is glorified.]¹⁷ Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people's matters; but if as a christian, let him not be ashamed, but glorify God in this name.¹⁸ For the time of having the judgment begin from the house of God [is come]; but if first from us, what [shall be] the end of those who obey¹⁹ not the glad tidings of God? ²⁰ And if the righteous is difficultly saved,²¹ where shall the impious and [the] sinner appear? ²² Wherefore also let them who suffer according to the will of God commit their souls in well-doing²³ to a faithful Creator.

V. The elders²⁴ which [are] among you I exhort, who [am] their fellow-elder and witness of the sufferings of the Christ, who also [am] partaker of the²⁵ glory about to be revealed: shepherd²⁶

¹ falls; It. and Cyp. have; so that they were early accepted. Am has them and K L P 31 and many others.² T. R. reads 'behalf,' with K L P; text ¹² A B 13 31 Am Syrr Memph.³ Or 'believe not.'⁴ Here on the earth, as through the trials and judgments specially which beset the Jewish Christians.⁵ T. R. adds 'as,' with K L P 31 Syrr and many others; ⁶ A B 13 Am Syrr Memph omit.⁶ Some add 'then,' with ⁷ A B Am; ⁸ K L P 13 31 Memph omit.⁷ 'Shepherd' is here the sorist, in the sense, I think, common in a certain class of words, that is, characteristic: the whole conduct in this character being looked at together as constituting it. They are to act in this character, or have it by their acting. It is not simply an exhortation to go on doing it, but to acquire or have that character by doing it; to be so characterised; as the wives were to be subject: see

the flock of God which [is] among you, exercising oversight, not by necessity, but willingly; not for base gain, but readily; not as lording it over your⁹ possessions, but being models for the flock. And when the chief shepherd is manifested ye shall receive the unfading¹⁰ crown of glory.

¹¹ Likewise [ye] younger, be subject to [the] elder, and all of you bind on humility towards one another;¹² for God sets himself against [the] proud, but to [the] humble gives grace. ¹³ Humble yourselves¹⁴ therefore under the mighty hand of God, that he may exalt you in [the due] time; having cast all your care upon him, for he cares about you.

¹⁵ Be vigilant, watch.¹⁶ Your adversary [the] devil as a roaring lion

¹ chap. iii. 1. 'Be shepherds,' if that were possible in English. ² B omits 'exercising oversight.'³ The *tau* seems to me to have the force, which it often has, of appropriation to the subject spoken of, when the word gives the idea of a possession—the possessions⁴ or possessions which belong to you. What they are is wholly beside the mark. No doubt the saints, in fact, were in his thoughts; but the character of their conduct is what is in question. If there were no article, it would mean 'not like persons who lord it over possessions'; here it is more applied. Do not be as persons lording it over your possessions, viewing the saints as something belonging to you.⁵ *As* *saipe*, 'possessions,' is not the name of the flock, but the flock was not to be treated as the *asaipe* of the elders.⁶ Or 'amaranthine.' The plant is an image of what does not fade (*immortelles*), amaranths. The sense is the same.⁷ T. R. reads 'and all of you [he] subject one to another and bind on humility,' with K L P 31 most others; ⁸ A B 13 Am Memph omit *ταυταρχεῖσθαι*.⁹ Or 'be humbled.' See Winer, III. 4, 39, 2. (8th ed. 327.)¹⁰ Here also the verbs refer to characters to be

walks about seeking whom he may devour. Whom resist, steadfast in faith,¹⁷ knowing that the selfsame sufferings are accomplished in your brotherhood which [is] in [the] world.

¹⁸ But the God of all grace who has called you¹⁹ to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall²⁰ make perfect, establish, strengthen, ground: to him [be] the glory and²¹ the might for the ages of the ages. Amen.

²² By Sylvanus, the faithful brother, as I suppose, I have written to you briefly; exhorting and testifying that this is [the] true grace of God in

²³ which ye stand.²⁴ She²⁵ that is elected with [you] in Babylon salutes you,

²⁶ and Marcus my son. Salute one another with a kiss of love. Peace be with you all who [are] in Christ.

¹ won, sorists. Be those who have done so. See note² to verse 2.² T. R. reads 'because your,' adding *τα*, with I. 13 31 Am Syrr Memph; ³ A B K P omit.⁴ Or 'in the faith.' It might be 'through faith'; it is a kind of adverbial dative, as often.⁵ T. R. reads 'us,' with K and Am; text ⁶ A B L P 13 31.⁷ T. R. leaves out 'shall,' reading the imperative, with K L P 31 and others; text ⁸ A B 13 Am; all these have the future for 'establish, strengthen'; ⁹ A B Am omit 'ground.'
¹⁰ T. R. adds 'you,' with K L P 31 Memph; ¹¹ A B 13 Am omit.¹² Many omit 'the glory and,' possibly they are right. ¹³ L P 13 31 Syrr Memph have it; ¹⁴ A B Am omit.¹⁵ Or 'By Sylvanus, the faithful brother to you, as I suppose, I have written briefly.'
¹⁶ Many read 'in which stand' (imperative), with ¹⁷ A B 13; text K L P 31 and most.¹⁸ It may be 'brotherhood,' as at verse 2, as that is feminine; or his wife, as it is simply co-extent in the feminine.
¹⁹ T. R. adds 'Amen,' and 'Jesus' after 'Christ,' with K L P 31 (Memph); text A B 13 Am Memph add 'Jesus' only.

SECOND EPISTLE OF
PETER.

I. Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us through [the] righteousness of our God and Saviour Jesus Christ: Grace and peace be multiplied to you in [the] knowledge¹ of God and of Jesus our Lord. As his divine power has given to us all things which relate to life and godliness, through the knowledge² of him that has called us by³ glory and virtue, through which he has given⁴ to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the⁵ world through lust.

But for this very reason also, using therewith⁶ all diligence, in your faith have also⁷ virtue, in virtue⁸ knowledge, in knowledge temperance, in temperance endurance, in endurance godliness, in godliness brotherly love, in brotherly love⁹ love: for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge¹⁰ of our Lord Jesus Christ; for he with whom these things are not present is blind, short-sighted, and has forgotten the purging of his former sins.

¹ ιδεωσαντες, 'full knowledge.'

² Many read 'by [this] suret[er] glory.' As, with A C P 13 Am Memph. T. R. reads 'I will not neglect,' with K L 31 Syrr.

³ Or, perhaps, 'I will endeavour that after my decease ye should also at every time have.'

⁴ ιδεωσαντες, but σικεροι, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

⁵ Literally 'for having received.' This may in sense be connected with verse 19, but hardly grammatically; or taken abstractedly with verse 16, as I suppose the English did, 'eye-witnesses of his majesty, for he is one who has received.'

⁶ There is a *β* between these words, repeated consequently six times, but it answers more to the sense in English to leave it out altogether than say 'and.' 'But' does not do. It is 'not only that but.'

⁷ ιδεωσαντες, 'full knowledge,' or 'personal recognition of.'

⁸ Or 'use diligence,' 'take care it shall be so.'

¹¹ Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these things ¹² ye will never fall; for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.

¹³ Wherefore I will be careful¹⁴ to put you always in mind of these things, although knowing [them] and established in the present truth. But I account it right, as long as I am in this tabernacle, to stir you up by ¹⁴ putting [you] in remembrance, knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has manifested to me; but I will use diligence, that after my departure ye should have also, at any time,¹⁵ [in your power] to call to mind these things.

¹⁶ For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eye-witnesses¹⁷ of his majesty. For he received¹⁸ from God [the] Father honour and glory, such a voice being uttered¹⁹ to him by the excellent glory: This is my beloved Son, in whom I have found my delight; and this voice we heard uttered²⁰ from heaven,

with A B C P Am Memph. T. R. reads 'I will not neglect,' with K L 31 Syrr.

¹⁷ ιδεωσαντες, but σικεροι, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

¹⁸ Literally 'for having received.' This may in sense be connected with verse 19, but hardly grammatically; or taken abstractedly with verse 16, as I suppose the English did, 'eye-witnesses of his majesty, for he is one who has received.'

¹⁹ ιδεωσαντες. Literally 'supply,' 'furnish besides.' It is the aorist.

²⁰ There is a *β* between these words, repeated consequently six times, but it answers more to the sense in English to leave it out altogether than say 'and.' 'But' does not do. It is 'not only that but.'

²¹ ιδεωσαντες, 'full knowledge,' or 'personal recognition of.'

²² Or 'use diligence,' 'take care it shall be so.'

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being with him on the holy mountain.
²³ And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts; knowing this first, that [the scope of] no prophecy of scripture is had from its own particu-
²⁴ lar interpretation,²⁵ for prophecy was not ever²⁶ uttered by [the] will of man, but²⁷ holy men of God spake under the power of²⁸ [the] Holy Ghost.

II. But there were false prophets also among the people, as there shall be also among you false teachers, who²⁹ shall bring in by the bye destructive heresies, and deny³⁰ the master that bought them, bringing upon themselves swift destruction; and many shall follow their dissolute³¹ ways, through whom the way of the truth shall be blasphemed. And through covetousness, with well-turned³² words, will they make merchandises of you: for whom judgment of old is not idle, and their destruction slumbers not.

²³ ιδεωσαντες, but σικεροι, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

²⁴ ιδεωσαντες, but σικεροι, 'admitted into immediate vision of the glory,' a word used for full initiation into the mysteries.

²⁵ Literally 'and denying,' see note 2 above. It refers to the false teachers, not the heretics.

²⁶ T. R. reads 'destructive,' with a few manuscripts and Memph.

²⁷ Or 'false,' 'heretic.'

²⁸ Some read 'saves' or 'dear of darkness,' instead for *επιφέρει*. K L (P) 13 31 Syrr Memph have *επιφέρει*; A B C have *επιφέρει*.

²⁹ That is, 'one of eight.'

³⁰ Literally 'gallows.'

³¹ Though *εγενερωτείνει* signifies 'where' it is represented by 'when' in English. 'Whereas' is more general of inference or expression of contrast inferentially used. 'When' gives the sense more nearly than 'where' or 'whence.' 'When' means 'In the case in which.'

³² Or 'to be captured and perish.'

³³ T. R., with K L 31 Memph, reads 'shall utterly, *επιφέρει*, perish for *επιφέρει* which is in text, with A B C P Am.

³⁴ Or 'by day,' in contrast with 'they that be'

preacher of righteousness, having brought in [the] flood upon [the] world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrha to ashes, condemned [them] with an overthrow, setting [them] as an example to those that should afterwards live an ungodly life; and saved righteous Lot, distressed with the abandoned conversation of the godless, (for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their] lawless works,) [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be] punished: and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking injuriously of dignities;³⁵ when³⁶ angels, who are greater in might and power, do not bring against them, before the Lord, an injurious charge. But these, as natural animals without reason, made to be caught and destroyed,³⁷ speaking injuriously in things they are ignorant of, shall also³⁸ perish in their own corruption, receiving [the] reward of unrighteousness; accounting ephemeral³⁹ indulgence pleasure; spots and blemishes, rioting in their own

abuse, ver. 18.

³⁵ επιφέρει, 'being such as.'

³⁶ Literally 'and denying,' see note 2 above. It refers to the false teachers, not the heretics.

³⁷ T. R. reads 'destructive,' with a few manuscripts and Memph.

³⁸ Or 'false,' 'heretic.'

³⁹ Some read 'saves' or 'dear of darkness,' instead for *επιφέρει*. K L (P) 13 31 Syrr Memph have *επιφέρει*; A B C have *επιφέρει*.

¹⁴ deceits,* feasting with you; having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness,¹ children of curse; ¹⁵ having left [the⁶] straight way they have gone astray, having followed^b in the path of Balaam (the son) of Bosor, who loved [the] reward of unrighteousness; but had reproof of his own wickedness—[the] dumb ass speaking with man's voice forbade the folly of the prophet. These are springs without water, and mists^c driven by storm, to whom the gloom of darkness is reserved [for ever^d]. For [while] speaking great highlown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who have just^e fled those who walk in error, promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by^f him is he also brought into slavery. For if after having escaped the pollutions of the world through (the) knowledge^g of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state is worse than the first. ¹² For it were better for them not to have known the way of righteousness, than having known [it] to turn back from

drunk in the night,ⁱ 1 Thess. v. 7-8. But see Weizstein in loco, where it is not *επειδή* it is here. But the use of *επειδή* makes the sense of this pretty clear.

^h *desire*, with ΣΑΚΛ 13 31 Memph; *loves*, *love-mates*, ΗΑΜ Syrr. (So Jude 12).

ⁱ Or 'carnal desire and seeking to seduce, practised in seduction.' And this I really believe to be the sense. T. R., with some curvatures, has the word in the plural.

^j T. R., with many curvatures, has the article.

^k *επειδή* seems to have the simple force of *επειδή* (see chap. i. 16, n. 2.)

^l T. R. reads 'clouds,' with L; K omits: text ΣΑΒΟΠ 13 13 Am.

^m Some omit 'for ever,' with ΣΑΒ ΑΜ Syrr Memph; text ΑCLP 13 31.

ⁿ T. R. for 'just,' reads 'really,' with ΣΑΚΛ 13; 'just' ΑΒ 13 Am Syrr Memph.

^o 'Or to him.'

^p *εργάται*, as always in this epistle; an *έργων*, *έργων* in verse 21. In chap. iii. 3 it is *παντούς*.

^q ΣΑΚΛ 13 Am Syrr Memph reads 'our.'

^r Text, with ΣΑΚΛ 13 31 Syrr; ΣΑΒ ΑΜ omits.

the holy commandment delivered to them. But^p that [won't] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

III. This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance, your pure mind, to be mindful of the words spoken before by^s the holy prophets, and of the commandment of the Lord and Saviour by your^t apostles; knowing this first, that there shall come at [the] close^u of the days mockers with mocking,^v walking according to their own lusts, and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus^w from [the] beginning of [the] creation. For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water, by the word of God, through which [waters] the then world, deluged with water, perished. But the present^x heaven and the earth by his^y word are laid up in store, kept for fire unto a day of judgment and destruction of ungodly men. But let not this one

* Here end. 'Of' would be ambiguous.

[†] T. R., with a few curvatures, reads 'of us the apostles, in our *επειδή* *όποιοι*.' The construction is difficult with a double genitive. The simplest way seems to consider the *όποιοι* before *επειδή* as understood before *όποιοι*; if not, *όποιοι* must be read with *τας επειδή* *όποιοι*, and these words must be joined with *επειδή*. But with *όποιοι* that is impossible.

ΣΑΒ ΚΛ Λ Π (13) ΑΜ have *όποιοι*.

[‡] *εργάται* here, with ΣΑΒ ΑΜ Memph, not *εργάται*, as T. R., with ΚΛ Π 13 31 Syr.

[§] T. R. omits 'with mocking,' with ΚΛ Π 13 ΣΑΒ Ο Π ΟΜΙΤ 13 Am Syrr Memph insert.

[¶] 'Or' as they were, *ούσιες*. For this rendering as the practical sense, see John iv. 6. The force of *ούσιες* is the present state: as that they have continued, but with 'continuing' in English we must say 'as they were.' See *ACTS* XI, *LEVEL* 17. See Winer [Macmillan, 8th ed.], p. 772. Compare εἰς σημεῖον, *BLAD* II, 184, 'the state in which you already are,' quoted by Liddell and Scott. The sense is perfectly plain.

^{||} Literally 'the new heavens.'

[¶] T. R. reads 'by the same,' *αὐτοῖς* for *αὐτῷ*, with ΣΑΒ ΑΜ Memph; *αὐτῷ* ΣΑΚΛ 13 31.

thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thousand years as one day. [The^z] Lord does not delay his promise, as some account of delay, but is longsuffering towards you,^a not willing^b that any should perish, but that all should come^c to repentance. But the day of [the] Lord will come as a thief,^d in which the heavens will pass away with a rushing noise, and [the] elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.

^e All these things then^f being to be dissolved, what ought ye to be in holy conversation and godliness, waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the^g] elements, burning with heat, shall melt? But, according to his promise, we wait for new hea-

^z T. R. has 'The' in text, with ΣΑΚΛ 13; ΣΑΒ ΚΠ 13 omit.

^a T. R. reads 'us,' with ΣΑΚΛ 13; ΣΑΒ ΑΜ ΣΥΡ 13 31; ΣΑΚΛ 13 have *αὐτῷ*, 'on your account.'

^b *βούλεσθε*.

^c Some would translate *ὑπῆρχε* by 'go on to.' But I doubt this. *ὑπῆρχε* has also the sense of the issue of a thing, 'turning out,' as we say. Nor do I think that *εἴη*, which follows, is a difficulty. It is commonly used with an adverb, but absolutely also. Hence 'come' is the word. It means 'to turn out so.' Some would say 're-ceive.' See Kypke in loco. Josephus (in De

Wette) has also *ὑπῆρχεν ἡμέραις ἡμέραις*.

^d T. R. adds *εἰς μέρη*, 'in (the) night,' with ΣΑΚΛ 13; ΣΑΒ ΑΜ ΣΥΡ 13 Am Memph omit.

^e ΣΑΚΛ 13 31 Am Syrr Memph have 'then'; ΣΑΒ ΚΠ have *εἰςτε*, 'thus.'

^f The absence of the article is poetic here, because of which inflamed heavens shall be dissolved, and burning elements shall melt. The participle takes the place of the article, so to speak.

^g *εἰς ταῦτα* as ΣΑΚΛ 13; ΣΑΒ ΑΜ ΣΥΡ 13 omit *ταῦτα*.

^h Here *ψήσεις* simply.

ⁱ *Ἄπεινε*, with ΣΑΚΛ 13 31 Am Syrr Memph.

FIRST EPISTLE OF

JOHN.

I. That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the word of life; (and the life has been manifested, and we have seen, and bear

witness, and report to you the eternal life, which^j was with the Father, and has been manifested to us:) that which we have seen and heard we report^k to you, that ye also may have fellowship with us; and our fellowship [is] indeed with the Father,

^j *εἰνα*, the character, not merely the statement of the fact, 'which was such a one as that.'

^k *ἀπειπεῖτε*, 'bring back the report of,' from

something we have learnt. ΣΑΒ ΚΠ 13 add *εἰς*, 'also.'

* and with his Son Jesus Christ. And these things write we to you that your⁴ joy may be full.

* And this is the message⁵ which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.

* If we say⁶ that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.

* But if we walk⁷ in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ⁸ his Son cleanses us from all⁹ sin.

* If we say¹⁰ that we have no sin, we deceive ourselves, and the truth is not in us.

* If we confess¹¹ our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all¹² unrighteousness.

* If we say¹³ that we have not sinned, we make him a liar, and his word is not in us.

II. My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron¹⁴ with the Father, Jesus Christ [the] righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.

* And hereby we know that we

⁴ * B L 31 Am read 'our.'

⁵ * T. R. has ἤργασται, lit. 'promised,' with C P 13 31 Memph.

* In all these cases the verb is in the subjunctive, and puts the case of so doing. I should have translated them 'if we should say.' Ac., but that it is the case in verse 9 also, where it cannot be done.

* Some omit 'Christ' here, with A B C P Syrr; text A K L 13 31 Am Memph.

* Or 'every.'

* ταπείνω, the same word translated 'comforter' John xiv. &c. Christ manages all our affairs for us above; the Holy Spirit below. There is no word satisfactory to embrace both passages in English. I use 'patron' in the sense rather of the Roman patron, who maintained the interests of his clients in every way. So Christian high; the Spirit here for saints.

* τύπον, perfect c. 'have come to know him, and continue so to do,' and so in verse 4.

* Again a subjunctive; see chap. i. 6. In English we might say 'shall keep' here.

* A B Am omit 'so'; * C K P 13 31 Memph have it.

* T. R. reads 'brethren,' instead of 'beloved,'

know¹ him, if we keep his commandments. He that says, I know him, and does not keep his commandments, is a liar, and the truth is not in him; but whoever keeps² his word, in him verily the love of God is perfected. Hersby we know that we are in him. He that says he abides in him ought, even as he walked, himself also [so]³ to walk.

* Beloved,⁴ I write no new commandment to you, but an old commandment, which ye have had⁵ from the beginning. The old commandment is the word which ye heard.⁶ Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines. He who says he is in the light, and hates his brother, is in the darkness until now. He that loves his brother abides in light, and there is no occasion of stumbling in him.

* But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.

* I write to you, children, because [your] sins are forgiven you for his name's sake.

* I write to you, fathers, because ye

with K L 31 and cursives; text * A B C P 13 Am Syrr Memph.

* Or 'ye had.'

* T. R. adds 'from the beginning,' with K L 31 and others; * A B C P 13 Am Syrr Memph omit.

* The darkness. Though a little harsh in these cases in English, 'the' ought to be retained, because it is not simply a state—a man being in darkness; but a specific darkness, the ignorance and non-reverence of God is spoken of: only it is abstract, and so, absolute; though it is true that darkness is more negative than light. The darkness is the natural condition of sinful man without God, who is light; the creature without God. Hence in the gospel 'the light shineth in darkness, and the darkness comprehended it not.' ταπείνω, 'is passing' (ver. 6), is abstract.

* The true light shines: that is, absolute; it shines, whether seen or not. But though some had received the light, he could not say the darkness was all gone, for it was not, but only with some who 'were' some time darkness, but now light in the Lord.' Thus it was not as in the gospel, when Christ was upon earth; for then the darkness comprehended not the light shining in darkness. It was putting the light out

have known⁷ him [that is] from the beginning. I write to you, young men, because ye have overcome⁸ the wicked [one]. I write⁹ to you, little children, because ye have known¹⁰ the Father.

* I have written to you, fathers, because ye have known¹¹ him [that is] from the beginning.

I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome¹² the wicked [one]. Love not the world, nor the things in the world. If any one love the world, the love of the Father is not in him; because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing, and its lust, but he that does the will of God abides for eternity.

* Little children, it is [the] last hour,¹³ and, according as ye have heard that antichrist comes, even now there have come¹⁴ many antichrists; whence

we know that it is [the] last hour. They went out from among us, but they were not of us; for if they had been of us, they would have surely remained with us, but that they might be made manifest that none are of us.¹⁵ And ye have [the]unction from the holy [one], and ye know all things.

* I have not written to you because ye do not know the truth, but because ye know it, and that no lie is of the truth.

* Who is the liar but he who denies that Jesus is the Christ? He is the antichrist who denies the Father and the Son. Whoever¹⁶ denies the Son has not the Father either;

* he who confesses the Son has the Father also.¹⁷ As for you¹⁸ let that which ye have heard from the beginning abide in you: if what ye have heard from the beginning abides in you, ye also shall abide in the Son and in the Father. And this is the promise which he has promised us,

* life eternal. These things have I written to you concerning those who lead you astray: and yourselves,¹⁹ the

As long as He was in the world, He was the light of the world. Now it was not so; there was a passing away of the darkness.

* τύπον, εργάσται, &c., perfect: the state produced continues.

* * A B C P 13 Am 'I have written' here, but I am satisfied it is meddling with the text, though not seeing that 'little children' comes in verse 18. Ήταν and εργάσται are not the same. My reader is made aware of the fact. But I do not change the received text, supported here by K 31.

* John uses 'was' continually in the sense of 'time,' as John v. 35, and elsewhere. But I would not change the word, and thus any popularity of style, οὐδε is properly a given point of time. With John it is constantly a period characterized by one thing, and hence looked at as only one time. As we say 'the hour of Napoleon's greatness.'

* T. R. reads 'the,' with A K L 13 31 and most others; * A B C omit.

* There have come¹ yepleas; not the same word as 'comes.' But 'have been' would rather imply that they were passed, which 'yepleas' does not. 'There are' does not give the idea of their coming on the stage. 'Yepleas' is what did not exist before, but begins or becomes; therefore, not seen. 'There have come' I believe means the sense. I add the note on account of 'comes,' before.

* The sense of 'yepleas' hinders the necessity of halting the perfect here to express necessarily continued action; but the perfect excludes the idea that they are supposed to be passed away.

* I have, with some hesitation, so translated it, though I know of no one who agrees with this but the unlearned associate Socinus. But I think that, in general, with σὺ in the singular, the distinguishing form of the sentence, where 'none' is the sense, is that σὺ is used with the verb: μητέ σὺ οὐδείς, 'no flesh is,' or where σὺ would be 'not all flesh.' But in σὺ εἰς οὐδείς, σὺντο γε has its own force. All flesh is in view, and the text is derived of all flesh actually and absolutely, or all comprised in the term.

* Hence no flesh is

to be

the thing or in the state spoken of.

* In Matt. xxv. 32, σὺς δὲ μητέ μετέ μετέ σὺντο γε, it is said of all flesh that 'it would not be saved,' that is, none would. Compare Rom. viii. 20. The negative with the noun contradicts the universality: with the verb, contradicts about the universality the thing stated in the sentence. This last is the case here. The negative is joined to the verb. Further, if we do not so translate it, it should be, not 'they are not all of us,' (that would imply that some of the antichrists were,) but that 'all are not of us,' that is, of those who might be with them. See, too, verse 21, and chapter iii. 6, &c.; Luke i. 37; Gal. ii. 18.

* σὺ—but 'every one' would give a false sense in English, and 'no one' does not do with 'either.'

* T. R. omits 'he who confesses the Son has the Father also,' with K L 31 and others; * A B C P 13 Am Syrr Memph insert.

* T. R. adds 'therefore,' with K L 31 and others; * A B C P 13 Am Syrr omit.

* The use of personal pronouns, which is usu-

¹³ No one has seen God at any time: if we love one another, God abides in us, and his love is perfected in us.^b Hereby we know that we abide in him and he in us, that he has given to us of his Spirit. And we have seen, and testify, that the Father has sent the Son [as] Saviour of the world.

¹⁴ Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. And we have known and have believed the love which God has to us.^b God is love, and he that abides in love abides in God, and God in him. Herein has love been perfected with us that we may have boldness in the day of judgment; that even as he is, we also are in this world. There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made perfect in love. We love^c because he has first loved us.

¹⁵ If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen? And thus commandment have we from him, That he that loves God love also his brother. (V.) Every one that believes that Jesus is the Christ is begotten^a of God; and everyone that loves him that has begotten loves also him that is begotten^a of him. Hereby know we that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep^b his commandments; and his command-

^a or *is*, 'of which we are the objects,' but it is more than 'towards.'

^b T. R., with K. L. II and most others Syr. Memph. adds 'and' Am. *disponamus testicem*; A. B. omits & 13 have *re* *de*.

^c Or 'is born,' as iii. 9, and so ver. 18.

'repouse,' 'keep,' with K. L and others, 'minister,' 'do,' with B and others Syr. versions &c.

^a Most omit the article before 'Christ.'

^b Or 'truth,' but the preposition is retrospective. And 'truth' amounts only to 'true'; whereas 'the truth' is the whole thing itself.

To avoid any mistake, I add, in a note, what I have omitted in the text as having, as is well known, no real manuscript authority, in heaven, the Father, the Word, and the Holy Ghost; and

ments are not grievous. For all that has been begotten^a of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith. Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?

¹⁶ This is he that came by water and blood, Jesus [the^b] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the^c truth. For they that bear witness are three:^d the Spirit, and the water, and the blood; and the three agree^e in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God [which^f] he has witnessed concerning his Son. He that believes on the Son of God has the witness in himself; he that does not believe God has made him a liar, because he has not believed in the witness which God has witnessed concerning his Son. And this is the witness, that God has given to us eternal life; and this life is in his Son. ¹⁷ He that has the Son has life: he that has not the Son of God has not life.

¹⁸ These things have I written to you^g that ye may know^h that ye have eternal life who believeⁱ on the name of the Son of God.

¹⁹ And this is the boldness which we have towards him, that if we ask him anything according to his will he hears us. And if we know that he hears us, whatsoever we ask, we

These three are one. And there are three that bear witness in earth.] and inserted by some here without adequate warrant.

^a sic sive id, 'are to one point or purpose'—to one thing in their testimony. It is more than 'serve.'

^b K. L. II read 'which,' &c.; & A. B. 13 Am. Memph. &c.

^c T. R. adds after 'you,' 'who believe on the name of the Son of God,' with K. L. P. 13; & A. B. 13 Am. Syr. Memph. omit.

^d *alio*, 'have the consciousness.'

^e T. R., with K. L. P. 13, reads 'and that ye may believe.' The reading is somewhat in confusion. & B. Syr. context 'who believe' with the first 'you,' in the dative. So that 'that ye may know'

know that we have the petitions which we have asked of him.

²⁰ If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should make a request.

²¹ Every unrighteousness is sin;

²² there is a sin not to death. We know that every one^a begotten of God does not sin, but he that has been be-

that ye have eternal life' is a parenthesis; 'I have written to you (...) who.' Text as A. B. and others Am. Memph.

^a See note to iii. 6.

^b See note to Heb. ix. 1.

^c Or 'in wickedness.' But elsewhere in this epistle the word, which may mean both, is used

got of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole^b world lies in the wicked^c [one].

^d And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and^e eternal life.

^f Children, keep yourselves from idols.'

for 'the wicked one.'

^b T. R., with a few cursives, adds the article before *the* *wicked*; & A. B. 13 omit it; K. puts it after *the* *wicked*; L. P. 31 before and after.

^c T. R. adds 'Ames,' with K. L. P. 31; & A. B. 13 Am. Syr. Memph. omit.

SECOND EPISTLE OF JOHN.

The elder to [the] elect lady and her children, whom I love in^a truth, and not I only but also all who have known the truth, for the truth's sake which abides in us and shall be with us to eternity. Grace shall be with you,^b mercy, peace from God [the] Father, and from [the] Lord Jesus Christ, the Son of the Father, in truth and love.

I rejoiced greatly that I have found of thy children walking in truth, as we have received commandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we

^a I have not added 'the,' as in the Authorised Version, because it is not in the Greek, and I do not think the force of it was meant to be there. It is not 'truly love,' though, as the apostle teaches us here, there can be no truly loving but in the truth. It is the character of the love; it was love in truth. (See ver. 4.)

^b Many read 'us' for 'you,' with & B. L. P. 13 Am. texts K. 31 Memph.

^c Many omit 'the Lord'; but & F. have it, with K. L. 13 21 Memph.; A. B. Am. omit.

^d In spite of commentators, from the constant use of *ies* in John and its connexion with Jesus, I think that the apostle passes insensibly from his own personal beseeching into Christ's commandment 'that.'

have had from [the] beginning, that^a we should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in it. For many deceivers have gone out^b into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and the antichrist. See to yourselves, that we^c may not lose what we^d have wrought, but may receive full wages.^e Whosoever^f goes forward^g and abides not in the doctrine of the Christ has not God. He

^a T. R. reads 'entered,' with K. L. P. 13 31; text A. B. Am. Syr. Bod. and Hel.

^b Many read 'ye,' in both places, with & A. B. 13 Am. Syr. Memph. I believe it changed, and T. R. right, with K. L. P. 31 and others. It has 'we have wrought,' but 'lose' and 'receive' in second person. The text has been tampered with here, from not being understood, and according to false doctrine.

^c *parere*, in connection with *compensare*, in the sense of 'recompense' or wages of work.

^d *parere*. See 1 John ii. 12.

^e T. R. reads 'transcresses,' with K. L. P. 13 31 Syr. Bod. and Hel.; text & A. B. Am. Memph. This is what is called development; he does not abide in what was from the beginning.

that abides in the doctrine,¹ he has both the Father and the Son. If any one come to you and bring not this doctrine, do not receive him into [the] house, and greet him not; for he who greets him partakes in his wicked works.

¹ T. R. adds 'of the Christ,' with K L P at Memph; * A B 13 Am omit.

¹ A 13 Am Memph read 'for I hope.'

² *parisko*, with * A B 13; *laude*, K L P 31.

¹³ Having many things to write to you, I would not with paper and ink; but hope¹ to come² to you, and to speak mouth to mouth, that our³ joy may be full.

¹⁴ The children of thine elect sister greet thee.⁴

¹ Many read 'your,' with A B 13 Am Memph; text * K L P 31 Syrr-Bodl-and-Hel.

² T. R. adds 'Amen,' with K L 31 Syrr-Bodl-and-Hel; * A B P 13 Am Memph omit.

THIRD EPISTLE OF JOHN.

¹ The elder to the beloved Gains, whom I love in¹ truth.

² Beloved, I desire that in² all things thou shouldest prosper and be in health, even as thy soul prospers.

³ For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast the] truth,³ even as thou walkest in truth. I have no greater joy than these things that I hear of my children walking in the⁴ truth.

⁵ Beloved, thou doest faithfully [in] whatever thou mayest⁵ have wrought towards the brethren and

⁶ that strangers,⁶ (who have witnessed of thy love before [the] assembly,) in setting forward whom on their journey worthily of God, thou wilt do

⁷ well; for for the name⁷ have they gone forth, taking nothing of those of the nations.⁸ We therefore ought to receive such, that we may be fellow-workers with the truth. I wrote something⁸ to the assembly; but

Diotrephes, who loves to have the first place among them, receives us not. For this reason, if I come, I will bring to remembrance his works which he does, babbling against us with wicked words; and not content with these, neither does he himself receive the brethren; and those who would he prevents, and casts [them]

¹¹ out of the assembly. Beloved, do not imitate what is evil, but what is good. He that does good is of God.

¹² He that does evil has not seen God. Demetrius has witness borne to him by all, and by the truth itself; and we also bear witness, and thou knowest⁹ that our witness is true.

¹³ I had many things to write to thee,¹⁰ but I will not⁼ with ink and pen write to thee; but I hope soon to see thee, and we will speak mouth to mouth. Peace [be] to thee. The friends greet thee. Greet the friends by name.

¹⁴ *et cetera*, with * A B C 13 Memph, not *et cetera*, as T. R., with K L P 31.

¹⁵ T. R. omits 'something,' with K L P 13 31 Am Syrr-Bodl-and-Hel; * A B C Memph insert.

¹⁶ T. R. adds *et cetera*. 'But,' with L 31 Memph; * A B C K P 13 Am omit.

¹⁷ T. R. reads 'ye know,' with K L P 13 31 Syrr-Bodl-and-Hel; text * A B C Am Memph.

¹⁸ T. R. omits 'to thee,' with K L P 13; *et cetera*, with * A B C 31 Am Syrr-Bodl-and-Hel Memph.

¹⁹ *et cetera*, 'am not minded.'

EPISTLE OF JUDE.

¹ Jude, bondman of Jesus Christ, and brother of James, to the called ones¹ beloved² in God [the] Father and preserved³ in Jesus Christ: Mercy to you, and peace, and love be multiplied.⁴

⁵ Beloved, using all diligence to write to you of our⁵ common salvation, I have been obliged to write to you exhorting [you] to contend earnestly for the faith once delivered to the saints. For certain men have got in unnoticed, they who of old were marked out beforehand to this sentence,⁶ ungodly [persons], turning the grace of our God into dissoluteness, and denying our only Master⁷ and Lord Jesus Christ.⁸

⁹ But I would put you in remembrance, you who once knew all things,⁹ that the Lord, having saved a people out of [the] land of Egypt, in the second place destroyed those who

¹⁰ had not believed. And angels who had not kept their own original state, but had abandoned their own dwelling, he keeps¹¹ in eternal chains under gloomy darkness, to [the] judgment

¹² of [the] great day; as Sodom and

¹³ The arguments against this construction seem to me purely doctrinal and without any force. It is εἰς... εἴσαι, the intermediate words being a description of the εἴσιν.

¹⁴ T. R. reads 'sanctified,' with K L P 31; text * A B Am Syrr-Bodl-and-Hel Memph.

¹⁵ Or possibly 'by.'

¹⁶ 'Be multiplied' is the aorist; that is, not merely a wish for the future, but that such may be their state.

¹⁷ T. R. reads 'the,' with K L P Memph; text * A B C Syrr-Bodl-and-Hel.

¹⁸ Not the act of condemnation, but the subject-matter or charge on and for which they are condemned, εἴσαι. See note to 1 Cor. xi. 29, *εἰρηνήσατε* signifies to appear by notice beforehand, to fix by proclamation. The article is here: εἰς ταῦτα. They are the same ones who of old were so noticed and marked out.

¹⁹ T. R. reads θεοῖς, God, after *θεοῖς*, with K L P 31 Syrr; * A B C 13 Am Memph omit.

²⁰ Or 'denying the only Master and our Lord Jesus Christ.'

Gomorrha, and the cities around them, committing greedily fornication, in like manner with them, and going after other flesh, lie there as an example, undergoing the judgment of eternal fire. Yet in like manner these dreamers also defile [the] flesh, and despise lordship, and speak railingly against dignities.

²¹ But Michael the archangel, when disputing with the devil he reasoned about the body of Moses, did not dare to bring a railing judgment against [him], but said, [The] Lord rebuke thee.

²² But these, whatever things they know not, they speak railingly against; but what even, as the irrational animals, they understand by mere nature, in these things they corrupt themselves.²³ Woe to them! because they have gone in the way of Cain, and given themselves up to the error of Balaam for reward, and perished in the gainsaying of Core.

²⁴ These are spots¹ in your love-feasts, feasting together [with you] without fear, pasturing themselves; clouds without water, carried along² by [the] winds; autumnal³ trees, with-

¹ T. R. reads 'this,' with K L 31 and others; * A B C * 13 Am Memph have 'all times'; εἴσαι * K L 31; * A B C L 13 31 have εἴσαι δεδεῖ. ² It has εἴσαι, and εἴσαι before οὐσία. ³ εἰς μέρη, and εἴσαι before αὐτή.

⁴ T. R. reads 'is the perfect; but 'has kept till' or 'to,' is not English; 'kept till' supposes it over. I have therefore put the present, the perfect signifying the continuance of what had begun in the past.

⁵ Or 'destroy themselves,' 'perish.' Compare note to 1 Cor. iii. 17.

⁶ See Palm and Root. Schleusner also quotes Hesychius as explaining it with προστύπιον. Its ordinary use is 'a rock,' especially 'a rock by the sea,' as one where the sea broke. But Hesychius gives it also and Schleusner as a sunken rock with the sea over it. So Schleusner takes it, and it may be so used here. He quotes Polybius and Plutarch.

⁷ T. R. reads 'about,' with Am Memph and some cursives; text * A B C K L 13.

⁸ Some take it for trees whose fruit withers as in autumn.

out fruit, twice dead, rooted up; ¹² raging waves of the sea, foaming out their own shame; ¹³ wandering stars, to whom has been reserved the gloom of darkness for eternity. And Enoch, [the] seventh from Adam, prophesied also as to these, saying, Behold, [the] Lord has come amidst¹⁴ his holy myriads, to execute judgment against all; and to convict all the ungodly of them of all their works of ungodliness, which they have wrought ungodly, and of all the hard [things]¹⁵ which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their lusts; and their mouth speaks swelling words, admiring persons for the sake of profit. But ye, beloved, remember the words spoken before by the apostles of our Lord Jesus Christ, ¹⁶ that they said to you, that at [the] end of the time¹⁷ there should be

¹⁸ "Shame," not the shame they feel, but the things that are a shame to them. They do not feel it so.

¹⁹ Or "with," &c.

²⁰ ^a C 13 Syr read "hard words"; text A B K L,

^b T. R. reads in the last time, with K L P; text R A B C D; ^c W A 13 read *glossy*; B C omit *soft*.

^d T. R. has "themselves" in text, with C and many others Am; ^e A B K L P 13 Memphis Syr-Bodl-and-Hcl. omit.

^f *Opposites*, *anomoi*; ^g *in that state*.

^h This is also read thus: "And some who dispute, ⁱ see ver. 20 correct; and some save, snatching them out of the fire; and some pity with fire." A and C have *steppers*, ^j correct. ^k B *discretes*, *pity*. T. R., with K L P Memphis, reads *disparagement*, "making a difference." But it A B C 13 and we may judge Ibu and Vulg Syr read *disparagement*. The reading of N and R I confess I can make no sense of, unless we say, "some who doubt, pity," but then we have some save, snatching them out of the fire; and some pity with fire," an very satisfactory sentence. I suppose *wanting* read *steppers*, rejecting stand B. But *steppers* is hardly "convinced" the doubters. I question if *steppers* has this sense in New Test. Q omits "and some pity" altogether, reading "some who dispute, correct; and some save,

mockers, walking after their own ²¹ lusts of ungodliness. These are they who set [themselves²²] apart, natural ²³ [men], not having [the] Spirit. But ye, beloved, building yourselves up on your most holy faith, praying in the Holy Spirit, keep yourselves²⁴ in the love of God, awaiting the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, ²⁵ making a difference, but others save with fear, snatching [them] out of the fire;²⁶ hating even the garment spotted by the flesh.

²⁷ But to him that is able to keep you without stumbling, and to set [you] with exultation blameless before his glory, to the only²⁸ God our Saviour, through Jesus Christ our Lord,²⁹ [be] glory, ³⁰ majesty, might, and authority, from before the whole age,³¹ and now, and to all the ages. Amen.

snatching [them] out of the fire with fear, hating.³² As, perhaps the best reading of all, *discretes* or *steppers* being a *gloss*. I confess I should be disposed to think so. In the perplexity of the readings I have given it as in T. R., and stated the facts. Hal has *disparagement* in the second place after "seen with fire," but has *indicates* *disparagement* with it. While leaving it as the original reading, I leave it undecided for others. The sense is clear. He tells them in fact to make a difference, and *opposite* have put *disparagement* for *one*. But the reading of C puts his horror of turning the grace of God into *disparagement* in greater relief. If men contended, he set them to silence; if not, he saved them with fire, snatching them out of the fire, hating every trace of evil.

³³ T. R. reads "to the only wise God," with K L P, ^a A B C 13 Am Syr-Bodl-and-Hcl Memphis omit "wise."

³⁴ T. R. omits "through Jesus Christ our Lord," with K P and others; ^b A B C L 13 Am Memphis Syr-Bodl-and-Hcl insert.

^c T. R. adds "and," with K L P and most others Am Memphis.

^d Or "course [of time]," *ways* and *siderei*, a large expression and of wide use. T. R. omits "from before the whole age," with K P and others; ^e A B C L 13 Am Memphis insert.

THE REVELATION.

I. Revelation of Jesus Christ, which God gave to him, to shew to his bondmen what must shortly take place;¹ and he signified [it], sending by his angel, to his bondman John, who testified the word of God and the testimony of Jesus Christ, all things² that he saw. Blessed [is] he that reads, and they that hear the words of the prophecy, and keep the things written in it; for the time [is] near.

³ John to the seven assemblies which [are] in Asia: Grace to you and peace from [him] who is, and who was, and who is to come;⁴ and from the seven Spirits which [are] before his throne;⁵ and from Jesus Christ, the faithful witness, the firstborn from⁶ the dead, and the prince of the kings of the earth. To him who loves us, and has washed⁷ us from our sins in his blood, and made⁸ us a kingdom, priests to his God and Father: to him [be] the glory and the might to the ages of ages. Amen.

⁹ *Arist*, "have taken place," but this is something harsh in English; perhaps "be accomplished."

¹⁰ I have put "is to come," as giving most nearly the sense. It is not a *present* *present*, "about to come," but a *future*, "who is now coming," or "the coming one."

¹¹ I will not say there is no allusion to the future, awaited exercise of divine power; for in Daniel, not only is the Son of man brought before the Ancient of days, but the Ancient of days comes. But in the word "who is, and was, and is to come," there is surely reference to the shining nature of his being.

¹² Who is to come seems to the Grecs to render more truly the *expressus* than any other form of the words. *Expressus* has the sense of future in New Testament Greek. See Mark x. 30; Luke xviii. 30; and Mark x. 10 partly runs into this sense.

¹³ *Expressus* becomes a name of the expect of Messiah, as in John Baptist's question (Matt. xi. 3), and in Heb. x. 27. But note, "essential being" is put first, ¹⁴ *et*, and then "time past, and to come."

¹⁵ B and others Memphis Syr insert *Xprou*, *Christ*; ^a A C P Am omit.

¹⁶ *Arist*, "have it written;" that is, it is commanded to be a complete thing done.

¹⁷ *et*

¹⁸ Or "lamp-stands," *leptaria*: simply here, I think, "lamps," as compared with Heb. ix. 2. If the *Agoge* and *Agoge* are separate, *Agoge* is the stand. See Matt. v. 12; Luke viii. 16, xl. 33, 35.

¹⁹ Behold, he comes with the clouds, and every eye shall see him, and they which²⁰ have pierced him, and all the tribes of the land²¹ shall wail because of him. Yea, amen.

²² I am the Alpha and the Omega, saith [the] Lord God, he who is, and who was, and who is to come,²³ the Almighty!

²⁴ I John, your brother and fellow-partaker in the tribulation and kingdom and patience,²⁵ in Jesus,²⁶ was²⁷ in the island called Patmos, for the word of God and for the testimony of Jesus.

²⁸ I became in [the] Spirit on the Lord's day, and I heard behind me a great voice as of a trumpet, saying, What thou seest write²⁹ in a book, and send to the seven assemblies: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

³⁰ And I turned back to see the voice which³¹ spoke with me; and having turned, I saw seven golden lamps,

³² and, with ^a A C, text R P and most others Am Memphis.

³³ Literally "he has made," *exi dico*; I suppose a Hellenism. "Loves" and "has washed" are participles.

³⁴ *cursum*; that class of persons: "such as."

³⁵ Or "earth."

³⁶ See note to verse 4.

³⁷ The Almighty always has the article in Greek in the Revelation.

³⁸ *cursum*, "endurance," so II. I, 3, 13; XII. 10, 11, 12. The three words "tribulation," and "kingdom," and "patience" are intimately connected, being brought together under one head by one article in the Greek. ³⁹ And a few curiosities add "in the" before "kingdom."

⁴⁰ B reads "Christ Jesus"; A reads "Christ."

⁴¹ *cursum*. He had come there on account of the word of God. His being there was an event which happened. In verse 18, where "in the spirit" is a state into which he entered, *cursum* is *curvatus*.

⁴² B and others Memphis Syr insert *Xprou*, *Christ*; ^a A C P Am omit.

⁴³ *cursum*. He had come there on account of the word of God. His being there was an event which happened. In verse 18, where "in the spirit" is a state into which he entered, *cursum* is *curvatus*.

⁴⁴ *et*

⁴⁵ Or "lamp-stands," *leptaria*: simply here, I think, "lamps," as compared with Heb. ix. 2. If the *Agoge* and *Agoge* are separate, *Agoge* is the stand. See Matt. v. 12; Luke viii. 16, xl. 33, 35.

¹³ and in the midst of the [seven²] lamps [one] like [the³] Son of man, clothed with a garment reaching to the feet, and girt about at the breasts ¹⁴ with a golden girdle: 'his head and hair white like white wool, as snow: ¹⁵ and his eyes as a flame of fire; and his feet like fine brass, as burning in a furnace; and his voice as the voice ¹⁶ of many waters; and having in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.

¹⁷ And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I ¹⁸ am the first and the last, and the living one: and I became⁴ dead, and behold, I am living to the ages of ages, and have the keys of death and ¹⁹ of hades. Write therefore what thou hast seen, and the things that are,⁵ and the things that are⁶ about to ²⁰ be after these. The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps.—The seven stars are angels⁷ of the seven assemblies; and the seven lamps are seven assemblies.

II. To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:

² # B and many others insert; A C P and others Am Memph omit.

³ Or 'a Son of man.' Compare Daniel vii. 13, where it is also used without the article. It is not likeness to a person John knew, but to the character known by this title in scripture. To have seen angels in heaven would have been no wonder, but to see one as *sic et deponit* was. All this chapter corresponds to Daniel vii.: only now He was seen on earth. It was the title the Lord habitually took. This made it personal, but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic.

⁴ All the person designated is now known, but in Daniel, though surely the same person, it was characteristic. Here, too, it is characteristic.

⁵ Some add 'quickly,' with B and most others Syr; text # A C P and others Am Memph.

⁶ B and many others Am Memph Syr add 'my.'

⁷ That is, after having died. See chap. i. 17, 18, iii. 14, Matt. ix. 18, and Rom. xiv. 9, as correctly read.

⁸ Some copies add here 'works and,' with # B Syr and others; A C P and others Ital Vulg Memph omit. B adds in a similar way 'thy works and' after 'I know,' in ver. 13.

⁹ # here is mere connection, resuming the train of thought, not adversative; 'but,' 'and,'

I know thy works and [thy⁷] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, and hast found them liars; and endurest, and hast borne for my name's sake, and hast not wearied: but I have against thee that thou hast left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee,⁸ and I will remove thy lamp out of its place, except thou shalt repent. But this thou hast, that thou hatest the works of the Nicolsitanes, which I also hate.

He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of⁹ God.

And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived.¹⁰

I know thy¹¹ tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan. Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto

would be also out of place.

² Properly, something which a person becomes which he was not before.

The first 'are' is plural; 'are about' is singular.

The word has also the sense of 'messengers'; see also the note to ii. 20.

⁴ A C P Am Syr omit see the second time; # B Memph has it.

⁵ Some add 'quickly,' with B and most others Syr; text # A C P and others Am Memph.

⁶ B and many others Am Memph Syr add 'my.'

⁷ That is, after having died. See chap. i. 17, 18, iii. 14, Matt. ix. 18, and Rom. xiv. 9, as correctly read.

⁸ Some copies add here 'works and,' with # B Syr and others; A C P and others Ital Vulg Memph omit. B adds in a similar way 'thy works and' after 'I know,' in ver. 13.

death, and I will give to thee the crown of life.

He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise¹² be injured of the second death.

And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:

I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even¹³ in the days in which Antipas my faithful witness [was], who was slain among you,

where Satan dwells. But I have a few things against thee: that thou hast those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and commit fornication. So thou also hast those who hold the doctrine of¹⁴ Nicolsitanes

in like manner. Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.

He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows¹⁵ but he that receives [it].

And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:

I know thy works, and love, and faith, and service, and thine endurance, and thy last works [to be] more

¹⁰ # #, a strong negative.

¹¹ # B # 6 14 38 and others Syr omit 'even.'

¹² # I add 'the' 'ever.' See 1 Cor. viii. 1.

¹³ Some, with A B and others Syr, read 'thy wife, *επιγένεται εσύ*'. # C P # and others Am Memph omit *εσύ*. If it be 'thy wife,' it alludes doubtless to Joseph's connection with responsible Ahab. And that is the meaning I believe may be used. It refers to what they were found when he strengthened them. The point of departing from 'asleep' is the symbolic representative of the assembly seen in those responsible in it, which

than the first. But I have against thee that thou permittest the woman¹⁶ Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication and eat of idol sacrifices.

And I gave her time that she should repent, and she will not repent of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they repent of her works,

and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your works.

But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have

hold fast till I shall come. And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star.

He that has an ear, let him hear what the Spirit says to the assemblies.

III. And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:

I know thy works, that thou hast a name that thou livest, and art dead.

Be¹⁷ watchful, and strengthen the things that remain, which are¹⁸ about to die, for I have not found thy works

indeed all really are. Hence 'thee,' and 'to you,' 'to you each,' and 'the rest.'

'circlet,' such as.

¹⁶ Ιπαθεις, the imperfect. I translate 'are' because 'were' supposes they are no longer, which is contrary to the passage. Perhaps 'have been' may be used. It refers to what they were found when he strengthened them. The point of departing from 'asleep' is the symbolic representative of the assembly seen in those responsible in it, which

* complete before my God. Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee^m] as a thief, and thou shalt not knowⁿ at what hour I shall come upon thee. But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.

^o He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.

^p He that has an ear, let him hear what the Spirit says to the assemblies.

^q And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open^r.

^s I know thy works: behold, I have set^t before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast not denied my name.

^u Behold, I make^v them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved thee.

^w Because thou hast kept the word of my patience,^x I also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth.

^y I come quickly: hold fast what thou hast, that no one take thy crown.

^z He that overcomes, him will I

make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.

¹² He that has an ear, let him hear what the Spirit says to the assemblies.

¹³ And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:

¹⁴ I know thy works, that thou art neither cold nor hot; I would thou were cold or hot.

¹⁵ Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth. Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that thou art the wretched and the miserable, and poor, and blind,

¹⁶ and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest;^z and eye-salve to anoint thine eyes, that thou mayest see. I rebuke and discipline as many as I love; be zealous therefore and repent. Behold, I stand^a at the door and am knocking;

^b if any one hear my voice and open the door, I will^c come in unto him and supply with him, and be with me.

^d He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.

^m * B and others Am insert; A C P Memph omit.

ⁿ * A C P read 'and thou knewest not.'

^o * Or 'opens,' with A C P. Vulg has all in the present. Test *ἀνοίγει*, with B and others. ^p It has *ἀνοίγει*. I suspect the future is a Hebrewism.

^q * Literally 'give,' or 'have given,' a Hebrewism.

^r Lit. 'given'; see note ^s. ^t ἀνοίγω; cf. L. B.

^u * B C 1 6 7 14 26 and others Memph Syr read 'hot nor cold'; A P and others Am as text.

^s All these are aorists, that is, have the force, not of 'that thou mayst become,' but as an accomplished fact, 'mayst have become,' 'have entered into that state.' So often; but the English hardly gives this shade of meaning, save that 'be' supposes it existing.

^z στρέψας: I have placed myself there and am standing. *στρέψας*, simply 'I am knocking.'

^u Some add 'both,' with * B and others; A P and others Am Memph Syr omit.

¹⁵ He that has an ear, let him hear what the Spirit says to the assemblies.

^{IV} After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.

¹⁶ ^z Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the throne

¹⁷ one sitting, and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round^x the throne like in appearance

¹⁸ to an emerald. And round^y the throne twenty-four thrones, and on the thrones^z twenty-four elders sitting, clothed with white garments; and on their heads golden crowns.

¹⁹ And out of the throne go forth lightnings, and voices, and thunders; and seven lamps^z of fire, burning before the throne, which are the seven

²⁰ Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around^z the throne, four living creatures, full

²¹ of eyes, before and behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of^z a man, and the fourth living creature like a flying eagle.

²² And the four living creatures, each one of them having respectively six

^x P 1 and others Memph add 'And I' * A B Am Syr omit.

^y I use 'round,' *κυλίσθεντος*, for what is connected with anything (I do not say united to it) as a centre, as the tire of a wheel; 'around,' *κύλισθεντος*, for what is standing as a circle, outside, around anything. 'Round' is more generally used, and so for both; but 'around' is used for detached objects encircling.

^z The reading is somewhat uncertain here. Griesbach, confirmed by P, has as in text. Alf. and Tisch. 7th ed. add *καὶ*, reading 'the twenty-four elders' but then it may be read 'on the twenty-four thrones elders sitting' or 'on the thrones the twenty-four elders.' Tisch. 8th ed. leaves out *καὶ*, with A B P and others Am Memph Syr. It has only 'twenty-four thrones and elders sitting,' omitting *καὶ ταῖς εἴδουσιν εἰπεῖν*, very likely by homoeoteleuton. A has

wings; round^z and within they are full of eyes; and they cease not^z day and night saying, Holy, holy, holy, Lord God Almighty, who was,^z and

²³ * who is, and who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the thrones,

²⁴ who lives to the ages of ages, the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the throne, saying,

²⁵ ^z Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

²⁶ V. And I saw on the right hand of him that sat upon the throne a book, written within and on the back,

²⁷ sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the

²⁸ book, and to break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard

²⁹ it. And I wept much because no one had been found worthy to open the book nor to regard it. And one of the elders says to me, Do not weep.

³⁰ Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.

³¹ ^z And I saw in the midst of the

^x οἱ τέσσερες τοῦ προφήτου εἰπεῖν.
^y λαζαρίς: not the lamp as a utensil, *λαζαρίς*, but what furnished the light itself.

^z κύλισθεντος.
^u I insert 'of' as the most likely to be the original reading, *κύλισθεντος*, with A B, for *κύλισθεντος*, the reading of P 1 38 and a few others. B and many others omit 'as.' * A F have it, * adding also *κύλισθεντος*.

^v I judge that Ezekiel x. 12 shows that *κύλισθεντος*, 'round,' belongs to the eyes.

^w I prefer 'cease not' to 'have no rest,' because in English 'having no rest' means constant fatigue. *εἴπεσσιν* does mean refreshment after fatigue; but it secondly means intermission of action.

^x On the throne, 'was' comes first. It is in time. See note to l. 4.

REVELATION IX. X. XI.

plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

X. And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and his feet as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered¹ their own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.

* And the angel whom I saw stand on the sea and on the earth lifted up his right hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there should be no longer delay; but in the days of the voice of the seventh angel, when he is about² to sound the trumpet, the mystery of God also shall be completed,³ as he has made known the glad tidings to his own bondmen the prophets.

* And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book⁴ which is opened in the hand of

¹ Literally 'spoke.'

² Or 'when he shall sound.' I have translated literally; but the sense I believe to be 'when he shall sound, as he is about to do.'

³ Aorist, ἐγένετο, 'will have been.' But the Greek reader may remark that in the Apocalyptic the aorist is almost everywhere used where other tenses might be put. So evident Hebrews are incessant.

the angel who is standing on the sea⁵ and on the earth. And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it my belly was made bitter. And it was said⁶ to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

XI. And there was given to me a reed like a staff,⁷ saying, Rise, and measure the temple⁸ of God, and the altar, and them that worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two months. And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of the earth; and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them, thus must he be killed. These have power⁹ to shut the heaven that no rain may fall during the days of their prophecy; and they have power¹⁰ over the waters to turn them into blood, and to smite the earth as often as they will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer them, and shall kill them:

⁵ So N B P 7 38 21 and others; A C 6 14 Am read 'the book.' * B 6 2 38 96 Am read 'the book' in ver. 10; A C P 1 34 28 21 'the little book.'

⁶ Lit. 'they say.' Αραιος is pretty much, as very often in Luke, for 'it was said.' Ιαν με αιστη. P reads ιενε, 'he says.'

⁷ Or 'rod.'

⁸ προσταύω.

⁹ ιανωρια.

REVELATION XI. XII.

* and their body [shall be] on the street of the great city, which¹¹ is called spiritually Sodom and Egypt, where also their Lord was crucified. And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre. And they that dwell upon the earth rejoice over them, and are full of delight,¹² and shall send gifts one to another, because these, the two prophets, tormented them that dwell upon the earth. And after the three days and a half [the] spirit¹³ of life from God comes into them, and they stood upon their feet; and great fear fell upon those beholding them.

12 And I heard¹⁴ a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their enemies beheld them. And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were¹⁵ filled with fear, and gave glory to the God of the heaven.

14 The second woe has past;¹⁶ behold, the third woe comes quickly.

15 And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come,¹⁷ and he shall reign to the ages of ages. And the twenty-four elders, who sit¹⁸ on their thrones before God, fell upon their faces, and worshipped¹⁹ God, saying, We give thee thanks, Lord

God Almighty, [He] who is, and who was,²⁰ that thou hast taken thy great power and hast reigned.

16 And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy²¹ those that destroy²² the earth.

17 And the temple²³ of God in the heaven was opened,²⁴ and the ark of his covenant was seen in his temple:²⁵ and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

XII. And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and being with child she cried,²⁶ [being] in travail, and in pain to bring forth.

27 And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads seven diadems; and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might

devour her child. And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she has there²⁷ a place prepared of God,

though the actions follow one another.

¹ Or 'did homage to.'

² Note the omission of *τις* *ιανωρια* here, as bearing on the force of that word.

³ Corrupt. Compare 1 Cor. iii. 17. There it is *σώμα*, here *σώματα*.

⁴ *παντες*

⁵ Or 'and the temple of God was opened in the heaven.' A C P have the article *το* before *την* *προσταυω*, which decides it to be *την* in text, but N and B have it not.

⁶ * N A P 95 read 'cries'; C 1 38 and others have 'cried.'

⁷ Where...there, a Hebraism: cf. xvii. 9,

that they should nourish her there a thousand two hundred [and] sixty days.

¹ And there was^a war in the heaven: Michael and his angels went to war^b with the dragon. And the dragon fought,^c and his angels; and he prevailed not, nor was their place found^d any more in the heaven. And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan,^e he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.

¹⁰ And I heard a great voice in the heaven saying, Now is come^f the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before our God day and night: and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because the devil has come down to you, having great rage, knowing he has a short time.

¹¹ And when the dragon saw that he had been cast out into^g the earth, he persecuted the woman which bore the male [child]. And there were given to the woman the^h two wings of the great eagle, that she might fly into the desert into her place, where she is nourished thereⁱ a time, and times, and half a time, from [the] face of the serpent. And the serpent

^a εύσεβος, it took place then.

^b ἀγένεσται, lit. 'to go to war,' a Hebraism, same word (not mood) as 'went to war,' but 'made war' is the attack. Hence I have said 'fought.' They tried to hold their ground, did not flee.

^c Lit. 'the Satan,' & Ιεράρχης, ('adversary').

^d εύσεβος, has taken place, is set up.

^e Or 'unto,' &c.

^f A C P have 'the,' & B and others have not. 'Where...there,' a Hebraism.

^g A C Am Syr read 'he stood'; B P 1 & 38 and most others Memph have εύσεβος, 'I stood.'

cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away^j by a river. And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.^k And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.

¹² And I^l stood upon the sand of the sea; (XIII.) and I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names^m of blasphemy. And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and great authority; and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth wondered afterⁿ the beast. And they did homage to^o the dragon, because^p he gave the authority to the beast; and they did homage to^q the beast, saying, Who [is] like to the beast? and who can make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue^r its career^s forty-two months. And it opened its mouth for blasphemies^t against God, to blaspheme his name and his tabernacle, and^u those who have their tabernacle^v in the heaven.^w And there was given to it to make war with the saints, and to over-

If we read ιεράρχης, 'he stood,' it refers to the dragon.

^j C F 1 Memph read 'a name.'

^k Or 'worshipped.'

^l A C P Am Syr ιεράρχης; B has εύσεβος, with many others.

^m Or 'to work,' or 'act,' εργάζεσθαι: 'practiced and prospered.' Is said in Daniel.

ⁿ Some read 'blasphemy,' with B P and others (Am) Syr; text & A C and others.

^o B P and others Am Memph insert 'and'; & A C and many others Syr omit.

^p Or 'his dwelling, and those who dwell.'

come^x them; and there was given to it authority over every tribe, and people, and tongue, and nation; and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book^y of life of the slain Lamb. If any one

^z has an ear, let him hear. If any one [leads] into captivity, he goes into captivity.^z If any one shall kill with [the] sword, he must^{aa} with [the] sword be killed. Here is the endurance and the faith of the saints.

¹³ And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as a dragon;

¹⁴ and it exercised all the authority of the first beast before it, and causes the earth and those that dwell in it to^{bb} do homage to the first beast, whose wound of death^{cc} was healed.

¹⁵ And it works great signs, that it should cause even fire to come down from heaven to the earth before men.

¹⁶ And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword, and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the beast should be

¹⁷ killed. And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon their forehead; and that no one should be

^x 'To make war,' and 'to overcome' are in the nominative, where there is a somewhat similar confusion, θεραπεύει for θεραπεύει.

^y Literally 'that [are] they should.'

^z Hebrewism.

^{aa} A C 1 and others Am add 'as.'

^{bb} Some omit 'for,' with A C P; & B and most others insert.

^{cc} The reading is doubtful; & B omit ζάλησε, another; A C P Am Memph Syr have it; it is more likely to have been omitted, as being the first here mentioned.

^{aa} καρδίαν, not καρδιάνην.

able to buy or sell save he that had the mark, the name of the beast, or the number of its name. Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

¹⁶ XIV. And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon their foreheads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder.

¹⁷ And the voice which I heard [was] as of harp-singers harping with their harps; and they sing^{dd} a new song before the throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits to God and to the Lamb: and in their mouths was no lie found; [for] they are blameless.

¹⁸ And I saw another^{ee} angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled^{ff} on the earth, and to every nation and tribe and tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.

^{dd} c. ver. 3, where there is a somewhat similar confusion, θεραπεύει for θεραπεύει.

^{ee} Literally 'that [are] they should.'

^{ff} Hebrewism.

^{aa} A C 1 and others Am add 'as.'

^{bb} Some omit 'for,' with A C P; & B and most others insert.

^{cc} The reading is doubtful; & B omit ζάλησε, another; A C P Am Memph Syr have it; it is more likely to have been omitted, as being the first here mentioned.

^{aa} καρδίαν, not καρδιάνην.

* And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which⁷ of the wine of the fury of her fornication has made all nations drink.

* And another, a third, angel followed them, saying with a loud voice, If any one do homage to⁸ the beast and its image, and receive a mark upon his forehead or upon his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy⁹ angels and before the Lamb.

¹¹ And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the mark of its name.

¹² Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.

¹³ And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yes, saith the Spirit, that they may rest from their labours; for their works follow with them.

¹⁴ And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest of the earth is dried.¹⁵

¹⁵ And he that sat on the cloud put*

* I follow A C Am Syr here, with Tisch, and Alford. B P Memph have neither 'is' nor 'on.' As often in the Apocalypses, is all emendation. If we read as B P, we must read 'for' instead of 'which' and insert 'she.'

⁸ Or 'worship.'

* A C P have οὐδεὶς στίχει; B and others have δύεις ἀπόλετος; A Memph omits στίχεις.

⁹ 'Dried.' It is more than to 'become ripe' (ἀράνει), as ἀράνει (end of ver. 15) is 'in full blow,' 'full harvested.'

¹⁰ θάλασσα. The use of this word in Matthew, Mark, and still more John, shows it is not needed to say 'cast' or 'threw.' The only question is, whether when used for 'put' as 'put up thy sword into the sheath,' it is not always put-

his sickle on the earth, and the earth was reaped.

¹⁷ And another angel came out of the temple which [is] in the heaven,¹⁸ he also having a sharp sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her grapes are fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadi.

XV. And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.¹⁹

¹ And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea,² having harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways, O King of nations. Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy,²⁰ for all nations shall come and do homage before

ting one thing into another, as in the examples referred to; 'new wine into old bottles,' 'the thirty pieces of silver into the treasury,' 'the money into the bag.' But this is met by John xx. 20 and Mark xii. 33; so that I suppose the sense is not 'cast.'

⁴ ἀράνεις, nomen.

⁵ θάλασσα, not θάλασσαι. It is used for mercy, grace, and of Christ, as the One in whom all gracious qualities are concentrated. (Pa. lxxix. 1, 2, 10.) In itself, it means piety and uprightness. — is an translation in the Old Testament. θάλασσαι is θάλασσαι. It is in general the sum of qualities which exalt and form the divine character in man, as opposed to the human will: what God gives as consistent with Himself, His character, and promise. The

thee; for thy righteousnesses²¹ have been made manifest.

²² And after these things I saw, and the temple²³ of the tabernacle of witness in the heaven was opened; and the seven angels who had the seven plagues came out of the temple,²⁴ clothed in pure bright linen, and girded about the breasts with golden girdles.

²⁵ And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of ages. And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple until the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon²⁶ the earth.

²⁷ And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon²⁸ the men that had the mark of the beast, and those who worshipped²⁹ its image.

³⁰ And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul³¹ died in the sea.³²

³³ And the third poured out his bowl on the rivers, and on³⁴ the fountains of waters; and they became³⁵ blood.

³⁶ And I heard the angel of the waters

²¹ μετανοήσις of David is expressed by this word in the LXX. God alone possesses the qualities which entitle him to worship, as a pious man would understand it. It is however used in this general way for 'holiness.'

²² See note to chap. xii. 8.

²³ τέμπλον, the house itself, in all this passage and indeed everywhere in the Revelation.

²⁴ B omits 'out of the temple,' as also in xvi. 1; M A C P 17 28 Am Memph Syr have it.

²⁵ οὐδεὶς.

²⁶ οὐδεὶς.

²⁷ Or 'did homage to.'

²⁸ I suspect 'every soul of life' to be the true reading, with A C B P Memph. It would be a Hebrewism. But it has Gora, with B P 17 28 29 31 Am.

²⁹ A C read 'those in the sea,' adding εἰς before εἰς θάλασσα.

saying, Thou art righteous, who art and wast, the holy one,³⁷ that thou hast judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

³⁸ And the fourth poured out his bowl on the sun; and it was given to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had³⁹ authority over these plagues, and did not repent to give him glory.

⁴⁰ And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues with dis-

⁴¹ tress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

⁴² And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared. And I saw out

⁴³ of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs; for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world⁴⁴ to gather them together to the war of [that]⁴⁵ great day of God the Almighty.

³⁷ B reads 'on.'

³⁸ Or 'there was blood.' The sense is the same. The strict grammatical construction in verses 3 and 4 is 'and there was,' or 'came' (γένετο, 'came to be so'), 'blood.' But I apprehend 'is' and 'they' are the sense, in spite of accuracy of grammar: blood took place as a consequence in what is spoken of, but that is 'it,' 'they became.'

³⁹ B omits 'out of the temple,' as also in xvi. 1; M A C P 17 28 Am Memph Syr have it.

⁴⁰ οὐδεὶς.

⁴¹ οὐδεὶς.

⁴² See note to chap. xii. 8.

⁴³ R A P 21 insert τοι, 'the.'

⁴⁴ στέπαστρον.

⁴⁵ A 14 Am Memph omits 'that.' B 1 and most others Syr insert.

¹¹ Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.) And he gathered them together to the place called in Hebrew, Armagedon.¹

¹² And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven,² from the throne, saying, It is done.³ And there were⁴ lightnings, and voices, and thunders; and there was⁵ a great earthquake, such as was not since men were upon the earth, such an earthquake, so great. And the great city was⁶ [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath. And every island fled, and mountains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

XVII. And one of the seven angels, which had the seven bowls, came and spoke with me, saying,⁷ Come here, I will shew thee the sentence of the great harlot who sits upon the⁸ many waters; with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her fornication. And he carried me away in spirit to a desert; and I saw a woman sitting upon a scar-

let beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and⁹ had ornaments of¹⁰ gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean things of her fornication; and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with great wonder. And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven heads and the ten horns. The beast which thou sawest was, and is not, and is about to come up out of the abyss and go¹¹ into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be present.¹² Here is the mind that has wisdom: The seven heads are seven mountains, whereon¹³ the woman sits. And there are seven kings;¹⁴ five have fallen, one is, the other has not yet come; and when he comes he must remain¹⁵ [only] a little while. And the beast that was and is not, he also is an eighth, and is of the seven, and goes¹⁶ into destruction. And the ten horns which thou sawest are ten kings,

* Or perhaps 'Harmasseon,' as 38 96 others Am. Some, with A 14 95 Am Memph Syr, omit 'of the heaven,' reading 'out of (the) temple.' ¹⁴ has δεντρον ουσιαν, Asyroum, but is incoherent; text B and others.

¹ Or 'it is over, past,' γένεσις.

² γένεσις, 'became,' but 'was' in such cases has this sense in English, when it thus first is so.

³ Some cursives add πεπ., 'to me.'

⁴ M A 1 26 and others omit 'the'; B 6 7 14 28 Am. has it.

⁵ M A 1 26 and many others Am Memph Syr have εἰπει, B P and others omit it.

⁶ Lit. 'was made golden with,' so xviii. 16.

which have not yet¹ received a kingdom, but receive authority as kings² one hour with the beast. These have one mind, and give their power and authority to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.

³ And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes⁴ and nations and tongues. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire; for God has given⁵ to their hearts to do his mind, and to act with one mind,⁶ and to give their kingdom to the beast until the words of God shall be fulfilled.

⁷ And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

XVIII. After these things I saw another angel descending out of the heaven, having great authority: and the earth was lightened with his

⁸ glory. And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold⁹ of every unclean spirit, and a hold¹⁰ of every unclean and hated bird; because all the nations have drunk of the wine¹¹ of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.

¹² And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellow-

ship in her sins, and that ye do not receive of her plagues: for her sins have been heaped on one another¹³ up to the heaven, and God has remembered her unrighteousness.

¹⁴ Recompense her even as she has recompensed; and double [to her]¹⁵ double, according to her works. In the cup which she has mixed, mix to her double. So much as she has glorified herself and lived luxuriously, so much torment and grief give to her.

¹⁶ Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief: for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord God who has judged her. And the kings of the earth, who have committed fornication and lived luxuriously with her, shall weep and wail over her, when they see the smoke of her burning,

¹⁷ standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is come.

¹⁸ And the merchants of the earth weep and grieve over her, because no one buys their lading¹⁹ any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and in iron, and in marble, and cinnamon, and ammonum,²⁰ and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies,

²¹ and souls of men. And the ripe fruits which were the lust²² of thy soul have departed from thee, and all fair and

Am omits; P reads 'of the fury of the wine of.'

¹ Literally 'joined together.'

² A.

³ Literally 'to do one mind.' A omits these words.

⁴ Or 'prison,' where they are confined. They are kept there.

⁵ A has κακόν, with B T 14 28 and others; A C

⁶ Literally 'ripe fruit of the lust.'

splendid things have perished from thee, and they shall not find them any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving, saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and precious stones and pearls! for in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place,¹ and sailors, and all who exercise their calling on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city] is like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.

Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment² upon her.

And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall be found no more at all; and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were

¹ To any particular place; as we say now, chartered for such or such a place, or sailing to the place.

² See Isaiah xxiv. 8.

¹ Literally 'bloods,' a Hebrewism, with B 57 14 91 30 and others; ² A C P 1 38 read *shai*.

¹ Usually translated 'crowd' (of people).

² *Shai*.

³ *Ty nesuqay*. See note to chap. v. 7.

the great ones of the earth; for by thy sorcery have all the nations been deceived. And in her was found [the] blood¹ of prophets and saints, and of all the slain upon the earth.

XIX. After these things I heard as a loud voice of a great multitude² in the heaven, saying, Hallelujah: the salvation and the glory and the power³ of our God: for true and righteous [are] his judgments; for he has judged the great harlot which⁴ corrupted the earth with her fornication, and has avenged the blood of his bondmen at⁵ her hand. And a second time they said, Hallelujah. And her smoke goes up to the ages of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits⁶ upon the throne, saying, Amen, Hallelujah.

And a voice came out of⁷ the throne, saying, Praise our God, all ye his bondmen, [and]⁸ ye that fear him, small and great.

And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power. Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright [and]⁹ pure; for the fine linen is the righteousness¹⁰ of the saints. And he says to me, Write, Blessed [art] thou who are called to the supper of the marriage of the Lamb. And he says to me, These are the true words of God. And I fell before his feet to do him homage. And he says to

¹ A B C and others read *áro*, 'from.'

² M G F omit 'and.'

³ M A P 7 31 35 Am Memphomit; B 6 14 38 and many others Syr insert.

⁴ In Hebrew the plural of acts expressing a quality is used for the abstract quality itself. This may be the case, by analogy, here. See Psalm xi. 7, where in Hebrew it is 'righteousness,' but it is actual, not imputed.

me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to¹¹ God. For the spirit of prophecy is the testimony of Jesus.

And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called]¹² Faithful and True, and he judges and makes war in

¹³ righteousness. And his eyes are¹⁴ a flame of fire, and upon his head many diadems, having a name¹⁵ written

¹⁶ which no one knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called

¹⁷ The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in white,

¹⁸ pure, fine linen. And out of his mouth goes a sharp [two-edged]¹⁹ sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the wine-press of the fury of the

²⁰ wrath of God the Almighty. And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.

And I saw an²¹ angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great supper of God,

²² that ye may eat flesh of kings, and flesh of chilarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and²³ small and great.

And I saw the beast and the kings

¹ Or 'worship.' I retain 'do homage' because of the reference to what precedes.

² 'Called' is a doubtful reading; some omit it, with A P 1 and others; B and others Am Memph Syr insert; I have *versus* *exaltatus*.

³ Some add 'as,' with A 35 and others Am Syr; B P and others omit.

⁴ Some, with B 35 31 05 Syr and Complutensian ed., have here 'having names written and a name written which,' &c., which is very incorrect in the Apocalypse, and nowhere a very carefully written MS. is quite without sense here; it has merely 'a name knew but himself.' A P 17 Am Memph have as in text.

of the earth and their armies gathered together to make war against him that sat upon the horse, and against his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received²⁴ the mark of the beast, and those that worship²⁵ his image. Alive were both cast into the lake of fire

²⁶ which burns with brimstone; and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

XX. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain in his hand.

And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan,²⁷ and bound him a thousand years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.

And I saw thrones; and they sat²⁸ upon them, and judgment was given to them; and the souls of those headed on account of the testimony of Jesus, and on account of the word of God; and those²⁹ who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand;³⁰ and they lived and reigned with the Christ a³¹ thousand years: the rest of the dead did not live till the thousand years had been completed. This [is] the

²⁴ M A P 1 38 Am Memph omit 'two-edged.'

²⁵ Lit. 'one.'

²⁶ B 7 14 38 91 and others omit *esi*, and add *re*, reading 'both.'

²⁷ I do not say 'had received' here, because then the deceiving would come after the receiving, which is not the sense here.

²⁸ Or 'do homage to.'

²⁹ Lit. 'the Satan,' = *Iudecæ* (adversary).

³⁰ In Daniel no one was seen sitting on them.

³¹ *curse.*

³² Or 'on the forehead, and on their hand.'

³³ B 7 38 read 'the,' & B 14 38 read 'the' at the end of ver. 6, before 'thousand years.'

⁸ first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power;⁹ but they shall be priests of God and of the Christ, and shall reign with him a thousand years.

⁷ And when the thousand years have been completed, Satan¹⁰ shall be loosed from his prison, and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war,¹¹ whose number¹² [is] as the sand of the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God¹³] out of the heaven and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.

¹¹ And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them. ¹² And I saw the dead, great and small,¹⁴ standing before the throne, and books were opened: and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to their works. And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them: and they were judged each according to their works: and death and hades were cast into the lake of fire. This is the

⁸ *Messieus*, right or title; but by putting 'over' we get the full sense.

⁹ See note to ver. 2. ¹⁰ Or 'in war.'

¹¹ Literally 'whose number of them,' i.e. Heserim.

¹² 'From God' is a doubtful reading, but well supported. A omits; B P 738 in Am Memph insert; it is all confusion.

¹³ So it A P 7 14.30 and others.

¹⁴ Or 'This second death is the lake of fire.'

⁸ Some read 'throne,' with ¹⁰ A Am: but B P 236 and others Memph Syr.

second death, [even] the lake of fire.¹⁵ And if any one was not found written in the book of life, he was cast into the lake of fire.

XXL And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.

⁸ And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the heaven,¹⁶ saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people,¹⁷ and God himself shall be with them, their God. And he¹⁸ shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for¹⁹ the former things have passed away. And he that sat on the throne said, Behold, I make all things new. And he says [to me²⁰], Write, for these words are true and faithful. And he said to me, It is done.²¹ I am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain of the water of life freely. He that overcomes shall inherit these things, and I will be to him God, and he shall be to me son. But to the fearful and unbelieving, [and sinners²²], and those who make themselves abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.

²⁰ And there came one of the seven

¹⁵ Some read 'peoples,' with ¹⁰ A and others; text B P and many others Am Memph Syr.

¹⁶ A 1 Am read 'God.'

¹⁷ Some omit 'for,' with A P; B and almost all insert.

¹⁸ 'To me' is doubtful. ¹⁰ P 1.38.31 Memph insert; A B 7 Am Syr omits.

¹⁹ Perhaps 'they are fulfilled.' The reading is perplexed by the disagreement of authorities: A *yoceur* eye sign in Jdg 5; ¹⁰ B P 7 B *yeceur* eye sign. *Vulgate* omits.

²⁰ A P 1 Am Memph omits.

angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee the bride, the Lamb's

¹⁰ wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down out of the heaven from God,

¹¹ having the glory of God. Her shining²³ [was] like a most precious stone,

¹² as a crystal-like jasper stone; having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those²⁴ of the twelve tribes of [the] sons of

¹³ Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on

¹⁴ [the] west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

¹⁵ And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and its gates,

¹⁶ and its wall. And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height of it are equal.

¹⁷ And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

¹⁸ And the building of its wall [was]²⁵ jasper; and the city pure gold, like

¹⁹ pure glass:²⁶ the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth,

sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, ja-

²² cinth; the twelfth, amethyst. And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city

²³ pure gold, as transparent glass. And I saw no temple in it; for the Lord God Almighty is its temple, and the

²⁴ Lamb. And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp

²⁵ thereof [is] the Lamb. And the nations shall walk by its light; and the kings of the earth bring their

²⁶ glory to it. And its gates shall not be shut at all by day, for night shall not be there. And they shall bring the glory and the honour of the na-

²⁷ tions to it. And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

XXII. And he shewed me a river of water of life, bright as crystal, going out of the throne of God and of the

²⁸ Lamb. In the midst of its street, and of the river, on this side and on that side, [the] trees of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree

²⁹ for healing of the nations. And no curse shall be any more;³⁰ and the thrones of God and of the Lamb shall be in it; and his servants shall serve

³¹ him, and they shall see his face; and his name [is] on their foreheads.

³² And night shall not be any more, and no need of a lamp, and light of [the] sun;³³ for [the] Lord God³⁴ shall

²³ *paotria*, 'lightbearer' (hence *loukoum-loukoum*), but here it would seem in general 'brightness' or 'shining.' 'She was the lightbearer,' 'she is a lightbearer was.' Elsewhere in scripture it is only used Phil. 4.18.

²⁴ A B and others Am Memph Syr read 'the names.'

²⁵ 'B has "was" and so has A by mistake, & for s.'

²⁶ Some add 'and,' with s and curvines Memph Syr; A B P and others Am omit.

²⁷ I have not put 'and every curse shall be no more,' because it gives only the fact that those curses which did exist do not any more; whereas the same goes farther; none shall exist any more.

²⁸ A 38 Am add 'light of.' Also before 'no need,' A P add 'they have' and A Am read 'they shall have.' B 38 omit.

²⁹ 'Now, with A P and others; B and many others have *curv.* 'light,' only.

³⁰ Jehovah Elshim.

REVELATION XXII.

shine upon⁶ them, and they shall reign to the ages of ages.
 * And he said to me, These words [are] faithful and true; and [the^p] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass. And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.
 * And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to⁴ God.

12 And he says to me, Seal not the words of the prophecy of this book. 11 The time is near. Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and he that is holy, let him be sanctified still. Behold, I come quickly, and my reward with me, to render to every one as his work shall be. I [am] the Alpha and the Ω, [the] first

⁶ B P omit 's', 'upon.'

⁷ * A have the article; B P I 90 and others omit.

⁸ See note to xix, 10.

⁹ * A B and others Am Memph Syr add 'For.'

¹⁰ * B I 90 and others omit.

¹¹ Many, with A 38 Syr, read 'is.' It has been (Tisch.), and so has London Ed. and Mai. P falls after ver. 6.

¹² The change to 'do his commandments,' which B and others have, must have been made

and [the] last, the beginning and the end.

¹⁴ Blessed [are] they that wash their robes,¹ that they may have right to the tree of life, and that they should go in by the gates into the city. 15 Without [are] the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie.

¹⁶ I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and offspring of David, the bright [and^r] morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely.

¹⁸ I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city,² which are written in this book.

²⁰ He that testifies these things says, Yes, I come quickly. Amen; come, Lord Jesus,

²¹ The grace of the Lord Jesus Christ *

[be] with all^r the saints.⁴

very early, for Cyp. and Tert. have it. Text & A 7 39 and others.

¹ The article is characteristic, I think, here by force of contrast.

² A A 9 insert 'sei'; * B and others omit.

³ Or 'the things which.'

⁴ * A omit 'Christ.'

⁵ * omits 'all.' A Am omit 'the saints.' B has both, 'with others Memph Syr.'

⁶ * B and others add 'Amen.'

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DRIVE TO GREEN VILLAGE AND PHASES.

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APPENDIX

N. B.—Much of the following was written in the body of the work through oversight. The remainder has been chiefly derived from a copy of the second edition, corrected by the translator, but omitted when the printing was already far advanced.

Acts v. 29 'will not be able.'—T. R. reads 'are not able,' with A H F 23 Memphis; text & B C D E J 3 Am.
viii. 3 'a city.'—T. R. reads *vix*, with A B 31; C D E H L 13 61 omit.
—27 'Candidate queen.'—T. R. adds 'the,' with H L F 31 and others.
xx. 17 *to note* 'and':—It would make believing the ground of receiving, through the causative force of the participle.
xxii. 30 'of one blood.'—A B 13 61 Am Memphis omit 'blood'; D E H L 31 Syr insert.
xx. 31 'faith renewed.'—T. R. adds *vix*, which is, with H E H L F 31; text & A C D 13.
xxii. 3 'I am a Jew.'—T. R. adds *per*, 'verdy,' with H L F 31 Memphis.
xxiv. 16 'cause I also.'—T. R. reads 'but for this cause,' L, with H F 13; text & A B C K L 61 Syr.
xxv. 18 'of guilt as.'—T. R. omits 'of guilt,' with B L P Memphis; (60) A C 13 61 Am Syr have it; B E 61 read 'of evil things.'
—22 *add to note* 'and end': 'D' is literally 'says,' *deo*.
xxvi. 7 'of [the] Jews.'—T. R. has 'the' in text, with a few cursives.
—20 'in the both in.'—T. R. omits 'both,' with H L F 13 61; A B C 61 have it.
xxvi. 32 'there, if.'—T. R. reads 'there also,' with H F 31; text & A B L 13 61 Am Memphis.

Acts xxvii. 43 'of saying'—*sostenos*, 'have said' and through a danger—so xxviii. 4.
1 Pet. iii. 20.
xxviii. 15 'came.'—T. R., with H L F 31, reads 'came out'; text & A B 13.
Rom. xv. 13 'here of [the]'—T. R. has 'the' in text, with E L P 17 37 and other cursives.
1 Cor. xv. 13 *note* 'and end': For *disparage*, *avise*, &² A C P 17 read *disparagement*. The former is the name.
vi. 11 'been washed.'—*ekanechomai*, 'washed away' what defiled, so as to be clean; cf. Acts xxii. 13. *avise* is strengthened by the addition of *as*.
Eph. i. 20 'set him down.'—The grammar does not connect in Greek any more than in English.
ii. 5, 6 'saved.'—The perfect tense, *esareopoietai*, not the principle on which, but the actual fact, what has been done and so abides.
vi. 10 'paraphy'—'Have the panoply of God put on'; it is the *metaphor*; and so is 'take,' ver. 12.
Phil. i. 7 'grace.'—Or 'partakers with me of grace'.
ii. 21 'Jesus Christ.'—T. R. reads 'Christ Jesus,' with B L 37 Memphis; K omits 'Jesus'; text & A C D F G P 17 47 Am.
2 Tim. iii. 14 'of whom.'—*ekosmos*, with (C²) D K L 37 47 Am Syr Memphis. (60) A C F G P 17 read *cast away*.
Psalms xli. 1 'sacrifice.'—*prostasis*, 'offering'.

NOTES

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